

The Record of Transmission of Light

傳光錄

Den Ko Roku

By Zen Master Keizan Jokin

Translated
by Kosen Nishiyama

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by Keizan Jokin (1268-1325)

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Introduction

It was in the Japanese Soto Zen tradition alone that the very unique good fortune of having had the two greatest Zen Patriarchs of Japan, Dogen and Keizan, occurred, which cannot be seen in other Buddhist traditions. This fact places these two great Patriarchs in the position of/being parents to the tradition; Dogen who is thought of as Father and Keizan as Mother.

Originally Soto Zen was based on the works and teachings established by Dogen. Thus, Dogen is said to be the father and "Kaso" (Founder) of Soto Zen. On the other hand, Keizan established new temples and educated many disciples who taught throughout Japan. Keizan thereby earned the title of mother and "Taiso" (Co-Founder).

Since Denkoroku was written by Keizan, we will focus on the Patriarch Keizan in this book. It is said that Keizan had 25 main disciples. Among them there were six major disciples: Meiho Sotetsu, Gazan Joseki, Mugai Chiko, Ichian Shikan, Koho Kakumyo and Chinzan Gensho. Among these disciples the two most prominent, however, are thought to have been Meiho Sotetsu and Gazan Joseki.

In the Soto tradition, Dogen's main disciple and successor was Koun Ejo, while Keizan Jokin had the two disciples Meiho Sotetsu and Gazan Joseki.

Now let us mention Keizan's main works:

1. Denkoroku (the record of transmission of light)
2. Keizan Shingi (the monastic rules and regulations)
3. Zazenyojinki (the precautions of Zazen)
4. Sankonzazensetsu (the explanations of three kinds of roots for Zazen).

Zazenyojinki and Sankonzazensetsu were translated into English by Kosen Nishiyama. '

Now we come to Denkoroku, the work written by Keizan Jokin during the late 13th and early 14th centuries. Keizan began this book with Shakyamuni Buddha as the leading chapter. Denkoroku is a collection of stories about 53 Patriarchs from India, China and Japan and illustrates the enlightenment of each Patriarch – known as the Zen Enlightenment, or Transmission of Light.

Each chapter is started with the Leading Case (本則, Honsoku). Background (機縁, Kien), Dharma Discourse (提拈, Nentei), and Verse (古頌, Juko). When Keizan mentioned each Patriarch he began with the most

important point. First, the key tenet as Leading Case (Honsoku). Next, he indicated the background (Kien) of each Patriarch. Some backgrounds are minutely detailed while others are brief and sparse. After a discussion about back- ground, Keizan presented a lengthy interpretation about the Patriarch as Dharma Discourse (Nentei). He followed with his own Verse (Juko) as a short conclusion.

Short stories of each Patriarch are given in this manner so it is easy to follow the accomplishment of each Patriarchs life. Honsoku as Leading Case is the area which indicates the Enlightenment and level of transmission of the Patriarch, while Kien as Background describes the process by which the Patriarch is enabled to practice the transmission. Nentei as Dharma Discourse clarifies the Enlightenment of the Patriarch. Here Keizan teaches the students various interpretations of the Dharma. Finally, Juko (Verse) expresses the spirit of the chapter. Though not necessarily connected with the surface meaning of the chapter, it does express the essence and the conclusion. By making use of the Leading case, background, and dharma discourse, Keizan demonstrates the spiritual tenets which lead to the actual stage of being a Patriarch. In other words, it portrays the Way of Enlightenment.

Well, when we think about our body and mind, our body is the tentative substance, but our real self (true ego) is the true or real mind in the body which is "never born and never dies", thus the absolute going beyond the personal. It is also expressed as illumination, body or nature of the mind, or consciousness of spirit; the ego before countless kalpas, before parents were born, suchness or not suchness, the one with faceless face and limitless progress. Sometimes it is expressed simply as "Mind". However, this Mind should transmit from Mind to Mind. Like above, though true mind expresses its form in various ways, it is also expressed as Buddha nature. Buddha nature is not simply an individual independent nature, it covers a whole going beyond big or small vest or narrow subject or object and it transcends discrimination, so it is the base to clarify this true mind which involves various meanings. Therefore, Keizan Jokin requests the Enlightenment of our true mind and true way which leads to the universal ground of consciousness.

Now let's mention about the life of Keizan Jokin (1268 – 1325). He was born on October 8, 1268, at Takaboko Village, Sakaigun in Fukui prefecture. He was descended from the Fujiwara Clan. His mother gave his birth at Kannon Bodhisattva's area, and his childhood name was Gyosho. He was deeply influenced by his mother who had great devotion to Kannon Bodhisattva when he was eight years old, he went to Eiheiiji where he first met Tetsu Gikai and when he was thirteen years old, he had ordination under Koun Ejo who had direct dharma transmission from Dogen and who was second patriarch of Eiheiiji. In 1280, when Koun Ejo died on August 24, Keizan started to practice under Tetsu Gikai who was at Daijoji, Ishikawa prefecture. When he was eighteen years old, he

started to have a strong intention to visit various places, then first he visited Jakuen at Hokyoji in Fukui prefecture, then he went to Kyoto where he met Tozan Tansho, Hakoun Egyo, and Hokaku at Manjuji, most of these masters belong to Shoitso branch of Rinzai sect and Keizan studied much about Tantric Zen as well.

Next he Visited Mt. Hiei where he studied much about the Tendai school. This was followed by a visit to Muhon Kakushin of Kokokuji at Yura in Wakayama prefecture. Then, again he returned to Jaken at Hokyoji, Fukui, prefecture. He moved to Eiheiji where Keizan studied under Tetsu Gikai. When Keizan was twenty two years old, he followed Gikai to Daijoji where Keizan studied the lotus sutra which gave him great encouragements by the expression, "the eyes which were given by two parents, pierces the three thousand Worlds (chapter of the merits of Dharma teacher, lotus sutra).

It was Einin Ninen (1294), October that while hearing a lecture given by Tetsu Gikai about "Our Way is in our everyday life", Keizan was greatly Enlightened. Next year, January, he was asked to wear the Kesa which had been transmitted from Dogen. Like this, during his staying at Daijoji, his fame was gradually spreading. When he was twenty eight years old, he was asked to open the temple called Jomanji at Tokushima prefecture, Shikoku, sponsored by relative of Togashi family in Ishikawa prefecture. There he became first patriarch of Jomanji. When he was twenty nine years old, Keizan went to Eiheiji where he copied the manner to give the precepts of right transmission of Buddha or Patriarchs to the disciples.

He himself was given the precepts by Gien who was the Abbot of Eiheiji and Keizan gave these precepts to five disciples at Jomanji. He then visited Zen Master Kangan Giin at Daijiji in Kumamoto prefecture. Then he went to Kyoto where Keizan met Gazan Joseki for the first time. Until thirty one years old Keizan continued his teaching and he was said to have about seventy ordained disciples and was supported many lay peoples. Keizan was given right transmission and Kesa by Tetsu Gikai and he became the first chief disciple at Daijoji. When he was thirty five years old, he became second patriarch of Daijoji. In 1300, January 11th, he started to give lectures on Denkoroku. The Same year, in August and November, Tetsu Gikai gave two lectures on Rinzai's way of transmission. Until 1311, Keizan remained at Daijoji teaching and writing i.e. Zazenyojinki (precautions for Zazen) or Sankon Zazensetsu (The teaching of three kinds of roots on Zazen) etc., and he also opened the temple called Jojuji at Ishikawa prefecture. In 1317, Keizan opened another temple called Yokoji at Mt. Tokoku because Kaino Saburo of Nagano prefecture, Shukun Yorimoto of Ishikawa prefecture, and Fujiwara Iekata, lay devotees of Daijoji donated mountains and houses to Keizan. So, Keizan gave Daijoji to Meiho Sotetsu, and Jojuji to Mugai Chiko. During this period Keizan opened another temple called Kokoji and Hojoji at the request of Tokudo Akinobu in Ishikawa prefecture. In the

Mt. Tokoku, Keizan built another temple called Entsuin for his compassionate mother. At that time, Keizan's fame was so great that in 1320, Emperor Godaigo gave Keizan the ten most difficult questions.

Next year, the Buddha hall was built, then the founder's hall and the Dharma hall was constructed by the donation of Kingo Chotei, In 1321, Vinaya (precepts) master Joken invited Keizan to come; Joken 'was Abbot of Shogakuji at that time. On June 8th, Joken gave his temple to Keizan, July 22, Joken gave all properties to Keizan, September 14, Emperor sent his board to name "Sojiji" and next year, August 28, Sojiji was officially appointed as the Dojo (training monastery) of Soto sect. Then, Sojiji became a head temple equal to Eiheiji. Later 1324, The Hasebe family donated the monastery (Sodo-monks living quarter) and Sojiji's construction was completed.

Keizan gave his seat to Gazan Joseki on July 7th, and he retired to Yokoji and he continued to finish Yokoji's construction and wrote Keizan Shingi (rules and precepts by Keizan) and focused on educating his disciples and lay peoples. By 1325, he gradually began to show physical deterioration on August 8, Keizan appointed Meiho Sotetsu as Abbot of Yokoji, Entsuin, Kokoji, Sojiji, Hooji, Hojoji and Daijoji, then Keizan asked Meiho Sotetsu to be Abbot of Yokoji. On August 15, he presented his last Dharma talk and went to Nirvana. He was fifty eight years old. His ashes were delivered to Daijoji, Yokoji, Jojuui, and Sojiji. Later, Emperor Gomurakami presented the title of Zen Master Butsuji (Buddha's compassion) and bestowed on him the title of National Teacher Kotoku Enmyo (high value and eternally brilliant). Emperor Meiji sent Keizan the title of Great Teacher, Josai (eternally saved).

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LEADING CHAPTER SHAKYAMUNI BUDDHA

釋迦牟尼

Honsoku (Leading case):

When Shakyamuni saw the morning star, he said: "I complete the way with the great earth and all sentient beings."

Kien (Background):

Shakyamuni Buddha was descended from the Sun lineage^{1-EN} in India. At the age of 19, he left Kapila palace at midnight for Mt. Dantokuzanz^{2-EN} where he cut off his hair and renounced the world. Then he began six years of ascetic practices. After that he sat on the Diamond Seat, i.e., ultimate samadhi, where spiders spun webs between his eyebrows and magpies built nests on his head. Reeds pierced his Lotus posture for another six years.

On December 8, during his thirtieth year, he attained enlightenment when the morning dawned. The words, "I complete the way with the great earth and all sentient beings", are his first lion's roar. After that time, he never left the assembly for a single day, and continued to preach the Dharma ceaselessly for forty-nine years. He lived with one robe and one bowl simply, lacking nothing, and held more than three hundred and sixty Dharma discourses. Finally, he gave transmission of the Eye and Treasury of the True Law to Mahakashyapa and it has continued to be passed down to the present time. In fact, this transmission through India, China and Japan is the foundation for the practice of true Dharma.

All Shakyamuni Buddha's practices are examples (standards) for his descendants. Even though he had the thirty two marks of greatness^{3-EN} and eighty special features, he maintained the form of an old monk and was the same as ordinary people. Therefore, since his lifetime, and through all three periods of his teachings, the right, the semblance, and the final stage^{4-EN}, all the people who followed these teachings use his examples as a foundation for their mindfulness in standing, walking,

1-EN Suryavainsa – one of the five surnames of Shakyamuni. Sun seed or lineage – his first ancestor having been produced by the Sun from two stalks of sugar-cane (Dictionary of Chinese Buddhist Terms, p. 156)

2-EN Dantiloka – Sanskrit

3-EN Dictionary of Chinese Buddhist Terms

4-EN Shobogenzo, Nishiyama, p. 16

sitting, and lying down without an egotistic attitude. Since there is direct transmission from Buddha to Buddha, patriarch to patriarch, the true Dharma does not perish as this story clearly indicates. In the three hundred sixty Dharma discourses over forty-nine years, the various stories, parables, metaphors, and explanations never depart from the principle of Buddha's enlightenment.

Nentei (Dharma discourse):

The "I" spoken by Shakyamuni Buddha in the leading case, is not Shakyamuni Buddha; but Shakyamuni Buddha emerges from this "I" with the great earth and all sentient beings. In raising a net, the holes in the net are also raised; just as when Shakyamuni Buddha was enlightened, the great earth and all sentient beings were also enlightened. Don't attach the idea of enlightenment to only Shakyamuni Buddha. This being so, Shakyamuni Buddha's enlightenment is only with the great earth and all sentient beings.

Even if there are countless rivers, mountains, great earth and phenomena they are never excluded from the clear vision of Gotama's eye^{5-EN}.

We also stand in the core of this eye. This core is not only the core of Gotama's eye, it is also the core of our own eye. Gotama's eye becomes the flesh and bones of everyone. Therefore from ancient times to the present, clear vision is not different; ordinary people are Gotama's Clear vision. Gotama himself, is the whole body of each of us.

If this is so, how can you explain the marrow enlightenment? I question this assembly of monks; is the Gotama enlightened with all people. and are all people enlightened with Gotama? If this is so, it is not Gotama's enlightenment at all. We cannot see it as the marrow of enlightenment.

If you will genuinely grasp the principle of enlightenment, we should immediately throw off this idea of Gotama and ordinary people. Only then will we quickly realize the meaning of this true "I". This true "I" is concerned with the great earth and all sentient beings. The concern for the true "I" is different from Gotama, the old sage. Carefully examine and delineate the true "I"; and we should also be careful to clarify the "with" in his statement. Even if we clarify the true "I" and fail to clarify the "with", we may lose the point of discerning eye. In this true "I" and "with", there is no dichotomy (no difference or similarity). In fact, monks, your skin, flesh, bones and marrow are specifically "with". Your true self "master of the house" is the true "I"; and this has nothing to do with skin, flesh, bones, and marrow, or the four elements or the five skhandas.

Finally, if you want to know the true self (undying person in the

5-EN Gotama was Shakyamuni's lay name. The reason for using it here is it symbolizes his commonality with all men.

hermitage), it cannot be separate from this skin bag. Realizing this, we proceed together with all the great earth and sentient beings. Even when spring, summer, autumn and winter changes, and the mountains, rivers and great earth differ with time, we should know that these changes are only old Gotama raising his eyebrows and blinking his eyes. So all these myriad forms of phenomena are only the manifestation of truth (Dharma). These changes go beyond brushing off or not brushing off. (Form goes beyond form) As Hogan^{6-EN} said, "Why is it necessary to say brushing off or not brushing off?" Then Jizo^{7-EN} said, "What do you mean by myriad forms?".

Juko (Verse):

"This mountain priest would like to add some humble words on the subject. Are you monks ready to listen?"

One branch grows beautifully from the old plum tree. In time, thorns also sprout.

6-EN Fa Yen, pp. 885 – 958 EJDB

7-EN Ti-Tsang Kuei-Chin, pp. 869 – 928 EJDB

CHAPTER 1 Venerable MAKAKASHO (Mahakasyapa)

大迦葉

Honsoku (Leading case):

The first patriarch was the Venerable Mahakasyapa. When the world-honoured-one held up the udumbara flower and blinked his eyes, Mahakasyapa smiled faintly. Then, the world-honoured-one said, "I possess the eye and treasury of the true law, the serene mind of nirvana. I transmit this to Mahakasyapa"^{8-EN}.

Kien (Background):

Venerable Mahakasyapa's family name indicates Brahmin caste. In Sanskrit, he was called "Kashyapa" most venerable drinker of light. When the Venerable one was born, the room was filled with golden light which went into his mouth. Hence, "the drinker of light". His body was golden and he had 31 marks of greatness. He was lacking only the protuberance on the top of his head and the tuft of white hairs between his eyebrows^{9-EN}.

Mahakasyapa met the world-honoured-one at the stupa of many children^{10-EN}, for the first time. The world-honoured-one said to him. "come over Bikku" (monk) Then Mahakasyapa's hair fell out and he appeared dressed in Okasa^{11-EN}.

Then Shakyamuni Buddha transmitted the eye and treasury of the true law to Mahakasyapa. Mahakasyapa practised the 12 austerities and never wasted time, night or day. As Mahakasyapa's form was ugly, and his clothing so poor all the assembly of monks were surprised. But because of his practice, Shakyamuni Buddha had him share his seat at every dharma discourse. We should know he can be called "ancient Buddha" and should not classify him with the Shomon disciples of

8-EN Makkakashoo Japanese

9-EN Keizan calls it 31 marks perhaps because he considered the two head marks as one.

10-EN Famous for 4 chronological events, the least of which was the enlightenment of 30 children of a maharajah from Rajarhra, the capital of Magdaha; presently called Raighir, Behar in India; The descendants of these Children built this stupa.

11-EN The Buddhist priest's robe, which covers the left shoulder. See Shobogenzo, Nishiyama, pp. 521

Shakyamuni Buddha^{12-EN}. He maintained the elder's seat in Shakyamuni Buddha's assembly as well as when he shared the elder's seat with all the past Buddhas.

Before an assembly of 80,000 monks on Vulture Peak^{13-EN}, the world-honoured-one held up the udumbara flower and blinked his eyes. No one understood and kept silent. Only Mahakasyapa broke into a smile. The World-Honoured-One said, "I possess the eye and treasury of the true law and the serene mind of nirvana, and formless awakening of the true Dharma. I transmit this completely to Mahakasyapa."

Nentei (Dharma discourse):

"Holding up the flower" at that time, has been transmitted face to face from Patriarch to Patriarch and has been guarded from misinterpretation by outsiders. Therefore, many teachers of sutras, abhidharma and meditation do not have the basis for understanding this transmission. They don't know the true meaning of transmission. In addition to this, they don't know the Koan in this discourse. This Koan is not the Koan of the assembly on Vulture Peak but the words transmitted at the stupa of many children.

In Dento-Roku^{14-EN}, Futo-Roku and others the explanation of transmission is different. At the first transmission of Buddha Dharma there was a „ceremonial way". Consequently, if you don't have the seal of enlightenment transmitted from Patriarch to Patriarch, it is not possible to know the time of the raising of the flower and the meaning of the raising of the flower. We monks should clarify carefully and attain the practice so that we may know the real meaning of Mahakasyapa as Mahakasyapa, and the real meaning of Shakyamuni Buddha as Shakyamuni Buddha; and we should transmit the way of enlightenment thoroughly. Instead of focusing on the raising of the flower, let us continue to clarify the blinking of the eyes. You monks raise your eyebrows and blink your eyes the same way Shakyamuni Buddha blinked his eyes; and there is not a hair's breadth of difference. When you monk smile, there is no difference in Mahakasyapa breaking into a smile, no gap in all these activities.

If you fail to clarify the real meaning of raising the eyebrows and blinking the eyes, then Shakyamuni Buddha and Mahakasyapa are still in India and you are only skin, flesh, bones and marrow. Countless flowers and floating dust cloud your eyes and you have not yet eliminated them for many kalpas and you will still be attached to them in future kalpas.

If once, you awaken your true nature, you monks can find Mahakasyapa walking in your straw sandals, pointing out the way to enlightenment. We

12-EN Levels of discipleship. See Shomon EJBD pp. 296

13-EN EJBD pp. 152

14-EN CHAUN tenglu, Putenglu, Chinese

should know that when Gotama raised his eyebrows and blinked his eyes, he ceased to be; when Mahakasyapa broke into a smile, he became enlightened. Is this enlightenment not our own? The eye and treasury of the true law is completely transmitted to oneself. So we cannot call it Mahakasyapa or Shakyamuni Buddha. In light of that, there has never been anything given from one to another. We call it the true Dharma. We should know that holding up the udumbara flower reveals the unchanging and eternal life expressed through Mahakasyapa's smile.

Like this, life streams from master to disciple through shoshokeni^{15-EN} and continues unchanging for future generations. This complete enlightenment has nothing to do with discriminating mind. Through Zazen, Mahakasyapa correctly cut off the root of discriminating mind and entered Keisokuzan^{16-EN}, to await the appearance of Maitreya^{17-EN}. Therefore Mahakasyapa still exists^{17-EN}.

Monks, if you sincerely study and acquire intimacy with every detail, then Mahakasyapa does not perish. Shakyamuni Buddha also eternally exists. Therefore monks, from the time before you were born until the present this transmission pervades all. So monks, don't cling to 200 years in the past. Instead, earnestly attend to your own practice. Then Mahakasyapa will not be at Keisokuzan, but he will appear in Japan today at Fusokoku^{18-EN}.

Therefore, Shakyamuni's flesh is still warm today and Mahakasyapa's smile is also renewed

If you can achieve such a level, then you receive transmission from Mahakasyapa and Mahakasyapa receives transmission from you. Not only from the seven Buddhas has it come to you, but also you become the Patriarch to the past seven Buddhas. This endless transmission goes beyond the passage of time and the eye and treasury of the true law exists eternally. Accordingly Shakyamuni Buddha had transmission from Mahakasyapa and has stayed in Tosotsuten^{19-EN} until now; and you also are in the assembly on Vulture Peak eternally. We should keep in mind the verse from the Lotus Sutra saying that Shakyamuni Buddha eternally abides in Vulture Peak as well as all other places. Even if the great fire comes at the end of the kalpas, the place where Shakyamuni Buddha exists is peaceful and is filled with humans as well as celestial beings.

15-EN First meeting, Japanese

16-EN Rosekisan, Songokuzan, Japanese. Kukkutapada Sanskrit, in the kingdom of Makada, 60 miles east of Bodhgaya. Presently Kikhal, where Mahakashyapa died.

17-EN Mahakashyapa expects Maitreya to change from a Bodhisattva to Buddha, so that he (Mahakashyapa) can transmit the Dharma and Okesa to him.

18-EN In China, Fusokoku means a place where the sun rises. also may mean holy trees or earth.

19-EN pp. 321 EJBD

Not only on Vulture Peak, but it exists at the same time in India, China and Japan; and the Tathatagatha's true law permeates the entire universe down to the last breath of air. In light of that, this assembly is the assembly of Vulture Peak; Vulture Peak is this assembly. Depending on our diligence or lack of it, then, the Buddhas appear or disappear. If you practice ceaselessly and achieve the way completely, then Shakyamuni Buddha immediately appears in the world.

It is because you do not realize your true self, that Shakyamuni Buddha perished in ancient times. Since you are the children of the Buddha why do you kill the Buddha? So, without delay, intensify your practice and meet your compassionate father promptly.

Shakyamuni Buddha, the old ancient Buddha is with you always in walking, standing, sitting and lying. He always interacts with you leaving you never leaving you for a moment. If you cannot see him in your life, you are ungrateful.

You are all the children of Buddha. If you lack gratitude, 100 hands of Buddha cannot liberate you.

Today, this descendent of Daijo (where Keizan Zenji became the Dharma heir of Tetsu Gikai) wants to point out this principle of true law with these humble words. Are you monks ready to listen?

Juko (Verse):

Please know that in the deepest corner of this cloud covered misty valley, there is another sacred pine tree which survived the winter's cold.

CHAPTER 2 Venerable ANANDA (Ananda)

阿難陀

Honsoku (Leading case):

The second patriarch, Venerable Ananda^{20-EN}, questioned Venerable Mahakasyapa, "Senior Dharma brother, what else did the World Honoured One pass on to you besides the Golden Kesa?" Then Mahakasyapa called out, "Ananda!". Ananda replied, "Yes?" Mahakasyapa said to him, "take down the flagpole in front of the gate." Ananda was enlightened.

Kien (Background):

The Venerable Ananda was born in Oshajo^{21-EN}, into a warrior caste called Setteiri^{22-EN}. His father was King Tohan^{23-EN}, brother to Shakyamuni Buddha. Therefore Ananda is a cousin of the World Honoured One.

The Sanskrit word, Ananda, means joy or happiness. The day the Tathagata attained enlightenment, Ananda was born. His face was so impressive. there was no one to equal him in the 16 kingdoms of India. All who saw him were filled with joy, hence the name "Ananda". He was foremost in memorizing Sutras and brilliant intellectually, having broad understanding. He was Shakyamuni Buddha's attendant for more than 20 years. He proclaimed all Buddha's teaching and learned all of Buddha's manners.

When the World Honoured One entrusted the eye of the treasury of true law to Mahakasyapa, he encouraged Ananda to help spread the Dharma. Because of this, Ananda followed Mahakasyapa for 20 years and cultivated the eye of the treasury of true law totally.

Nentei (Dharma discourse):

This story indicates how the way of the Patriarchs is different from other schools. Ananda was foremost in learning; having studied widely and gaining a broad understanding. Shakyamuni Buddha acknowledged him genuinely in many cases. However, Amanda: still did not possess the right dharma and could not clarify foundation of mind^{24-EN}.

20-EN JEDB, pp. 8

21-EN Rajragra, capital of Magadha. Presently Behar, India.

22-EN Ksatriya, Sanskrit

23-EN Dronodana, Sanskrit

24-EN Shinchi in Japanese, literally ground mind

When Mahakasyapa compiled the teachings left by the Tathagata at the cave in Hippari^{25-EN}, Ananda was not permitted to enter the room because he had not yet attained Arhatship^{26-EN}. Then Ananda secretly entered Samadhi and quickly achieved Arhatship. When he again tried to enter the room, Mahakasyapa said, "If you have already acquired the fruits of Arhatship, then use your miraculous powers to enter this room." Ananda made himself very small, and passed through the keyhole into the cave of Hippari.

All of the disciples said, "Ananda has heard a lot and studied widely since he was the Buddha's attendant. It was as if one vessel of water was poured one into another without spilling a drop. We want Ananda to recall the teaching of Buddha." Then Mahakasyapa said to Ananda, "All the monks want you to speak, so please ascend the high seat and tell us again, what the Buddha said."

Accordingly, Ananda, who had quietly prayed for the help of the Tathagata, accepted Mahakasyapa's request, stood up, did prostrations to the monks' feet and ascended the high seat. He began to proclaim the teachings. "Thus have I heard....", and presented the holy teachings of Buddha's lifetime. Mahakasyapa questioned the monks "Is there any difference from the teaching of the Tathagata?" They all answered, "There is no single word different from the teaching of the Tathagata."

All the monks were Arhats and possessed three kinds of supernatural powers^{27-EN}. They never missed hearing anything. All monks together said, "Is this the Tathagata's appearance again or Ananda's proclamation?"

They praised Ananda and said "The ocean of Buddha Dharma has flowed into the body of Ananda."

The teaching of the Tathagata has come down to the present as a result of Ananda's proclamation. Truly, we know that this way does not depend on great hearing or the fruit of enlightenment... Furthermore, we should reflect on the fact that Ananda was unable to enter the cave^{28-EN}. This case illustrates Ananda's initial rejection by Mahakasyapa. Besides, Ananda followed Mahakasyapa for more than 20 years after Buddha's death and was finally enlightened during the encounter cited in the leading case. Because he was born the night of the Tathagata's enlightenment, he did not hear the Avatamsaka Sutra or the other

25-EN This cave is located near Rajagraha in the middle of India. After Buddha died, the first Buddhist Council was held here. In Pali tradition Mahakasyapa became sick here, but after hearing the teachings he was healed

26-EN A saint who has perfect knowledge and has overcome all the defilements.

27-EN pp. 241, JEDB

28-EN Leading case

scriptures. Nevertheless, through the samadhi of the perfect knowledge of the Buddha, he could repeat what he had not heard. Still, he could not enter the Way of the Patriarchs, and this is the reason we cannot enter^{29-EN}.

This illustrates why it is so difficult for us to enter the Way of the Patriarchs. Originally, Ananda aspired to the mind of supreme enlightenment as did Shakyamuni Buddha under the guidance of Kuo-Butsu^{30-EN}, the king of emptiness, (Buddha before time) a hundred kalpas ago.

Ananda was attached to much hearing^{31-EN}, therefore he could not achieve complete Enlightenment. Shakyamuni Buddha practised diligently so he attained supreme enlightenment. Truly, we should know that much hearing is an obstacle to the way. This story gives evidence to this fact.

Therefore, the Kegon, Avatamsaka Sutra says, "Poor people count other people's treasure while they have not ½ cent of their own to count." This can also be said about too much hearing; if you really want to focus on the way, then don't become attached too much to hearing. Instead, involve yourself in diligent practice diligently. But Ananda still wondered if there had been something else transmitted besides the Golden Kesa to Mahakasyapa. Then Ananda asked Mahakasyapa, "Senior dharma brother, what else was transmitted to you by the World Honoured One besides the Golden Kesa?" Mahakasyapa realized the time had come and called out, "Ananda"! When Ananda responded, "yes", Mahakasyapa said, "take down the flagpole in front of the gate." Ananda had great enlightenment hearing this. At the same time, the Buddha's Okesa^{32-EN} appeared on his head. This Golden Kesa was transmitted correctly by the past seven Buddhas^{33-EN}. There are three explanations concerning this Kesa: First, the Tathagata was born wearing the Golden Kesa. Second, when Shakyamuni Buddha renounced the world, when it was given to him by celestial beings from the heaven of pure abodes^{34-EN}. Second. Third, it was a gift to him from a hunter^{35-EN}.

29-EN We cannot enter samadhi when we rely only on intellectual understanding.

30-EN King of Emptiness; Before the time; Dharma-Yohanab hyudgata-raga, Sanskrit

31-EN Intellectual learning

32-EN This Okesa symbolizes the formless robe of liberation; Honorific „O“, Japanese

33-EN In succession; Bibashi Butsu, Shiki Butsu, Bishafu Butsu, Kuroson Butsu, Kunagonmuni Butsu, Kasho Butsu, then Shakyamuni Butsu. These Buddhas appearing in the world are called the Sapta Buddhas, Sanskrit, pp. 158, JEDB.

34-EN 5 Heavens of purity in the 4th Dyana Heaven where saints dwell and do not return to another birth, pp. 357. Chinese Buddhist Terms

35-EN When Shakyamuni Buddha left his palace and entered the mountain,

Besides this robe there are several other Buddhist Kesas. The Kesa that was transmitted from the great teacher, Bodhidharma, to Sokei Eno (Hui Neng, Chinese) was blue-black cotton^{36-EN}. When it came to China, a dark blue lining was added. Presently, it is kept in Tacchu (a sub-temple of the 6th Patriarch's monastery) and is a national treasure. This fact is mentioned in the Daichidoron (Ta chi tulun, Chinese)^{37-EN}, (Treatise on Great Wisdom, English) where it says, "the Tathagata wore crude sogari (sanghati, Sanskrit)"^{38-EN}. The Golden Kesa was woven with Golden threads however. The sutra states that Buddha's foster mother^{39-EN} wove this Golden Kesa herself and offered it to him. These are only a few of the Buddhas Okesas. There are many stories in the sutras about miracles involving these robes. For instance. Venerable Hashashita^{40-EN} (Vashashita Sanskrit) was attacked by evil king. Tokoshu^{41-EN}. His robe was thrown into a fire and five brilliant colours emerged; after the fire died down the robe was unharmed. Therefore, this Kesa was believed to be Buddha's robe and is the one to be transmitted to Maitreya. (future Buddha) '

The eye of the treasury of true law was not directly transmitted to two people. Only Mahakasyapa had transmission directly from Buddha. Ananda attended Mahakasyapa for 20 years before he received transmission. So transmission in this school differs from that of doctrinal schools^{42-EN}. In spite of this, many consider carelessly, that the two schools are the same. If they were the same, Ananda was already Arhat with three kinds of wisdom and six supernatural powers. The Tathagata would have given transmission to Ananda and Ananda would have been called the second Patriarch. Is there anyone who could understand the teachings of the scriptures better than Ananda? If so, then this school and the doctrinal schools would be the same; and Ananda would not have spent 20 years attending Mahakasyapa before enlightenment on hearing the words, "take down the flagpole". We should know that teaching of scriptures is different from the Way of the Patriarchs.

Buddha is always a Buddha. Though Ananda served for over 20 years, he did not penetrate the Buddha's mind, and he could not get the seal of

a person with a hunter's form offered him the Golden Kesa. He then changed his lay clothes for this robe.

36-EN Very coarse cotton burlap fabric dyed with indigo

37-EN pp. 36, JEDB

38-EN One of the biggest of the three Kesas worn when preaching the Dharma or doing Takuhatsu in a castle

39-EN Buddha's mother was Maya, who died after his birth. Her sister Mahaphajaphati took over his rearing and was the first Buddhist nun. Also called Gotam.

40-EN Venerable Hashashita's Okesa given to him by his real master Venerable Shishi, Japanese Hashashita was the 26th Patriarch in the Zen lineage.

41-EN Evil Minded King, who hated Buddhist Dharma

42-EN Those schools tied closely to teaching of a sutra.

transmission. We should know that this transmission does not depend on much hearing and broad understanding. Though you all know sutras and holy scriptures. and don't miss a word because you are keen, and have good ears and hear everything, you must penetrate the mind, or it is as if you count your neighbour's treasure. It isn't because the sutra doesn't contain mind, but that Ananda failed to penetrate mind. How could people in China and Japan, who only depend on words of the sutra, acquire the heart of the sutra?

Furthermore, we should realize why the Buddha way is so important. If Ananda learned the sacred teachings of Buddha's lifetime, proclaimed the teaching of the Tathagata, it is natural that all people would follow. Nevertheless, after Ananda served Mahakasyapa, and had great enlightenment, we should realize that he proclaimed the teaching again. When Ananda attained this great enlightenment, it was like fire joining fire. If you want to attain the real Buddha way, you must abandon old ways of self-centred and emotional thinking, then beginner's mind leads you to the wisdom of the Buddha.

Regarding the story of Ananda's enlightenment, Ananda thought that Buddha transmitted the Golden Kesa to Mahakasyapa just to show that he was a disciple and nothing else. However after intimately serving Mahakasyapa. he realized that there was more to the transmission than just the Golden Kesa. Mahakasyapa realized that the time was ripe and called to Ananda. It was as if a valley spirit echoed the sound. Ananda responded immediately like a spark from a flint. When Mahakasyapa called, "Ananda", it was not simply to call him and Ananda did not reply to the call. The meaning of "take down the flagpole in front of the gate" refers to an ancient Indian custom. When Buddha disciples or Non-Buddhists had a debate, both sides put up their flag at the gate. After one side was defeated, their flag was taken down in silence, without gongs or drums.

The story might imply that Ananda and Mahakasyapa set up their flagpoles side by side. If Ananda were successful, Mahakasyapa should take down his flag, one appearing, the other disappearing. This is not the case however. If Mahakasyapa and Ananda are both flagpoles, the meaning is not revealed. Once one flag comes down, another appears.

When Mahakasyapa asked Ananda to take down the flagpole in front of the gate, Ananda spontaneously realized enlightenment because he had insight into the mind of Mahakasyapa; he realized the path with his teacher. After this enlightenment, Mahakasyapa himself was taken down and all mountains and rivers perished. As a result of this, Buddha's Kesa appeared on Ananda's head.

Then, you should not stand like a 1000 foot cliff in the midst of this morass of beings. Do not be bound to purity. You should go on to realize the echo in the mountains. Buddhas and Patriarchs have appeared in the

world generation after generation proclaiming the Dharma. This is the point: Mind is transmitted to mind: and only those people who are able to experience it are able to understand it.

Even if Mahakasyapa and Ananda belong to this morass of beings and each one shows his real face, we should not think that only Mahakasyapa and Ananda show us the meaning of real face. Now all of you stand like a 1000 foot cliff, but you still manifest countless forms of the real face. If you acknowledge this real face, you immediately disappear. If so, don't seek 'taking down the flagpole' outside yourself.

Juko (Verse)

Today this descendant of Daijo wants to add some capping phrases. Would you like to hear them?

Wisteria withers, trees fall, Mountains crumble

Valley streams gush forth

Fire sparks from stones.

CHAPTER 3 Venerable SHONAWASHU (Shanavasa)

商那和修

Honsoku (Leading case):

The third Patriarch, Venerable Shonawashu^{43-EN} asked Venerable Ananda, "What is the original unborn nature of all phenomena" Ananda pointed to the edge of Shonawashu's Kesa. Then Shonawashu asked again, "What is the original nature of the enlightenment of all the Buddhas?" Ananda took hold of the edge of Shonawashu's Kesa and pulled at it. At that moment, Shonawashu had great enlightenment.

Kien (Background):

The master Shonawashu came from Matora (from the Sanskrit word, Mathura). In India, he was called Sanaka (Shanavasa), which means 'natural clothing'. When Shonawashu was born, he was wearing a robe. From that time, on, the robe was warm in winter and cool in summer. When he decided to renounce the world and become a monk, the robe was transformed to a Kesa. It was like Bikkuni Rengeshiki's^{44-EN} story concerning her own transformation during Buddha lifetime.

Not only during his lifetime, but also as a merchant in previous lives, Shonawashu offered 100 lengths (Jo) of woollen cloth for Kesas to 100 different Buddhas. Since then he always worn 'natural clothing'

Generally, when people abandon their present life, there is an intermediate period of existence^{45-EN} before they return to their original existence.

Most people don't wear clothing during this period, but Shonawashu wore his 'natural clothing' throughout this time.

Shonawashu is the name of a grass in India, and means 'nine branch splendour! When a saint is born, this grass grows on holy and clear ground. When Shonawashu was born, the grass was growing, hence his name. He stayed six years in the womb before birth.

Long before that, Shakyamuni Buddha pointed to a blue grove and told

43-EN Younger brother of Ananda pp. 345, DCB terms; In 80 BC pp. 575
JEDB

44-EN Koromo, Japanese

45-EN Antarabhava, Sanskrit: Bardo – 49 days following death

Ananda, "This place is called Uluda^{46-EN}; 100 years after my death, a monk will appear and will turn the Dharma wheel in this place." Shonawashu was then born 100 years later and received transmission from Venerable Ananda; he stayed in this grove. While turning the wheel of the Dharma, he conquered the fire dragon who surrendered to him and offered him this grove. This was all in accordance with the World Honoured One's prediction.

Originally, Shonawashu was a saintly hermit living in the mountains. He later devoted himself to Ananda, and therefore we have this story. "What is the meaning of the original unborn nature of all phenomena?" Truly, this is the question that only Shonawashu asked. Who else knows about the original unborn nature of all phenomena? No one knows it, nor do they ask about it. Why do we call this phenomena "unborn nature"? All Dharma comes from this, however this nature does not show its face; therefore we call it genuine original unborn nature. Mountains are not mountains, waters are not waters^{47-EN}; That is why Ananda pointed to the corner of Shonawashu's Kesa.

Nentei (Dharma discourse):

This word "Kesa" (Kashaya in Sanskrit) means undefiled^{48-EN} colour or unborn colour (beyond discrimination). We should not think of the Kesa's colour in terms of ordinary conception. All Buddhas as well as ants, mosquitoes, crickets, wasps, deer flies and horseflies have colour based on their karma^{49-EN}. And this colour has nothing to do with ordinary perception. From one aspect this occurs; in another aspect, there is no voice or colour^{50-EN}. Therefore there is no way to escape from these three worlds or to certify the effect of the practice.

Even though he understood all this, Shonawashu went on to the question of the enlightenment of all the Buddhas? "What is the meaning of the original unborn nature of all phenomena?" Since countless kalpas, there has been no difference in original nature. If you don't know the existence of it at least once, your eyes can be an obstacle to realizing it. Therefore,

46-EN Urumanda, Sanskrit

47-EN Based on original meaning of "unborn phenomena", we can say there is no such phenomena of outer form of mountains or rivers, since the origin of all Dharma is unborn

48-EN Basic five right colours: Blue, yellow, red, white and black. This ejiki is outside of any of these colours. Lay people in India use these colours for clothing, but monks abandoned white and use ejiki. Of all the five colours Buddha decided that his monks would use only three of them for the Okesa: Blue ejiki, Black ejiki and Brown ejiki.

49-EN Body and mind of sentient beings, based on outer world also, reward of past actions

50-EN Originally, based on original nature, this colour goes beyond the five sense organs. If attaching to the outer world only, we cannot transcend the three realms of desire, form and formlessness, pp. 252 EJB

Shonawashu questioned to clarify why all the Buddhas appear in the world. When Shonawashu called, Ananda answered. It was as if all original nature appeared when getting it. In order for Shonawashu to grasp the meaning, Ananda pulled at the corner of his Kesa. Then Shonawashu had great enlightenment.

In fact, for countless kalpas, it seems that this story doesn't directly touch original nature. If we don't establish ourselves, then we can't know ourselves as the mother of wisdom of all Buddhas. This is how Buddhas appear one after another, and why Patriarchs taught one generation after another, and why there is only one Dharma to transmit and only one Dharma to receive. It is like rubbing your face and finding your nose. Joining the practice of Zen leads you to your own awakening. After awakening, you should meet with people. If you don't, you cannot share it; it is like trees and grasses that grow on trees or spirits without bodies. We should take care not to join the practice of Zen aimlessly, or we spend our life in vain. This story of Shonawashu illustrates it.

Don't base your own awakening on the ideas of those outside the way^{51-EN}. Don't adhere to your own self-centred notions or earlier ways.

"Again, don't 'think' 'the way of Buddhas and Patriarchs chooses only capable people who have the opportunity to practice'.... We cannot afford such thinking. This kind of thinking is most foolish among all thoughts."

Ancient people who were not mortal, and did not know love and affection, desire, fame and fortune. However, once they started practice, they attained the way.

Therefore, from India to Japan, there are different interpretations of the three stages of Dharma; and across the mountains and oceans, many saints and sages have attained the way. So, you monks, your seeing and hearing is no different from the ancient saints and sages. Wherever you go, it can be said that you are the same person as Mahakasyapa or Ananda. The four elements and five skandhas are also no different; so, why should you be different from the ancients in your way to practice? Because you fail to master the way, not only do you lose your body, but you don't realize your true self. It is in this way that we realize we shouldn't spend our life in vain. Ananda took Mahakasyapa as a master, and he took Shonawashu as a disciple; and thus, the way of master to disciple has been transmitted.

The eye and the treasury of the true law and the serene mind nirvana transmitted to the present, is no different from that of the Buddha's life time. Therefore, we should not regret that we were not born in the same country as Buddha's birth; and don't feel sorry that you did not meet the Buddha in his lifetime. Long ago, you planted seeds of merit and you created Karmic affinity with deep prajna paramita. As a result, you have

51-EN Gedo, Japanese, Non-Buddhists

gathered here in this assembly of Daijoji (monastery). In fact, it is like standing shoulder to shoulder with Mahakasyapa. and sitting knee to knee with Ananda. So while we may be hosts and guests for today, in future lifetimes, you will be Buddhas and Patriarchs.

We should not be blocked by perceptions of past and present; don't get attached to sounds and forms, thus spending your days and nights in vain.

After you practice the way carefully, you will attain the ultimate goal of the ancients, and receive the seal of transmission in the present*.

Juko (Verse):

I want to clarify the substance of this story by adding a humble verse. Do you want to hear it?

The endless water falls from the steep cliff hundreds of feet high stone and flies out like clouds.

Like snow scattering, as flowers fly wildly in the wind, as a length of white silk pure and undefiled.

* This present priest of Daijoji was Tetsu Gikai, of Keizan

CHAPTER 4 Venerable UBAKIKUTA (Upagupta)

優婆掘多

Honsoku (Leading case):

The fourth Patriarch, Venerable Ubakikuta^{52-EN}. practised for three years with Shonawashu Finally, he cut off his hair and became a bikku (monk).

Shonawashu questioned him, "Do you renounce the world with your body or your mind?" Ubakikuta said, "I renounce the world with my body" Shonawashu then said, "The splendid Dharma of the Buddha concerns both body and mind."

Then Ubakikuta had great enlightenment.

Kien (Background):

Venerable Ubakikuta came from the land of Dari. a member of the Sudra class^{53-EN}. When he was fifteen. he began to attend Venerable Shonawashu and when he was seventeen, he renounced the world. At twenty-two, he attained enlightenment. Compassionately, spreading the dharma, he arrived at Mathura where a great number of people became monks. Because of this, the palace of demons trembled and the demons were afraid. Whenever anyone attained enlightenment, Ubakikuta throw a charm (talisman) of four fingers in length, into a stone cave. The room was 18 cubits^{54-EN} by 12 cubits and was filled with these charms. When Ubakikuta died, he was cremated with all the charms representing each monk who renounced the world. The great number of monks ordained. was comparable to those who renounced the world when the Tathagata was alive. so Ubakikuta was called "formless supreme Buddha"^{55-EN} by all the people in the world.

The demon angrily watched for Ubakikuta to begin meditation and then tried to destroy the true law with all his evil powers. Venerable Ubakikuta realized this demon's intention when he went into samadhi. The demon saw Ubakikuta's understanding, so he brought a necklace and placed it Ubakikutas neck. In order to control the demon. Ubakikuta got up from his meditation, and took corpses of human beings. dogs and snakes, transformed them into a flower garland, and offered it to the demon

52-EN pp. 67 JEBD
53-EN Fourth lowest class in Indian society. (slaves) pp. 300 JEBD
54-EN Cubit two feet in length.
55-EN True form which goes beyond egoistic discrimination.

saying gently "You gave me a precious necklace, so please accept flower garland as my gift." The demon was very happy to receive it and extended his neck for Ubakikuta to place it. The garland changed to stinky corpses infested with maggots and rotting flesh. The demon was disgusted with it and repelled by it but he could not remove it even with his magical powers. He then ascended to the six heavens of desire^{56-EN} and told the celestial beings about this; and also went to the Brahmin heaven and sought liberation. They all told him that it was a miraculous transformation by a disciple of the Buddha who has ten powers^{57-EN} and they could not help him, saying, "We are only ordinary celestial beings." The demon asked. "What can I do?" The Brahmin king said "You should take refuge with the Venerable Ubakikuta. Only then can you be liberated from these corpses" They gave him a verse for his deliverance saying, "If you fall to the ground. you must stand from the ground, If you want to stand without using the ground you cannot do it. You should seek liberation from a disciple who has the ten powers."

Then the demon repented pitifully, descended from the heavens, am prostrated himself at the feet of Venerable Ubakikuta who then asked him, "From now on, do you intend to harm the true law of the Tathagata?" The demon responded, "I commit. myself to the Buddha way and I renounce all evil deeds forever"

Venerable Ubakikuta said to him, "if you repent, I want to hear you take refuge in the three treasures." The demon made gassho and recited three times the refuge formula whereupon the awful garland dropped from him.

Nentei (Dharma discourse):

When Ubakikuta showed the powerful demonstration of Buddhist Dharma it was just as when the Buddha was alive. When Ubakikuta cut his hair at the age of seventeen. Shonawashu questioned him "Are you renouncing the world in body or in mind?"

In Buddhism there are two types of renunciation; body, or mind. When speaking of renunciation by means of the body, it means giving up bonds of affection and leaving home, not to keep servants. shaving the head and putting on a black Buddha's robe, becoming Bikku and Bikkuni. Thereafter, practising the whole day long, so as not to spend useless time and having no extra desires. These monks are not attached to life and are not afraid of death. Their mind is pure and clear like the autumn moon, and their eyes like a spotless minor. They don't seek mind or essence of mind. In addition, they don't practice the sacred truth, neither do they seek worldly attachments. In this way they do not live as ordinary mortals, neither do they pretend the state of sages and saints – so. they are homeless wanderers. These are the people who renounce

56-EN Six heavens of desire: pp. 1241 JEBD

57-EN 10 powers, pp. 153, JEBD

the world by means of the body.

Those who renounce the world by means of the mind don't shave the head or wear black robes. They live at home as lay people among the tribulations of the world. They are like the lotus unspoiled by the mud and jewels that are unaffected by dust. Even through karma, they have spouses and children, and are enlightened through dust and trash (difficulties). They don't cling to anything, however.

It is like the moon in the sky and a pearl rolling on a tray; they find the sainthood in the midst of the noisy world; they go beyond time in all the three worlds, 'cutting off passion as a disease'. They feel that aiming for truth is malicious. To them, nirvana and life and death are the flower of emptiness^{58-EN}. They aren't concerned with enlightenment or passion. These people renounce the world by means of the mind. That is why Shonawashu asked Ubakikuta "Are you renouncing the world by means of the body or the mind?" This question occurred because one of these renunciation is not 'renouncing the world". Ubakikuta answered: "Truly I renounce the world by means of the body". Here there was no existence of mind and no thought of original true nature or other profundities. Ubakikuta knew that only the body, composed of the four elements and five skandhas could leave home. Without consciousness, renunciation occurs; then we can say that this indicates spontaneous action. It happens without seeking. clarifying FUKATOKU (Japanese, gain without personal will). Then we can say truly that he renounced the world by means of the body.

The incomprehensible teachings of all the Buddhas should not be based on this interpretation, so Shonawashu put forth the following: All Buddhas don't renounce the world by body or mind. They are not limited to the four elements or five skandhas, nor can they be seen in terms of the profound mystery or true nature. The Buddhas are liberated from the sacred and the profane and cast off oft both body and mind. It is like the cosmos, without inside or outside, like the waters of the oceans. Regardless of how diverse and incomprehensible the teaching is, and the many interpretations it has, it still proclaims only the true Dharma. We should not say "I am the only honoured one" and refer to the Buddha. Nor should we say, 'not coming or not going". Who said "before your parents were born, or before countless kalpas". Here we transcend life or no life and liberation of mind or no mind. It is as water, which follows the contours of its vessel and all things that dwell in emptiness. Even though you grab, your hand is still not full; if you seek, you cannot find a trace. This is the splendid Dharma of all the Buddhas. Here there is no existence of Ubakikuta or Shonawashu. There is no movement or stillness, no coming or going. Even if we have confirmation or negation, for others as well as ourselves, it is like the sound of the voice at the bottom of the water (barrel) or the limitlessness of the cosmos. If you

58-EN Shobogenzo, Nishiyama, pp. 90 (To True Light)

don't experience enlightenment at least once, then thousands of Dharmas and limitless teachings are useless

After this was pointed out, Venerable Ubakikuta had great enlightenment. It was like thunder in a blue sky, or a big fire in the middle of the earth. Not only did the thunder shake and cut the roots of Ubakikuta's fears but he lost the roots of his life. When this big fire was burning, the true face of all the Patriarchs became ashes. Such ashes might manifest Ubakikuta as hard as stone and black as lacquer. How many times have people lost their worldly desires and ruined their bodies: Ubakikuta cast talismans and reached emptiness, finally burning emptiness and left no trace of emptiness.

Juko (Verse):

Today as a descendant of the Daijo monastery I want to look for traces above the clouds, and project some words in the clear sky. Are you ready to listen?

The house broken up, people gone, neither inside nor outside; Where can a body and mind hide?

CHAPTER 5 Venerable DAITAKA (Dhrtaka)

提多迦

Honsoku (Leading case):

The fifth Patriarch, Venerable Daitaka said, "Because the person who renounces the world has no selfish ego or personal belongings, his mind neither arises nor perishes; then this is the everlasting way and all the Buddhas are also everlasting. The shape of mind cannot be shown, and neither can mind's essence."

Then Ubakikuta said. "You should achieve great enlightenment thoroughly in your own mind." Daitaka was greatly enlightened.

Kien (Background):

The Venerable Daitaka was from Magdha. When he was born, his father dreamed that a golden shining sun emerged from the house top and illuminated the heavens and earth. In front of the house was a great mountain studded with jewels; at the top of the mountain there was a spring flowing in four directions.

When Daitaka first met Ubakikuta, he told him about the dream. Ubakikuta explained the dream for him as follows: "The great mountain is myself, the spring fountain is the pouring forth of your wisdom ceaselessly. The sun emerging from the house top represents the moment of your entering the way. The illumination of the heavens and earth is the transcendence of your wisdom.

The Venerable Daitaka was originally named KOZO^{59-EN}. Because of this dream, his name was changed to Dhrtaka, which means, 'pierce to the truth ultimately' in Sanskrit. Daitaka recited a verse after hearing Ubakikuta's explanation:

"This splendid shichihozan, (mountain of seven jewels)

From which flows the spring of wisdom,

becomes the taste of the true dharma

And liberates those with karmic affinity."

Then Ubakikuta followed with a verse:

"I transmit my Dharma to you.

59-EN Gandha Rastin, Sanskrit (Fragrant Elephant)

You should manifest great wisdom.

As the sun emerges from the house top
and illumines heaven and earth.

Then Daitaka prostrated himself and followed him. Eventually he asked to become a monk. Ubakikuta asked Daitaka, "If you wish to renounce the world, do you renounce the world by means of body or mind?" Daitaka said, "I am ready to renounce the world by means of neither body or mind." Then Ubakikuta replied. 'Since it is not body or mind. who is it that renounces the world?' Daitaka said, 'This one who renounces the world, has no selfish ego.' and he was greatly enlightened (as in the leading case story).

Nentei (Dharma discourse):

Truly, one who renounces the world, demonstrates the absence of selfish ego, so it cannot be seen in terms of body or mind. This selfless ego is the eternal way. It cannot be measured in terms of birth or death. Therefore it is not all the Buddhas nor sentient beings; furthermore, how could it be the four elements, five skandhas, three realms or six paths of rebirth? Thus, the mind has no form or shape; even though there is seeing and hearing, discerning and knowing, in essence is does not go nor come, it is not moving nor still. When one sees this way, he knows the mind. But it still must be said that this understanding is based seeing and hearing. Even if Daitaka understood in this way, Ubakikuta called his attention to the fact by saying "You should achieve enlightenment thoroughly and become one with it". It is like imprinting the imperial seal on an article. When one sees the seal on it, they know, it is not poison, it is not suspicious, but it is not for imperial use, but for the people's use. The form of confidence for the master by the disciple is like this. Even if you achieve the principle, and follows the practices, you still must clarify the way before becoming greatly enlightened.

If you don't have enlightenment at least once, you will become the seeker with an intellectual approach and never achieve original true nature. Therefore you will remain at the stage of the seeker of Buddha and Dharma. When can you become liberated from yourself and from entanglement with others? Consequently, if you understand every word of the forty-nine years of Buddha's teaching, and do not misunderstand a single Dharma of the three vehicles or five vehicles of liberation, you cannot be called a true monk, unless you have great enlightenment at least once. So, it through lectures, you learn the teachings of a thousand sutras and ten thousand abidharmas, and cause Buddhas to reveal their images and cause the earth to shake, and cause heavenly flowers to swirl in the wind, this is the understanding of the master of masters of esoteric study, not that of a true Zen monk.

Then we should not cling to such interpretations as 'Three worlds are

only mind (Kegon-Avatamsaka Sutra)" or "All Dharmas are a form of reality, (Tendai – Lotus Sutra)' or Everything possesses Buddha nature, (Nehangyo-Nirvana Sutra) and "Ultimately silence is empty (Hannyakyo-Prajnaparamitra Sutra)".

"The form of reality" is related to classification; 'ultimate emptiness' is like nothingness; "Buddha nature" resembles spiritual nature; "only mind" is still not free from intellectual understanding. This story illustrates (portrays) those who seek truths in thousands and myriads of sutras and abidharmas and similar to the son in the Lotus Sutra who left his father. When each of us explores our own treasury, it is as if the entire Tripitaka emerges; than the holy teaching itself becomes our own. If we don't attain enlightenment like this, all the Buddhas and Patriarchs will bear a grudge against us. So it is said. 'What demon made you renounce the world; what demon made you go wandering'?^{60-EN} Even if you are able to answer, you will die, and if you are not able to answer. you will also die.'

That is why we can say "renouncing the world is not for the sake of body or mind." Though Daitaka understood in this way, he was not a true Zen monk. He only realized the way and attained enlightenment after Ubakikuta pointed it out to him.

So, practitioners should concentrate on the way diligently and ceaselessly; without basing understandings on texts, without interpreting spirituality subjectively. You should break the bonds of attachment to the ordinary or the holy, and to heaven and earth. Looking at past and future, there is not a shred of obstruction, and looking up to find enlightenment and looking down to save sentient beings, we should realize that there is no gap between Buddhas and sentient beings. Otherwise it is like putting edges in the cosmos and making waves on level ground.

Then try to see the face of Buddha and perceive the way of enlightenment, and clarify the mind; just as the gourd is entangled in its own vines. and the pearl sits unencumbered by tentacles in the oyster. we can realize the marrow inherent in the Buddhas and Patriarchs for the first time.

Juko (Verse):

About this story, I like to add some humble words. Would you like to listen?

60-EN Long ago in China, on Wutaishan, there was a priest called Hima (secret demon) who always held a forked stick. Whenever a monk visited and asked about the Dharma, he asked these questions saying: „Because you forget your own treasury, weather you talk about Dharma or not, I'll hit you with my stick and you may die.”

If you gain the marrow. your attainment is clear; Rinpin^{61-EN} still has incomprehensible subtlety.

61-EN Lun Pien, Chinese, was a famous person who invented the first chair with wheels. Even though he was skilful, still there was a subtle knowledge, which he was unable to communicate.

CHAPTER 6 Venerable MISHAKA (Micchaka)

彌遮迦

Honsoku (Leading case):

The fifth Patriarch, Daitaka, said to Mishaka, "Buddha said to stay a hermit^{62-EN} or be stuck in the lesser vehicle is like being bound with ropes. You should understand for yourself, that if you abandon the lesser stream and go back to the greater ocean, then you will realize birthlessness". When the sixth Patriarch, Mishaka heard this, he experienced great enlightenment.

Kien (Background):

Mishaka was from central India: the most venerable leader of 8.000 hermits. One day, he brought the assembly to prostrate before Venerable Daitaka and said to him, "in the past, I lived with you as my master in the Brahmin (Pure) heaven. There I met the hermit, Asita. and received the secret teachings of the hermits, while you, my master, met a disciple who possessed the ten powers of a Bodhisattva^{63-EN} and practised meditation. Since then, our karmic paths have been different and for six kalpas now, we have been going separate ways". Venerable Daitaka said. "Spending so many kalpas apart is true, not a lie. Now you should abandon the false teaching and return to the true teaching so you may enter the Buddha vehicle of enlightenment". Venerable Mishaka said. "Long ago. the hermit Asita predicted that 'after six kalpas. you will meet a fellow student and realize the fruits of Arhatship.' Isn't our present meeting due to our karmic affinities? I pray to you as a priest. for compassion and for liberation". Venerable Daitaka gave ordination and precepts to Mishaka. The other hermits, at first, showed resistance, but Venerable Daitaka used his miraculous powers. They begin to show their Buddha seeking mind and at the same time, together, renounced the world. 8.000 hermits became 8,000 monks. When they renounced the world, Venerable Daitaka shared with them the Leading Case; 'Buddha said to stay a hermit or be stuck at no in the lesser vehicle is like being bound with ropes. You should understand for yourself, that it you abandon the lesser stream and go back to the greater ocean, then you

62-EN Sen, Japanese; Hsien, Chinese means hermit or wizard. These people (Sen-nin, Japanese) stay in the mountains, leading a solitary life, following the practice of Sen. Often, they attain extraordinarily age, due to supernatural powers obtained through ascetic practices.

63-EN pp. 153 JEBD

win realize birthlessness'.

Nentei (Dharma discourse):

Even though you do ascetic practice and prolong your life, attaining supernatural powers, even through reflection you may not comprehend life for 80,000 kalpas gone before in the past or alter 80,000 kalpas more in the future. Even if, in our practice, there is neither perception nor non-perception, and if we enter no mind, no thought of samadhi and are born into the house of non-perception. living a long life as a celestial being, and have a flowing stream of karmic consciousness, and even if we are rid of our physical body, we still cannot find the Buddha or reach the way. When the results of karmic consciousness is ended, then you will fall into Mugen, endless hell. Therefore it is like being bound by a rope, with no chance of liberation.

Though the students of the lesser vehicle^{64-EN} reach the four fruits of enlightenment, and become Pratyeka Buddhas, these stages only develop body and mind. The students practice the process of delusion of enlightenment. Therefore these saints of the first stage pass 80.000 kalpas before they are called Bodhisattvas with beginner's mind; The saints of the second stage pass 60.000 kalpas before they are called Bodhisattvas with beginner's mind; The saints of the third stage pass 40.000 kalpas before they are called Bodhisattvas with beginner's mind; The saints called Pratyeka Buddhas pass 10.000 kalpas before they go into the way of the Bodhisattva. Each of these stages goes into the way of Bodhisattva because of good karma, but it is regrettable, that they still remain in the chain of causation. This is again like being bound by ropes, so these saints cannot be truly liberated.

Even if we overcome (break apart) the 88 defilements with their blind passions without exception, and our practice is still based on malevolence, we cannot expect the undefiled fruits of enlightenment. If you go back to the original nature and still practice only with the expectation of enlightenment, then this is still malevolent practice.

Therefore, honourable students, don't aim for nothingness, or you may fall by the side like non-Buddhists. We should not stay in the kalpa of emptiness, before the beginning of the cosmos, because it is like a corpse whose spirit has no destination as yet.

Do not expect to arrive at original true nature if you stay in the flower of emptiness in illusory Dharma. It is like the saints who try to find the middle way by cutting off ignorance. This is creating clouds where there are no clouds, or creating flaws where there are no flaws. You will become a homeless wanderer in a foreign land, a poor vagabond drunk from ignorance. Imagine, since you are definitely an ordinary person, you can talk about before birth and after death, but what past, present,

64-EN Hinayana

and future can you be aware of? Therefore for countless kalpas, there has been no error; from life to death, it is as it is. So, if you do not realize original nature intimately at least once, then you will be deluded by the six sense organs and their objects. You will be the person who doesn't know himself, and cannot see what is in front of himself, or foresee what is in the future. Therefore you don't understand how your body and mind occur and also you don't know how all the phenomena emerges. With reason, you try to brush off something to seek for something else which is not essential. That is the reason Buddha comes into the world with great difficulty, and also why the Patriarchs have a hard time teaching the Dharma. Even when they try their best to present the Dharma, you are still stuck in your own selfish views and knowledge, continuing to say you don't understand yet or don't know. You are not really ignorant, neither are you intimate with reality. You are simply continuing to stay in your own self-centred discriminating judgements based on your own decisions of right and wrong.

Don't you notice that you respond when being called, or follow the direction of a pointed finger? This doesn't occur from discriminating judgement or conscious effort – it is our own real true nature. This true nature has no face or form, however, entanglements still manifest. Then our mind emerges and we call it body. Once this happens, the four elements and five skandhas and 84,000 hair follicles and 360 bones all come together to form our body. It is like a light in the jade, and like an echo of a voice. We can take life or death as it is, lacking nothing, needing nothing. When being born, there is no beginning. when dying there is no trace of death. Just as there is no trace from a wave left in the ocean: it goes on and on but with no place to go. It is a condition of the ocean, large and small waves repeating without end.

Your mind is like the ocean. It moves incessantly and manifests as skin, flesh, bones and marrow. It also acts as the four elements and five skandhas manifesting peach blossoms and verdant bamboo. It regards enlightenment as attainment of the way and clarifying itself (the mind). It works in hearing the voice and observing shapes, wearing the robe and taking meals. All these represent our social life. It shows different aspects and manifests different forms: it goes beyond discrimination, it is never static. It is like an imaginary person exercising illusory arts, like making images in a dream. Though thousands of reflections occur in a mirror, they change in many ways; the mirror is simply the same mirror. It you don't know about these things and concentrate on ascetic practice, cultivating endless knowledge, there is no liberation from samsara. No one ever entangles you, so why do you seek further liberation (outside of yourself)? Originally, there is neither delusion nor enlightenment, so there is no attachment or liberation. Is this non-birth? Is it the great ocean? Are there any small streams? Specks of dust, as many as atomic particles, all are the great Dharma ocean. Mountain streams, cascading

waters, gushing rivers, all create the movement of the ocean. So there are no small streams to relinquish, and no great ocean to control.

Because of this all Mishaka's discriminations vanished, all old views were transformed. he gave up ascetic practice and renounced the world. This is a demonstration of karmic affinity.

Then, if you practice ceaselessly, you will find communication through mind and through words. Truly, it is a meeting between intimate friends, just as when we meet our true self. It is as if we swim together in the great ocean of essential nature, without separation. If you awaken to this. karmic affinity is manifested.

The great master, Baso^{65-EN} said: "Please pay attention to the following all: sentient beings for countless kalpas remain in samadhi. In this samadhi of dharma nature, they wear clothes, eat and speak together. The six sense organs work together. All is nothing but dharma nature".

Hearing this, you should not think that there are sentient beings in Dharma nature. Saying "Dharma nature" or "sentient beings" is like saying "water" or "wave". Using these words, "water" and "wave", is there any difference?

Juko (Verse):

This morning, I will try to explain this story, and again, I have a humble verse. Do you want to listen to it?

Even if we see the purity of the autumn sky reflected in the water, How can we compare this to the haze of a spring dawn's moon? People in the world want purity, and though they strive and strive their mind is not yet empty.

65-EN Jap. Ma-Tsu, Tao-i, Chinese

CHAPTER 7 Venerable BASHUMITSU (Vasumitra)

婆須蜜

Honsoku (Leading case):

The seventh Patriarch, Venerable Bashumitsu put a wine vessel before Venerable Micchaka, did prostrations and stood there. Venerable Micchaka asked him, "Is this my wine vessel or yours?" As Bashumitsu considered the question, Venerable Micchaka said, "If you consider it to be my wine vessel, it is still your original true nature; If it is your vessel, then you ought to receive true Dharma". When he heard this. Bashumitsu realized his original true nature.

Kien (Background):

Venerable Bashumitsu came from Northern India, of the Baradhvaja (Hinrada Jap.) clan. He always wore clean robes, and he wandered around the village carrying a wine vessel chanting and moaning, so that the people thought he was demented. He told no one his clan name.

Venerable Micchaka travelled to Northern India to teach, and one day, he looked over the wall of the castle and saw some auspicious golden clouds arising. He said to his followers: "This signifies the spirit of a man of the Way. Therefore, in this place, there is a great man who will inherit my Dharma". Before Micchaka had finished speaking, Bashumitsu appeared and questioned him. "Do you know what I am holding?" Micchaka said, 'It is an inappropriate vessel for a pure priest'. Then Bashumitsu placed it in front of Micchaka and finally realized original true nature. The wine vessel immediately disappeared.

Micchaka then said: "If you will tell me your name, I will tell you how you became enlightened." Bashumitsu said, in a gatha, "For countless kalpas before my birth in this country, my clan name was Bharadhvaja. My given name is Bashumitsu." Then Micchaka told him: "My teacher. Dhrtaka, told me that long ago. when the World Honoured One was teaching in Northern India, he told Ananda: 800 years after my death, there will be a holy man in this country. His family name will be Bharadhvaja, and his given name will be Bashumitsu. He will be the seventh Patriarch of the Zen lineage. "The World Honoured One predicted your appearance. so you should renounce the world." Hearing this, Bashumitsu said: "When I look back on my former lives, I was once a supporter, and gave a jewelled high seat to a Buddha. That Buddha predicted that I would succeed as a Patriarch in the lineage of

Shakyamuni Buddha". Because of this, he became the seventh patriarch.

Nentei (Dharma discourse):

Before Bashumitsu met Micchaka, he carried with him at all times, a wine vessel which was a symbol of the teacher. He used it freely to demonstrate the Dharma, morning and night. It symbolized the teacher as the very important instrument of transmission. Therefore when he met Micchaka, he asked. 'Do you know what I'm holding in my hand? Do you know how important it is?' Venerable Micchaka then said. 'Even if you understand that 'the mind is the way' and that 'the body is Buddha'. this is still a defiled vessel and being a defiled vessel is inappropriate for the pure. You may think that 'it encompasses all time' and you may think that 'it is forever complete', but still this is a defiled vessel. What past or present are you talking about? What beginning or end are you talking about? These views are inappropriate for the pure".

Therefore, Bashumitsu heard these superior principles and abandoned his wine vessel. This demonstrates how Micchaka touched Bashumitsu's heart. It is a question of whether the vessel belongs to Micchaka or Bashumitsu. This question goes beyond past and present, beyond views of coming and going in space. It goes beyond 'ours' and 'yours'. When Bashumitsu was thinking about whether it belongs to 'you or me', Micchaka said to him: "If you consider it my vessel, it is still your original nature, and then again, if it is your vessel, then you should receive my teaching." Therefore it was not Bashumitsu's vessel either. It is neither 'mine' nor 'yours', so the vessel itself is not a vessel. Thenceforth, the vessel disappeared (it no longer existed as a discriminatory object). Actually, this story goes beyond most people's present day consciousness. Consequently, if you practice without stopping, and arrive at a place where Buddhas and Patriarchs cannot reach, in spite of their great efforts, this will still be a vessel inappropriate for the pure. Those, who are really pure, do not establish purity or vessel. Therefore the paths to the teacher and disciple meet since there is no obstacle between them, and "you can receive my Dharma". Because we are original nature, there is nothing to receive from another, and nothing to give to anyone. When you penetrate this point, you can be called a master or disciple. Then the disciple goes beyond the master and the master learns from the disciple. Here there is no duality or discrimination, so the vessel no longer exists. The disappearance of the 'vessel' represents realization of the way.

It we achieve this realization now, then we don't have a 'former body and mind'. and there is no 'past or present', no 'birth or death' and no 'coming or going'. How then can you cling to skin, flesh, bones and marrow? This is truly a state of great emptiness without inside or outside.

Juko (Verse):

Today I want to add some humble words to the story. Are you ready to listen?

Like the frosty dawn's bell echoes, You never need an empty vessel here.
(The master and disciples heart echoes.)

CHAPTER 8 Venerable BUTSUDANANDAI (Buddhanandai)

佛陀難提

Honsoku (Leading case):

The eighth Patriarch, Venerable Butsudanandai, met the seventh Patriarch, Venerable Bashumitsu and said: "I have come to discuss Dharma with you". Bashumitsu said, "Dharma is not discussed. Virtuous man, discussion is not Dharma. If you try to discuss Dharma, it is no longer a discussion of Dharma." Butsudanandai realized that Bashumitsu's Dharma was great and was awakened to the ultimate principle of the unborn.

Kien (Background):

Butsudanandai was from Kamala, and his family name was Gautama. He had a protuberance on the crown of his head. He was keen and intelligent. When the seventh Patriarch, Bashumitsu went to Kamala to spread the Dharma, Butsudanandai declared to him. "My name is Butsudanandai and I want to discuss Dharma with you". Then Bashumitsu replied. "Virtuous man, discussion is not Dharma. Dharma is not discussed. If you try to discuss Dharma, it is no longer a discussion of Dharma".

Nentei (Dharma discourse):

In fact, true Dharma goes beyond discussion, and true discussion does not involve Dharma. Therefore, when there is discussion of the Dharma, there is no meaningful discussion. That is why Bashumitsu said, "If you try to discuss Dharma. it is no longer a discussion of Dharma." In the end, there is nothing at all to be considered Dharma and no Dharma to discuss".

Nevertheless. "Buddha doesn't have two kinds of speech". Hearing Buddha's words is seeing Buddha's body; and seeing Buddha's body is witnessing Buddha's tongue.

Even if you say subject and object are non-dual, still this is not true discussion. So even if you say something changes or nothing changes, it still doesn't clarify anything. Even if you say words are useless and meaning is meaningless, still this doesn't penetrate the Dharma. Even if you say your nature is truth, and mind is perfect, what discussion is this? And even if you say subject and object both disappear, still this is not a true discussion; then if you say subject and object does not disappear,

neither is this a true discussion. If you say “guest” and “host” or “one” and “the same”, this is still useless discussion.

Arriving at this stage, even to speak of great Manjusri's voiceless silence, is not true exposition. And yet, Vimalakirti's^{66-EN} sitting in silence doesn't focus on the point. At this time, Manjusri misinterpreted and Vimalakirti also still misinterpreted. Much more so, Monju (Shariputra, Sanskrit), foremost in wisdom among Buddha's disciples, and Mokkenren (Maudgalyayana, Sanskrit), foremost in miraculous powers among Buddha's disciples, had not even dreamed of seeing the meaning of this. Is it like people who are born blind, without ever seeing colours.

Furthermore, the Buddha said, ‘Buddha nature is something unknown to the Shomon and Engaku (Shravakas and Pratyekabuddhas, Sanskrit)^{67-EN} (Daihatsu nehango, [Maparinirvana Sutra, Sanskrit] Chapter 8^{68-EN}. Virtuous people, “Buddha nature can only be known by a Buddha and not by Shravakas and Pratyekabuddhas”).

Even Bodhisattvas of the tenth stage, seeing a flock on cranes from a distance, cannot tell whether they are cranes or water. They think it looks like cranes but they are not sure. Even Bodhisattvas of the tenth stage do not see the Buddha nature clearly. In the same chapter the sutra says, ‘a thirsty man walking in wilderness cannot see the difference in water and a groove of trees. After he has a better look, he sees white cranes in the groove of trees’. “Virtuous men, the Bodhisattvas of the ten stages could not see the Buddha nature clearly.” In the same chapter of the same sutra, it says, “the Bodhisattvas of the tenth stage realize the nature of the Tathagata in their bodies, however they do not have clear observation.” Moreover, because of the teaching of the Tathagata, we realize our nature and gladly say, “We transmigrate life and death four countless kalpas and do not realize the eternal existence because we are confused by the [No Self].” In the same chapter it says “Even in the tenth stage, they are unable to see the Buddha nature that they originally possessed, but after the Buddha's explanation, they began to realize some of the meaning; and some people said, ‘from this time on, the Bodhisattvas can now see Buddha nature’. It is strange that we couldn't see Buddha nature even though we originally possessed it. Because as the Buddha explained, ordinary people had the wrong interpretation of [no self]. and consequently, transmigrated life and death for such a long time”.

Furthermore, even if we transcend delusion and enlightenment, purity

66-EN Vimalakirti's Sutra, Yuima-gyo (維摩結經) pp. 331, JEBD and
Yuimakitsu shosetsu-gyo (維摩詰所說經) pp. 332, JEBD

67-EN Shomon (Sravaka, Sanskrit – 聲聞) pp. 296 JEBD, Engaku
(Pratyekabuddhas, Sanskrit – 緣覺) pp. 45, JEBD

68-EN pp. 28 JEBD

and defilement, subjective body and mind and observation of the objective world, we cannot dream of seeing original Buddha nature. So, do not seek for it in emptiness or form. Neither should you seek for it in the Buddhas and Patriarchs, but only in yourself.

Consequently, how many kalpas now have virtuous men passed through cycles of life and death, and how many times do body and mind arise and disappear? Some may think their coming and going in birth and death is a dream or illusion – how amusing! What kind of tale is this? Is there anything that is coming and going in birth and death? What do you mean you say “real human body”, “dream”, “delusion”. or “illusion”?

Therefore you should not just say either “delusion” or “truth”. Because if we only understand in terms of “delusion” or “truth”, we come to a dead end. We must take great care regarding this matter in order to understand, so we can reach the point. We shouldn't easily cling to “emptiness”, “right”. or “suchness” in order to clarify our mind, it should be like still water, undefiled as an empty sky, but still you may not understand original Buddha nature. Zen master, Tozan Ryokai (Dongshan, Chinese). studying with Isan Reiyu (Guishan, Chinese). and Ungan Doncho (Yunyan, Chinese) quickly realized the truth of myriad things and that everything proclaims the Dharma. Yet something was still lacking. As a result, Ungan cautioned him, “You need to experience this matter personally”. But Tozan still had doubt remaining, and he took his leave from Ungan. While crossing the river, he saw his reflection and immediately realized the truth of the matter and at that time, composed the following verse:

‘We should avoid finding the way in others and find it in ourselves.

If we find the way in others, we and the way are separate.

This means, if we find the way in ourselves, then we can meet our real self everywhere.

Now, the right way is in ourself, the way and ourself are not two.

Past illusory self is not the real one, the present self is one with truth.

There are not two selves, such as self and real self; only real self.

This understanding helps us to meet the truth”.

Experiencing in this way, Tozan became a successor to Ungan and the founder of the Tozan School (Soto) in China (Dongshan School). In the past he understood that all phenomena proclaims the Dharma and that pillars, lanterns and all phenomena proclaims and goes beyond past, present and future.

However, he still had some misunderstandings until he was given the kindly advice of Ungan.

Increasingly, people of today only understand intellectually. They understand that mind is Buddha and body is Buddha, but they don't understand who the Buddha was. They only see flowers bloom in the spring and leaves fall in autumn; and think "all things are independent in their own state". This is ridiculous. If Buddhism is understood superficially without experience, why would Bodhidharma come from the west to China?

All Patriarchs from Shakyamuni Buddha to the past Patriarchs China have no in ranks of enlightenment. All of them achieved great awakening. If everyone had only literal interpretations who would achieve the way? With only literal interpretations how many true Buddhas and Patriarchs could there be? If you avoid literal interpretations and focus on experience of the true self, you can achieve the level of Buddhas Patriarchs.

When we talk about the way of Patriarchs and do not achieve great enlightenment and penetration, we can not call ourselves Patriarchs. In the so-called stage „Way of Patriarchs“ we do not remain in a state of pure clarity without defilement; that is a cloudless purity. Zen master Sensu Tokujo (Chauntzu, Chinese) said about the matter, „There should be no traces where you hide, yet you should not hide where there are no traces^{69-EN}. For thirty years, I practised under Yakusan Igen (Yueh Shan, Chinese) and clarified this point, but he taught us, that we shouldn't stay in this state of purity.“ This means that serene mind is not a place to cling to, and even if you ignore both subject and object, you still shouldn't stay there. There is no past or present, or delusion or enlightenment to talk about.”

When you come to this point, „there are no walls in the ten directions, and no gates in the four quarters“. Everywhere, all is liberated and serene, so you should be mindful, not frantic.

Juko (Verse):

This morning. in order to eliminate bad karma, I have some humble worlds. Are you ready to listen?

Even Venerable Subodai (Sabhuti, Sanskrit)^{70-EN} and Yuima (Vimalikirti, Sanskrit) could not express it.

Even Mokuren (Maudgalyayana. Sanskrit) and Sharihotsu (Shariputra. Sanskrit) could not recognize it.

(The Great Way transcends seeing and hearing.)

If you want to clarity the great way, you need to find the meaning

69-EN When you establish serene mind, (Nirvana), you think there are no traces of illusion, however, it is impossible to remain in this place.

70-EN One of the disciples of Shakyamuni Buddha, and famous for his understanding of the doctrine of Sunyata.

yourself. When is the flavour of salt not appropriate?

CHAPTER 9 Venerable FUDAMITTA (Punyamitra)

不如密多

Honsoku (Leading case):

The ninth Patriarch, Venerable Fudamitta, heard Butsudanandai say, "Your speech is more intimate with your original mind than with your parents. When your actions are one with the Way, this is the mind of Buddhas. If you seek the Buddha outside yourself, you go astray. If you want to know your original mind, you can't be intimate with it or separate from it". Hearing this, Fudamitta had great enlightenment.

Kien (Background):

Fudamitta was from the kingdom of Daitaka. His family name was Vaisya. When Butsudanandai was travelling to teach in Daitaka, he saw a white light over Fudamitta's house and he told his followers, "There must be a holy man in this house. This man utters no useless words, so he must be very advanced in Mahayana. He never stepped in an impure place because he knew he would be defiled. He might be my successors".

At that very moment, the master of the house came out and greeted him saying, "What can I do for you?" Butsudanandai said, "I'm looking for an attendant." The master of the house replied, "I have one son, but he is already fifty years old and he has never uttered useless words and has never stepped in an impure place". Then Butsudanandai said, "If he is as you say, he is truly the one to be my disciple".

When Fudamitta heard venerable Butsudanandai and the master of the house talk, he stood and did prostrations before them and asked in the following verse:

"How much intimacy is there between me and my parents?

My parents and myself are not as one,

With whom am I most intimate?

Is it the Buddhas? What is the most intimate Way?"

Venerable Butsudanandai answered in verse: "Your words are more intimate with your original mind, than with your parents. When your actions are one with the way, this is the mind of the Buddhas. If you seek the Buddha outside yourself you go astray. If you want to know your original mind, you can't be intimate with it or separate from it".

When Fudamitta heard this verse, he took seven steps. Butsudanandai said, "This man made a great compassionate vow when he met a Buddha. However, he had great compassion for his parents so he couldn't speak and he couldn't renounce the world".

Nentei (Dharma discourse):

As a matter of fact, our parents are not only our parents and the Buddhas are not only our Way. Therefore, if you want to know real intimacy, you shouldn't compare your relationship to your parents, and if you want to know the real Way, you shouldn't rely on the Buddhas.

That is the reason your seeing and hearing do not depend on the eyes of another and your hands and feet do not depend on the actions of another. Sentient beings are sentient beings, and Buddhas are Buddhas. I study you. you study me; this is still not intimacy, so how could it be called the Way? Because he kept this principle, Fudamitta didn't utter useless words, and didn't step on impure ground for fifty years. Truly, he was the vessel of Mahayana, so he was a man who would not encounter defilement.

"My father and mother are not only my parents". These are your exact words which are truly intimate with your mind. Fudamitta said, "the practice of all the Buddhas is not my Way, and I didn't step on impure ground". Your activity is in accordance with the Way. Therefore, seeking an actual formal Buddha outwardly is an improper activity.

That is why the descendants of the Patriarchs continue direct transmission, seeing the true nature and achieving the enlightenment of the Buddha, without depending on words and letters. Therefore in order to teach people about direct transmission, there is no other standard than this, trying to get people to cut off their intellectual approach, even though they continue to use it. If so, then they will grow white mold around their mouth.

Consequently we don't try to avoid words or silence. Your mind should know itself as it is. It is like clear water, or a vast cosmos; pure white and clean, harmonious and without impediments.

So nothing is revealed except within our mind; nothing can interrupt our own spirit. The entire being is shiny clean, brighter than Jade. We should not compare our brilliant light to the light of the sun and moon. Neither should you compare the flame of the fire to our own intense clear vision. Have you not heard that every individual's light is more luminous than a thousand suns shining together.

Those who are in the dark, seek outside, while those who are illumined do not remain within. Please contemplate this quietly; "Within, there is nothing relative, and outside, there is nothing foreign". Although this is perceptual, we should not depend on our own small self-centredness.

This is why the Patriarchs tried to see each other kindly. They saw each other naturally, beyond consciousness, with no other special issues. This story clarifies this for us.

We cannot say that the Way can be reached by practising for enlightenment, nor clarifying the Path by study. When your mind is one with your real self, then you become the Way.

Then we should not seek a formal Buddha or a formless Buddha either. Truly, we should know that the question is; "With whom are you together, and from whom are you separate?" Neither "together" nor "separate" is the way. Even if you can explain the body, it isn't separate; and even if you can explain the mind, it is not together. Even if you can achieve this stage, we should not seek "Mind" outside the body. Although there is life and death, and coming and going, this is not the activity of the body and mind.

All the Buddhas in past, present and future follow this example for enlightenment. All Patriarchs who appeared in India, China and Japan, followed this way, and thus, all the sages followed this way as well without any other means.

We should not make any mistake during the day or night. The twelve Chains of causation are the turning wheel of Buddhist Law. When you achieve this understanding, the cycles of the first five realms^{71-EN} become the important pillars of Mahayana. The four possibilities of birth^{72-EN} are our activity of life. Even if you proclaim sentient or non sentient beings, all these are only different key approaches to the Way. Even if we say 'sentient being', it is only a different term in our mind. Don't think that your mind is superior, or that your intellect is inferior. Don't think that the eyeball is superior to the eyelids. If you recognize this, then there is no distinction between the root and the earth in which it is planted, or the mind and dharma. All people are the Way; nothing is separate from mind.

Juko (Verse):

Again, this morning, I have some humble words to explain this story. Are you ready to listen?

Don't say that words and silence touch upon incomprehensible spirit,
How can roots and earth defile our inherent nature?

71-EN Six Realms of existence: Hell, Hungry Ghosts. Animal, Assuras and Ghandaras, Human and Celestial Beings.

72-EN Four forms of birth: Viviparous, Oviparous, Moisture Born, Metamorphic or stages of the six worlds where transmigration occurs.

CHAPTER 10 Venerable BARISHIBA (Parshva)

波栗濕縛

Honsoku (Leading case):

The tenth Patriarch, Barishiba, attended Venerable Fudamitta for three years and never went to sleep. One day when Venerable Fudamitta was reciting scriptures, he proclaimed the fact of the Unborn. Venerable Barishiba attained enlightenment when he heard it.

Kien (Background):

Venerable Barishiba was from central India. His original name was Nansho. (Dur-Jata, Sanskrit)^{73-EN}. The night before he was born, his father dreamed of a white elephant with a jewelled seat on its back. There was a bright pearl on this seat which shone on the four classifications of devotees^{74-EN}. When his father awakened, Venerable Barishiba was born.

When Venerable Fudamitta visited central India to teach, a certain elder called Kogai, came to him with his son and prostrated himself saying, "This child was in the womb for sixty years, so he is called Nansho (Difficult Birth). Once, I met a hermit^{75-EN} who told me that my son is not an ordinary man. In fact, he will become a vessel of the Dharma. Now that I have met you, I would have him renounce the world." Then, Fudamitta had Barishiba shave his head and receive the Buddhist Precepts.

Venerable Barishiba had been in the womb for sixty years. He lived for eighty years before he met Venerable Fudamitta, so he was in all, one hundred forty years old when he awakened Buddha Seeking Mind. He was truly old, so when he began to have Buddha Seeking Mind, people told him, "You are already in the pure stream of life^{76-EN}; how can you begin to practice at such an age? You do not have the stamina to cope with it".

When Barishiba heard these critics, he vowed that until he mastered the

73-EN Difficult Birth

74-EN Bikku and Bikkuni, lay man and lay woman

75-EN Hermit Sennin; Usually a Taoist, who is thought to have supernatural powers.

76-EN For renunciation of life, there are two kinds of practices: (a) Meditation and (b) Reciting Sutras

Tripitaka and achieved the three illuminating powers, he would not lie down. Because of his vow, he studied sutras by daylight and sat meditation at night, never lying down to sleep. When he renounced the world, a brilliant light illuminated his seat, and twenty one relics of the Buddha appeared. He devoted himself to the practice for three years without tiring, and mastered the Tripitaka as well as refining the three brilliant wisdoms [Illuminating wisdoms]. One day, Venerable Barishiba heard Venerable Fudamitta reciting the sutras and expounding the Unborn, and then he achieved enlightenment, becoming the tenth Patriarch.

Nentei (Dharma discourse):

You should realize the Buddhas and Patriarchs have used mediation, studying and reciting sutras with complete effort, forgetting about fatigue, as meritorious work. The Patriarch, Fudamitta, also recited the sutras and proclaimed the achievement of the Ultimate stage. This sutra is called the true Mahayana sutra as proclaimed by the Buddha. If it is not a Mahayana sutra, we should not chant it. If it is not the full teaching of Buddha, we should not rely on it.

The Mahayana sutras do not proclaim casting off dust, or doing away with illusions. The sutras of the full teaching of the Buddha do not simply cover the reasons or incomprehensible aspects of phenomena. They focus more on phenomena itself; this means the awakening of Buddha Seeking Mind in all Buddhas, enlightenment and Nirvana^{77-EN}, the three and five vehicles of liberation, and the name as well as the duration of the achievement of the Buddha Land. This is what is meant by the full teaching of the Buddha, and we should know that the sutras of the Buddha are like this.

Even if you can digest on phrase and understand one principle, but do not solve the task of realizing the Buddha Way in your life, you can not be accepted as Buddha Patriarch. So you should work hard, forget fatigue, establish strong aspiration and do complete practice. Study carefully, and inquire honestly day and night. Strengthen your resolve, regain your strengths to understand the real meaning of the appearance of the Buddhas and Patriarchs in the world as well as ourselves.

We should contrast the reasons and phenomena of our life, then we can be called Buddhas and Patriarchs. Recently, the way of Patriarchs has degenerated and there are no traces of study and practice based on a single word. People are satisfied to penetrate one phase or one principle. I'm afraid these are arrogant people. Be very careful about them.

77-EN Three Vehicles: Shomon (listening to the teachings), Engaku (starting to have enlightenment), Bosatsu (becoming a Bodhisattva), Five Vehicles: Ningen (Human Being), Shomon, Engaku, Bosatsu, Tenjo (Celestial Being)

Have you heard that "the Buddhist Way is like a mountain; it gets higher as you climb. And the virtue of the Buddhas and Patriarchs is like the ocean; it gets deeper, the further you enter"^{78-EN}? Go into the depths and explore the bottom; scale the heights and reach the top. Then, for the first time, you can become the true Buddhist disciple.

Do not throw away your body and mind vainly. Each person is a vessel of the Way. Every day is a good day, whether or not you practice is the key to completing the Way. It is not a matter of person or time. This is clear from Barishiba's story. Venerable Barishiba was already 140 years old, when he began, but because his determination was mindful, and he remained diligent without fatigue he finally accomplished his practice during his lifetime.

It is really impressive that he spent three years in attendance with Fudamitta without sleep – at such an old age. If you look back to the ancient saints and sages, they didn't consider cold as cold, or extreme heat as heat, so, we should not think our life will end, or that our thought processes are inadequate when we encounter these elements. If you practice like this, you can be called a person of the way. If not, how can you be called a Buddha or a Patriarch?

It is said that Venerable Fudamitta recited sutras. I think that the reciting of sutras is not simply making sound and turning pages by hand. You must penetrate the way of the Buddhas and Patriarchs deeply. Don't focus on sound or form. and don't practice in the womb of ignorance. Whenever you illuminate wisdom wherever you are, the mind-ground is crystalline, and only then can we recite sutras. If you practice this way ceaselessly, and if you are not attached, then you can completely experience the original unborn nature.

Don't you realize that even though we are born, there is no place to come from, and when you die, there is no place to go to? Every moment is birth and death arising and falling ceaselessly. Therefore, birth is not birth, and death is not death. As Zen disciples, do not cling to birth and death. Don't hamper yourself with hearing and seeing. Even if we see and hear words. and even if we hear sounds and see forms, still it is your treasure of light.

When you radiate light from your eyes, you make a splendid display of colour and form. Radiating light from your ears, you hear the sound of the Buddhas. When radiating light from your hands, you can motivate yourself and others. Radiating light from your feet, you can walk forward and backward.

Juko (Verse):

Today, I'd like to offer some humble words to point out this principle. Are

78-EN Zen Master ORYU ENEN, Founder of the Chinese (7) Zen sects

you ready to listen?

How many turnings of the pages of sutras?

How many revolvings of scrolls?

Born here, dying there,

Nothing but chapters and verses.

CHAPTER 11 Venerable FUNAYASHA (Punyayashas)

富那夜奢

Honsoku (Leading case):

The eleventh Patriarch, Venerable Funayasha stood before Venerable Barishiba who asked him, "Where are you coming from?" Master Funayasha replied, "My mind is not [coming] or going." Then Venerable Barishiba said, "Where do you stay?" Venerable Funayasha responded, "My mind does not dwell anywhere." Then Venerable Barishiba said, "Are you sure?" Venerable Funayasha replied, "All the Buddhas are also like this." Venerable Barishiba said, "You are not all the Buddhas, and all the Buddhas are not like this." When Venerable Funayasha heard these words, he spent three weeks practising and achieved realization of the Unborn. Then Venerable Funayasha said, "Indeed, the Buddhas are not really so. and you are not either." Venerable Barishiba acknowledged him and transmitted the true Dharma to him.

Kien (Background):

Venerable Funayasha was from Kashi^{79-EN}, and his family name was Gautama. His father was Hoshin, (Ratnakaya. Sanskrit), a Maharajah. When Venerable Barishiba first arrived in Kashi, he stopped to rest under a tree. With his right hand he pointed to the ground and said to his followers. "If this ground changes to a golden colour, a sage will appear and join us." As soon as he finished speaking, the earth changed to a golden colour, and Funayasha, who was maharajah Hoshin's son, appeared and stood before Venerable Barishiba, as stated in the Leading Case.

Venerable Barishiba recited a verse:

This ground became golden, signifying the appearance of a sage: He will sit at the tree of enlightenment, where his enlightenment blossoms and becomes complete.

Then Venerable Funayasha also spoke in a verse:

The master sits on this golden ground, always proclaiming the way of truth; Please give me the illumination of your wisdom so I may achieve the stage of samadhi.

Venerable Barishiba perceived Venerable Funayasha's understanding,

79-EN JEED pp. 164 Kashi-Koku

accepted his renunciation of the world and gave him the Buddhist precepts.

Nentei (Dharma discourse):

In the prior story, Venerable Funayasha was originally a sage; for this reason, he said "My mind is not [coming] or going, my mind does not dwell anywhere." This is discrimination, because he thought, "my mind is such, and all Buddhas are such". Because of this, Venerable Barishiba "drove off the farmer's ox and snatched away the hungry man's food."

Even people who have achieved the way cannot liberate themselves completely. Why then, consider the Buddhas? This is why Venerable Barishiba said, "You are not the Buddhas". This cannot be understood in reasonable terms, nor can it be seen as formless. So, it cannot be known by understanding the Buddhas, nor can it be understood through your own perception.

Venerable Funayasha then spent three weeks practising and achieved the realization of the Unborn, and was liberated from the Buddhas. After penetrating this principle, and since there is no inside or outside, he proclaimed, "Even the Buddhas are really not so and you are not either."

Truly, the way of the Patriarchs cannot be penetrated by reasons nor comprehended by mind. Therefore "the body of Dharma, nature of Dharma, or myriad things," cannot be considered the ultimate one mind. So, it cannot be called the unchanging, or be understood as purity; even less the silence or ultimate principle.

So, when the sages of all schools reach this point, they regain beginner's mind, regain a clear mind ground, directly penetrate the way, and quickly abandon their discrimination.

This is clear from Venerable Funayasha's story. Since Funayasha was already a sage, the ground changed colour when he arrived; and the strength of his virtue had the power to move people. In spite of this, he still spent three weeks cultivating practice to arrive at this point of understanding. All saints and sages should analyse this carefully, so they don't try to achieve the way based on their small amount of knowledge, small personal views and discriminations. You must be totally committed, then you can attain it.

Juko (Verse):

This morning, in order to help you clarify this story, I have some humble words. Are you ready to listen?

My mind is not the Buddhas, nor you^{80-EN}.

Coming and Going is ceaseless, here and now.

80-EN Our mind is Buddha Mind; and your mind is also Buddha mind

CHAPTER 12 Venerable ANABOTEI (Ashvagoshā)

馬鳴

Honsoku (Leading case):

The twelfth Patriarch, Venerable Anabotei (Memyo, Japanese, Ashvagoshā, Sanskrit), questioned Venerable Funayasha saying, "I need to know Buddha – What is Buddha?" Venerable Funayasha answered, "If you need to know Buddha, it is a person whom you do not know, [but need to know]" Then, Venerable Anabotei said, "Since the Buddha is not known, how can you know Buddha?" Venerable Funayasha replied, "Since you don't know Buddha, how can you know a Buddha who is not the Buddha?" Venerable Anabotei said, "This is like a saw." Venerable Funayasha replied, "That is like wood" and asked, "What is the meaning of saw?" Venerable Anabotei said, "We are alike" and asked, "What is the meaning of wood?" Venerable Funayasha said, "You and I are one". After this, Venerable Anabotei was greatly enlightened.

Kien (Background):

He was also caned Kousho (Superior Virtue) since he excelled in created and uncreated virtue. Venerable Anabotei was from Benares. Venerable Anabotei questioned Venerable Funayasha saying, "I need to know Buddha – What is Buddha?" Venerable Funayasha answered, "If you need to know Buddha, it is a person whom you do not know, [but need to know]". Then Venerable Anabotei said, "Since the Buddha is not knowing, how can you know Buddha?"

Nentei (Dharma discourse):

Particularly, when we begin to practice, the Buddha should be our primary focus. All the Buddhas and Patriarchs of the three generations are known as people who study the Buddha. If they do not study the Buddha, they are called non-Buddhists. However, we should not seek the Buddha in sounds or forms.

The thirty-two marks of greatness, and the eighty special features are not enough in themselves, to be considered the Buddha. That is why Master Anabotei asked. "I need to know Buddha – What is Buddha?"

Venerable Funayasha answered him saying, "If you need to Know Buddha, it is a person whom you do not know, [but need to know]." He who doesn't know is none other that Anaboteis. Whether before or after he knew, there was no difference in his natural condition or appearance.

From ancient times until now it is the same; sometimes bearing thirty-two marks of greatness, and eighty special features, having three heads, eight arms, subject to five kinds of decay as well as eight forms of suffering, sometimes growing hair and horns, and sometimes bound by fetters and chains. But he is in the three worlds, taking responsibility for his actions, appearing and disappearing, showing different faces.

Therefore, when Dharma is born, we don't understand it; when it dies, we don't understand it. Even though we try to imagine a form, we cannot make a concrete image: if you try to name it there is no name to fit. From kalpa to kalpa, it is unknowable; it follows and accompanies sentient beings, yet they don't recognize it at all.

Hearing this story, many understand that, "When we discriminate, this is not Buddha; when there is no discrimination, this is Buddha" H we understand non-discrimination, why would Funayasha have taken such trouble to lead Anabotei to understand it? Our condition^{81-EN} is like going from darkness to darkness however it isn't always like that. Funayasha pointed out the aspect of non-discrimination. Anabotei had still not clarified this understanding; instead, what he showed in his understanding, was of 'not knowing', no different than his prior conditioning. That is why Anabotei said, "Since we don't know the Buddha, how can we know we are Buddha?" Funayasha replied "Since we don't know the Buddha, how can we know we are not Buddha?"

We should not seek Buddha outside ourselves – Not knowing, itself, is Buddha. How can we clearly say, we are not Buddha? Anabotei again said, "This is the meaning of a saw." Funayasha replied, "This is the meaning of the wood." and asked him, "What is the meaning of a saw?" Anabotei replied, "We are alike" and asked Funayasha, "What is the meaning of the wood?" Funayasha replied to that, "You and I are one." After this, Anabotei was greatly enlightened.

Honestly, you are such, and I am such. Opening up to all directions, everyone accepts it^{82-EN} with both hands. Funayasha and Anabotei do not take on a speck of dust, likewise, you nor I depend on the slightest bit of anything. So, we are even, just like a saw. Therefore, Anabotei said, "This is the meaning of a saw." But the Master Funayasha said, "This is the meaning of wood", then Anabotei's understanding was the same as Funayasha's. That is why, in endless darkness, there is nothing to see, nothing added, not a bit of perception to be had. It is like a piece of wood, a pillar, being mindless – you are such. Ultimately there is no room for discrimination. Since these elements represent suchness, then Funayasha said, "This is the meaning of wood".

In spite of such understanding, Anabotei still had trouble seeing it

81-EN Condition, here means, our state before we began to have Buddha
 Seeking mind

82-EN Buddha nature pervades everything

clearly, understanding the implication of the Master's teaching. At this point, the Venerable Funayasha proceeded with compassion, to ask what he had meant by 'a saw' Anabotei answered that "We are alike" and continued to ask the Master what he meant by 'wood' Then Funayasha again gave him a helping hand saying, "You and I are one".

So, in this encounter, the path of teacher and disciple merged. Ancient delusions were dissolved. Naturally, then, he could follow the Way, mindlessly. This is why Funayasha said, "You and I are one." After Anabotei understood this meaning, the bond of clinging to mindlessness suddenly was released, and he left his clinging, truly opening to enlightenment. Finally, he was in line to be the twelfth Patriarch.

Venerable Funayasha said to the followers, "This noble man was a king in Visali in a former life. In his country, some people were naked like a horse. The king used his miraculous powers and multiplied his body, turning it into silk worms so these people could have clothing. Later he was reborn in central India.

Those same naked people longed for him and cried after him. Therefore, his name was Anabotei, which means. "horse cry". The Tathagata predicted that, "600 years after my death, there will be a wise man named Anabotei, confronting non Buddhists in Benares, and liberating many people. He will liberate many and succeed me to transmit the Dharma."That time is now. Then Funayasha transmitted to Anabotei. the eye and treasury of true law.

We should not misunderstand the point of this story; and that is – not knowing anything` without cognition. Even in your unknowing state, you must see and contemplate thoroughly, even though there is not yet a seed for thought. Even though you look for the Buddhas and Patriarchs face, you cannot find them; and likewise, though you look for the faces of humans, devils and animals, you cannot find them either.

This is changing, yet it is unchanging. Inside, there has never been emptiness, nor outside, nor absolute or relative. Recognize that this is your own true original face. Though it may appear ordinary or wise, even if your condition is separated into objective and subjective experience, everything comes and goes completely within it and arises and vanishes within it.

It is like the water of the ocean forming waves; they ceaselessly arise, yet there is no water added. It is the same with waves dying away. Though they vanish, there is never a drop of water lost.

Among human and celestial worlds, some were called Buddhas, and some were called devils or animals. It is like one face showing many facets. It isn't possible to label it the face of Buddha or devil or animal.

Still, the method of teaching is relationship between master and disciple.

in questions and answers, cultivating illusory samadhi and concentrating on Buddhist practice, trying to focus just on practice, without personal gain. For this reason, this lineage of teaching from India continues to be present and has passed through three countries (India, China and Japan) changing fools into wise men. If you grow in your practice this way, then you won't be bound by your own inadequacies; and not be attached to your own birth and death. Then you will be a true monk.

Juko (Verse):

Today, I'd like to illustrate this story with a few humble words. Are you ready to listen?

The red of the country village is not known to the peach blossom. Yet they made Reun^{83-EN} reach doubtlessnes.

83-EN Reun was a Chinese Zen Master, who was enlightened when he saw new peach blossoms while wandering in the mountains.

CHAPTER 13 Venerable KABIMARA (Kapimala)

迦毘摩羅

Honsoku (Leading case):

The thirteenth Patriarch, Venerable Kabimara, heard Venerable Anabotei (Memyo) explain the ocean of Buddha nature saying, "Mountains, rivers and the great earth are all based on Buddha nature; The three kinds of spiritual knowledge and the six supernatural powers appear because of it" When Venerable Kabimara heard this, he was enlightened.

Kien (Background):

Venerable Kabimara was from the kingdom of Kashi. Before he became a Buddhist, he had three thousand followers and he had already mastered different theories. When Venerable Anabotei was turning the wheel of Dharma in the kingdom of Kashi, suddenly an old man fainted in front of his seat. Venerable Anabotei said to the assembly, "This man is not ordinary, he must have some unusual distinctions." As soon as he had said this, the old man vanished and then a golden coloured man appeared from the earth and immediately transformed himself into a woman. With the right hand, she pointed to Venerable Anabotei and recited this verse:

"I prostrate to the Venerable elder", As predicted by Shakyamuni Buddha,

The Supreme truth should be spread on this land.

After reciting this verse. she disappeared.

Venerable Anabotei said, "Now. a demon will come to confront me." After a time a heavy wind and rain came, and the heaven and earth was darkened. Then Venerable Anabotei said, "this is a manifestation of the demon. I should get rid of it." While he pointed to the sky. a huge golden dragon appeared, displayed as awesome power and made the mountains tremble. Venerable Anabotei continued to sit still on his seat, so the demon's display ceased. After seven days, a mite hid itself under the preaching seat. Venerable Anabotei picked it up and showed it to the assembly saying, "This is a transformation of the demon. It is just stealing an audience to hear my teaching. Then when he released the mite, it could not move. Venerable Anabotei said to it, "If you take refuge in the Buddha, the Dharma and the Sangha, you will regain your supernatural powers." Then the demon prostrated before him and

repented. Venerable Anabotei asked him, "What is your name and how many followers do you have?" The being answered, "My name is Kabimara, and I have 3000 followers. Venerable Anabotei asked him, "When you use all your supernatural powers, what are you able to do?" Kabimara said, "To manifest an ocean is a small thing for me." Then Venerable Anabotei asked him, "Can you produce the ocean of essential nature?" Kabimara replied, "What do you mean by the ocean of essential nature? I have no knowledge of it."

Venerable Anabotei then explained the ocean of essential nature to him and said, "Mountains, rivers and the great earth are all based on Buddha nature. The three kinds of spiritual knowledge and the six supernatural powers appear because of it." When Kabimara heard this, he was enlightened.

Nentei (Dharma discourse):

From the time the old man fell on the ground, to the time he transformed himself into a mite. He actually showed supernatural powers countless times. As he said, to manifest an ocean was a small thing.

Even though he showed supernatural powers without end, transforming oceans into mountains and mountains into oceans, he could not name the ocean of essential nature, much less manifest it. Furthermore since he had no understanding of the manifestation of mountains, rivers and the great earth, Venerable Anabotei explained that they are the transformation of the ocean of essential nature. Besides that, the three spiritual powers and the six supernatural powers appear because of it.

Zanmai (Samadhi), such as Shuryogon Zanmai (Innumerable Samadhi) leads to celestial eyes and celestial ears, and the six supernatural powers, which are without beginning or end, and beyond number. This is what is meant by the saying "3 by 3 in front and 3 by 3 in back". When mountains, rivers and great earth truly appear, Samadhi of essential nature transforms into earth, water, fire and wind; and then mountains, rivers, grasses and trees. Not only this, but skin, flesh, bones and marrow; and also into body and four limbs. Not a single phenomena or dharma has ever come from outside.

Nothing is wasted, nothing is done in vain throughout innumerable births and deaths. Therefore, endless seeing and endless hearing can not even be measured by the wisdom of the Buddha. This is a display of the ocean of the essential nature.

So, dharma, down to the smallest particle is limitless and cannot be measured or labelled in any way. This is the ocean of essential nature in reality. Also to see this body is to see the mind, to know the mind is to realize this body, and in light of this, how could you discriminate between the core of reality and insubstantiality? Even if Kabimara manifested supernatural powers in a non-Buddhist way, and he was certainly able to

do that, he still could not understand the meaning of the ocean of essential nature. Because of this he was confused about himself and doubted others. Moreover, he truly didn't know all the theories, and he did not realize the eye of the treasury of true law which is the root of Buddha's teaching.

When Kabimara confronted Venerable Anaboteis powers he lost – and therefore his supernatural powers were exhausted making it impossible to manifest further wonders. Finally, he relinquished his ego and became Anaboteis disciple, ceasing all confrontation, and instead, manifesting truth.

So even if you comprehend mountains, rivers and the great earth, don't get trapped in sound and form. Even if you clarify your essential nature, don't persist in intellectual knowledge. Though intellectual knowledge is one of the two faces of Buddhas and Patriarchs, as we said, "Walls. tiles and stones have their own face."

Essential nature is not limited to intellectual knowledge of seeing and hearing. It is not based on motion or immobility but when the ocean of essential nature emerges, surely, motion and immobility. and coming and going never cease; they appear simultaneously with skin, flesh, bones, and marrow.

Speaking of the foundation of this nature, even appearing as sound and form, or seeing and hearing, there is nothing more than this. So, when emptiness is struck, it echoes and all sounds are heard: transforming emptiness into myriad things is the reason all forms emerge.

Therefore, don't conceive of emptiness having no form or sound. When you continue to search carefully, investigating emptiness. it cannot be considered void or existent either. Also it should not be considered something open or hidden or regarded in light of self and others.

What do you mean by "self" and what do you mean by "others"? It is like a void where there is nothing. and also like an ocean where all waters appear. Through out all time, it has never changed. How could going and coming be anything besides going and coming?

Revealing Buddha mind adds nothing to it; Hiding Buddha mind does not diminish it. Myriad aspects harmonize our body. By eliminating discriminations, we can focus our mind. Therefore. awakening to the way, and clarifying our mind cannot be accomplished outside it (Buddha nature). When the appearance of your original ground manifests, it may be called human, but with a devil's spirit; or called human with an animal spirit. Ancient Zen Master, Seppo, (Hsueh Feng Chinese) said, "If you want to understand this matter, here I am, like an ancient mirror; no matter who comes, he is reflected as he is." (Original text states that "a Mongol would be reflected as a Mongol, and a Chinese would be reflected as a Chinese") It is like nyogenzanmai (illusory samadhi) which has no

beginning or end. Therefore, when the mountains, rivers and great earth appear, they all depend on it. The three kinds of spiritual knowledge and the six supernatural powers also depend on it. So you should not see even an inch of the great earth as being outside your mind. Don't place even a drop of water outside the ocean of essential nature.

Juko (Verse):

I have a few humble words to illustrate this story. Are you ready to listen?

Even if spectacular waves reach the skies,

The water of this pure ocean never changes.

CHAPTER 14 Venerable NAGYAHARAJUNA (Nagarjuna)

龍樹

Honsoku (Leading case):

When the thirteenth Patriarch, Kabimara accepted the invitation of a dragon king, he received a jewel which enabled him to fulfil any wish. Venerable Nagyaharajuna asked him, "This is the jewel of all jewels; does it have form or is it formless?" Kabimara replied, "You only know of form or formlessness, you don't know yet that this jewel has no form, nor is it formless; and you don't yet know that this jewel is not even a jewel." Hearing this, Venerable Nagyaharajuna was greatly enlightened.

Kien (Background):

Master Nagyaharajuna was from western India. He was known as Ryumyo (Ferocious dragon) and Ryusho (Grand dragon). The thirteenth Patriarch, Kabimara, already ordained and having received the transmission of the Dharma, came to western India. There was a prince, Unjizai, (Meghesvain, Sanskrit^{84-EN}) who respected the name of the Patriarch, Kabimara, and Venerable Kabimara invited the prince, to the palace where he made offerings to him. Venerable Kabimara said, "The Tathagata taught that mendicants should not be intimate with Kings, Ministers or Politicians." The prince said to him. "North of our castle is a great mountain which has a stone cave. Would the master like to practice profound meditation there?"

Venerable Kabimara agreed to go there. After a few miles on the journey toward the mountain, he encountered a huge snake, but he disregarded it and continued on. The snake came after him and encircled the master. Then Venerable Kabimara administered the Buddhist refuge to the snake and it released him. When Venerable Kabimara was arriving at the cave, and old man dressed in white came out to meet him, making prostrations. Venerable Kabimara asked him where he lived, and the old man replied, "In former times as a monk, I enjoyed solitude very much, living alone in the mountain forest. There was a novice monk who used to come for instruction. I resented his interference and became angry. When this happened, I was reborn as a huge python and have lived in this cave for a thousand years. Because of Karma, I was fortunate to encounter you and receive the Buddhist precepts. So, now I come to offer you profound thanks."

84-EN Freedom, like a cloud

Kabimara then asked, who else lived on the mountain? The old man replied, "Ten Li^{85-EN} north of here, there is a great tree where 500 disciples dwell under its shelter. Their leader was called the king of the great tree, but his real name was Nagyaharajuna; and he proclaimed the Dharma to these disciples and I also listened to it."

Later, Kabimara took his followers to this mountain. Nagyaharajuna came Out to meet him Saying. "The deep mountains are lonely and desolate where pythons dwell. Why does the great sage, the most venerable one, turn his sacred feet here?" Kabimara replied, "I'm not the most venerable one. I have to visit this wise man." Nagyaharajuna thought to himself, "Has the teacher attained certainty and clearly clarified the eye of the way of enlightenment? Is he the great sage continuing in the true way?"

Kabimara said to him, "Though you ask silently, I already answer in my own mind. Be decisive in your renunciation, why worry whether I am the most venerable one or not." Hearing this, Nagyaharajuna repented and became a monk, liberated by Kabimara. The community of 500 disciples also received the precepts.

Nagyaharajuna followed Kabimara for four years. As in the Leading Case, Kabimara answered the invitation of the dragon king, who gave him a jewel which allowed him to fulfil any wish. Nagyaharajuna initiated the dialogue about "the jewel of all jewels" and was greatly enlightened. He was then the fifteenth Patriarch in the lineage.

Nentei (Dharma discourse):

Nagyaharajuna studied various non-Buddhist traditions and had supernatural powers. Quite often, he visited the place of the dragons and saw the scriptures of the seven past Buddhas. As soon as he saw the title, he would immediately know the heart of the scripture. He then taught the heart of these scriptures to the group of 500 dragons (disciples).

The Naga king, Nada in Butsudananda (Bhadrananda, Sanskrit) and others were an enlightened Bodhisattvas. They had all received the transmission of the former Buddhas, and enshrined their scriptures in their altars. Now that the Karmic affinity for instruction of great master, Shakyamunis teaching had perished, (Nagyaharajuna) enshrined the scriptures in the palace altars.

Even though Nagyaharajuna had great supernatural powers and was conversant with the dragon kings, he was still not enlightened when he studied non-Buddhist traditions. Only after he took refuges from Kabimara, the fourteenth Patriarch, was he able to have clarified vision. Many people think that Nagyaharajuna is not only the 15th Patriarch in Zen tradition, but also a Patriarch of various schools such as Shingon and

85-EN Li = 40 kilometres

Tendai, Ying-Yang I Ching diviners, silk producers and others. Nagyaharajuna had studied and had followers in these various traditions. However, after he became the 15th Patriarch, he abandoned these practices. These followers, however, still regard him as their central Patriarch. They are none the less demons and animals who confuse the truth and could not distinguish between jewels and pebbles. As regards Nagyaharajuna's Buddhist teaching, only Kanadaiba (Kanadeva, Sanskrit) received true transmission; the rest of the schools, Nagyaharajuna abandoned. This story illustrates this even though Nagyaharajuna tried to teach these 500 followers, when Venerable Kabimara arrived, he welcomed him, prostrated before him and tried to test him. Kabimara remained quiet and didn't reveal the true teaching to him when questioned. Nagyaharajuna thought to himself. "Is this the great sage who has inherited the true vehicle?", trying to understand if Kabimara was authentic.

Finally, the 14th Patriarch said to him, "you must clarify your own renunciation. It isn't necessary to question my authenticity." Nagyaharajuna was ashamed and began to practice, later succeeding Kabimara as the 14th Patriarch. Now you must clarify for yourselves.

Nagyaharajuna asked, "This is the jewel of all jewels; does it have form, or is it formless?", knowing already that the 14th Patriarch Kabimara received it from the dragon king. Nagyaharajuna was attached to views of form and formlessness so Kabimara taught in this way for his benefit.

Actually if this is the jewel of jewels, when you speak of its reality, it is not form or formless; it is just a jewel. Also the jewel adorning the wrestler's forehead or the king's topknot, or the jewel under the dragon king's chin, or the jewel sewn into the drunkard's cloak, all are metaphors (Buddha Nature) not within view of most people. So it is difficult to discern whether or not they have any form. In fact, these jewels are just plain jewels. not the jewel of jewels (of the Way). This jewel (of the Way) is not even a jewel. So, we must be very careful.

Zen Master, Gensha, (Hsuan-sha, Chinese) said, "The whole universe is a jewel. How can we know it?" Also, "The whole universe in ten directions, is a single bright jewel". In fact, this cannot be appreciated by human or celestial beings. Even though it is an ordinary jewel, it doesn't manifest from outside; this jewel emanates totally from the mind. Therefore, Taishakuten, (Indra, Sanskrit) King of the gods, used it as a wish fulfilling jewel. When applying this jewel over an ailing part of the body, the sickness disappears. When troubled, apply it to the head and all worries spontaneously disappear. Supernatural powers also depend on this jewel.

Among the seven treasures of a ruling monarch^{86-EN}, there is a wish-fulfilling jewel from which all treasures are born. Its use is infinite. In this

86-EN JEBD pp. 317.

way, there is infinite karmic results based on deeds performed by human and celestial beings. This wish-fulfilling jewel of the human world is sometimes known as a grain of rice, and is a precious jewel. Compared to heavenly, this seems synthetic, but it is still a jewel. When Buddha Dharma ceases, the relics of Buddha become wish fulfilling jewels raining down everywhere, becoming as grains of rice to help people.

Even if it appears as a Buddha body, grains of rice, myriad phenomena, or a single jewel, when one's own mind manifests it, it becomes a body 5 feet tall, a three headed figure, a body with fur and horns evolving into many forms. Therefore, we comprehend that mind jewel.

Do not live a solitary life in the mountain forest, seeking peace and quiet like the ancient monks. This mistake has been made before, and even now, by those who are not yet enlightened. Those people say, 'being with others in an active society is not serene,' so they want to live alone in the mountain forest to sit and meditate and follow the way. If they do this, practising wrongly, they follow the wrong paths, because they don't understand the Dharma, but instead, foolishly put themselves first. These people say, "Zen master, Daibai Hojo. (Damei, Chinese) did Zazen among the pines and mist with an iron pagoda on his head. Master Isan also practised in the clouds and mist with tigers and wolves as companions. We should also practice this way then". This is really laughable. You should realize that those teachers became enlightened and had approval from a true teacher first. Then, they nurtured their practice in solitude, Daibai received his right transmission from Baso, (Mazu, Chinese), and Isan received right transmission from Hyakujo, (Baizhang Chinese). It was after their enlightenment, that they lived alone in the mountains, not before, as ignorant people might think. People in ancient times like Inzan Seisho (Yinshan, Chinese) and Lazan (Loushan, Chinese), did not practice alone before they attained enlightenment. They were real people, great sages with clear eye who demonstrated virtuous conduct during their lives and left their fame for latter days. if you live alone in the mountains, neglecting to penetrate what you should penetrate, and failing to reach understanding that you should reach, you will be like a monkey. This is a serious lack of Buddha Seeking Mind.

If we don't have clear vision and practice by ourselves, we become Shravakas, and Pratyekabuddhas, We finally become self destructive and lose the path of Buddhahood. (Like a spoiled seed that cannot bear; burning the core of the seed; cutting off the seed of Buddhahood.)

However, virtuous students practice at the monastery carefully, and study under a Patriarch for a long time, clarifying the way and enlightening themselves, growing roots in their practice, further binding their belt (determination). These follow the Patriarchs, especially, Eihei Dogen, founder of Eihei-ji, who focused on this point 'not to practice

alone'. It was to protect students from taking the wrong way.

Particularly, the second Patriarch, Koun Ejo, presented his teaching by saying. "My students should not practice alone. Even if you clarify the way, you should cultivate it in the monastery. Much more so, those who are still practising, should not live alone. Anyone who does not follow this rule is not a member of this lineage"

Master Engo Kokugon (Yuanwu, Chinese) said, "after the ancients attained the marrow of practice, they would live in the deep mountains for 10 to 20 years forgetting about human society; forever forsaking the realm of dust. In our Present time, we cannot aspire to this."

Ondyu Enan (Huangdong Huinan, Chinese) said, "Instead of growing old in the mountain forests, preserving the way for yourself, isn't it better to guide People in the monastery?"

Great Zen masters of recent days disapprove of living alone. Especially because now, peoples capabilities are inferior to those of ancient times. They need to stay in the monastery to practice, refine and master the way. Even one ancient master was so careless that he clung to solitude too much, so that when a young monk came to ask a question about the dharma, he would get angry and not reply. Truly, we know that his body and mind were not yet harmonized. If you live alone, apart from the master, even if you can preach like Nagayaharajuna still you will remain in a condition of samsara.

You can hear the right teaching of Buddha because you have planted good roots. This means, we should not approach kings and ministers, but at the same time, don't cling to solitude in life. Just progress diligently in your practice and single mindedly, penetrate the source of dharma. This is the genuine teaching of the Buddha.

Juko (Verse):

Today I have a humble saying to clarify this story. Are you ready to listen?

The single beam shining in space is free from darkness,

The wish-fulfilling jewel sends out its brilliance.

CHAPTER 15 Venerable KANADAIBA (Kanadeva)

迦那提婆

Honsoku (Leading case):

The fifteenth Patriarch, Venerable Kanadaiba approached the gate to visit Venerable Nagyaharajuna. Nagyaharajuna knew that Kanadaiba was a man of wisdom and sent an attendant with a bowl full of water to place in front of Kanadaiba. Nagyaharajuna then observed Kanadaibas reaction to the bowl of water. Kanadaiba placed a needle on the surface of the water and brought it with him to meet Nagyaharajuna. They had a pleasant meeting of minds.

Kien (Background):

Kanadaiba was from southern India and belonged to the Vishya class. In the early days, he sought material benefits and was fond of argument. Venerable Nagyaharajuna came to teach in southern India after he attained the way. Most people there believed that obtaining material benefits was of primary concern. After they listened to Nagyaharajunas Buddhist teaching, they said to each other, "To have material benefits is the most important thing in the world; his explanation of Buddha nature is meaningless! Who can see this Buddha nature?" Then Nagyaharajuna said, "If you really want to see Buddha nature, you must get rid of self centred preoccupations." Then the people asked him, "Is this Buddha nature large or small?" Nagyaharajuna answered, "Buddha nature is not large or small, wide or narrow, has no benefits or retribution and it is unborn and undying." After the people all listened to his superior teaching, they all changed their minds.

Among these people was Kanadaiba, a man of great wisdom who had visited Nagyaharajuna and had a pleasant meeting of minds. At that time, Nagyaharajuna had shared his teaching seat with Kanadaiba just as Gautama Buddha had done with Kashyapa on Vulture Peak. Nagyaharajuna then proclaimed the Dharma for them by transforming himself into the form of the full moon. Venerable Kanadaiba said to the assembly, "This is a manifestation of

Buddha nature that he is showing us. How can we understand it? Formless Samadhi is like the full moon. The meaning of Buddha nature is fully open." When Kanadaiba finished speaking, the manifestation disappeared. Nagyaharajuna reappeared and spoke the following verse:

The Body manifests in the form of the full moon, to represent the body of all Buddhas.

Preaching represents no form, so we acknowledge it, having no sound or form.

Therefore, it is difficult to distinguish between master and disciple as the transmitted life lines merge.

Nentei (Dharma discourse):

This experience is not common. At the very beginning, Kanadaiba was one with the way. Nagyarahajuna didn't offer any teaching and Kanadaiba didn't pose any questions. Therefore the position of master and disciple could not be distinguished. How could "guest" and "host" be separate? After this time, Kanadaiba proclaimed the Dharma so that it was known all over India as the "Deva tradition". It was like "piling snow in a silver bowl, hiding a heron in the moonlight," as stated in the sutra. Since this is how it was when they first met, a full bowl of water was placed before Kanadaiba's seat. How could water have inside or outside? Since the bowl was full of water, nothing was lacking. This is still clear water, pure from top to bottom, full of brightness. For this reason, Kanadaiba placed a needle on the water and the minds of master and disciple were harmonized. The essence of the Dharma must be penetrated thoroughly. There is neither absolute nor relative showing that master and disciple are indistinguishable. When you observe them they are different but when they have a meeting of minds, there is no trace of difference.

This matter was manifested by the raising of an eyebrow, and the blinking of an eye, and also in seeing forms (peach blossoms by Lingyun) and hearing sounds (pebbles hitting bamboo by Hsing you) Since there is no sound or colour to name, there is no hearing or seeing to abandon.

The meeting of minds is beyond form; an eternal circle of brilliance like the transparency of clear water. It is like seeking the spiritual sword, penetrating spiritual truth. Myriad phenomena appear showing true form brilliantly, pervading true minds. Water flows freely but also bores through mountains and fills the skies. A needle pierces the bag and penetrates the seed Finally. water is not destructible, and there can be no tracks left in it. The needle, in comparison to other things is harder than a diamond. Can this needle and water be other than your body and mind? When swallowing, it is simply a needle, spitting it out, is just clear water. Then the mindful practice of master and disciple become one; there is no distinction in self or other. Therefore when right transmission is accomplished, there is no hindrance, its true form is manifested in the ten directions.

It is like gourd vines entwining the gourds, clinging and entangled still, it is like our own minds. Nevertheless, if you perceive clear water, you

should experience it in order to clarify whether or not there is a needle in it. If you mistakenly swallow it, it will stick in your throat.

Even so, don't discriminate. Just swallow it all and spit it out completely; think mindfully. Even if you find clarity and purity and unboundedness, then you will have a decisive foundation. The three catastrophes of water, fire and wind cannot harm you. You will remain undisturbed throughout kalpas of formation, continuation, extinction and emptiness.

Juko (Verse):

I have a rather humble saying to illustrate this story. Are you ready to listen?

As one needle fishes all the waters of the ocean, when we complete our enlightenment, we are able to freely function.

Wherever ferocious dragons go, they cannot conceal themselves.

CHAPTER 16 Venerable RAGORATA (Rahulata)

羅睺羅多

Honsoku (Leading case):

While practising with Kanadaiba, Ragorata experienced enlightenment after learning of karmic results.

Kien (Background):

Ragorata was from Kapila (Kapilavastu, Sanskrit). Concerning karmic results, after Kanadaiba had been enlightened and travelled to teach the Dharma, he arrived in Kapila. A Maharajah named Bomajotaku (Brahmashuddhaguna, Sanskrit) lived there.

A fungus like a mushroom, grew on a tree in his garden one day. The flavour of this tree ear (mushroom) was exceedingly fine. Only the Maharajah and his son ate of it. Whenever they removed any, it grew again, and if they removed all of it, it completely regrew. Yet, no one else in the family could see it.

During this particular time, Kanadaiba knew about Karmic results. and visited the Maharajah house. The Maharajah asked Kanadaiba why this mushroom was growing there. Kanadaiba said "In your house, long ago, your family gave offerings to a monk. That monk's understanding of the way was not yet complete. He then used the alms in vain, and as a result, he became a tree fungus after his death. Since only you and your son gave offerings sincerely, you are able to consume it, but it is not the case for other members of you family." Kanadaiba asked him, "How old are you?" He answered, "I'm 79 years old". Then Kanadaiba spoke in verse: "Following the way without clarifying the truth, you relinquished your body to become aims for the faithful. When you become 81, the tree will no longer grow the fungus."

After hearing the verse, the Maharajah was even more impressed and said, "I'm too old and weak to become your disciple. but I promise my second son will renounce the world and become your disciple." Kanadaiba replied, "The Tathagata predicted that your son would become a great master in the second 500 year period of the Dharma. Our meeting now fulfils this karmic law." So, Kanadaiba shaved Ragoratas head and Ragorata eventually became the 16th Patriarch in the lineage.

Nentei (Dharma discourse):

In ancient as well as modern times, this story illustrates the folly of vainly entering monkshood, and vainly accepting aims of the faithful without shame or conscience, and without knowledge or understanding. Truly we should reflect on this shameful practice. As a monk, after we have renounced the world, and follow the way, our dwelling place is not our own land, and what we eat is not ours at all. Our clothing is not acquired by our own effort, and not even a drop of water or a blade of grass can be considered possessively. The reason for this is that you monks are born and reared by the land. All the land and water in the country belongs to the sovereign. Therefore, if you live at home and work for your parents, your duty is to the parents. But if you work for the nation, then your duty is to the sovereign.

Upholding your duty, you are protected by the heavens and the earth, and you receive the sun and moon energies (Ying Yang). So, if you make only partial commitment to your seeking the Buddha Dharma, and don't work for your parents or your sovereign as you should, then how will you recognize the debt of gratitude to your parents or to your sovereign for water and land? If you follow the way without clarifying the truth, then you should be called thieves.

You said you have already abandoned emotional attachments. and renounced the three worlds (sangai, Japanese)^{87-EN}. Then after you become a monk, you are no longer devoted to your parents nor your sovereign. Having accepted the form of the child of Buddha, you shelter your body in the pure stream, Even if you receive alms from your former wife and children, it is different from the time you were a layman. Everything given in faith is considered alms, As an ancient sage said, "If you have not clarified the true Dharma, it is difficult to eat even a single grain of rice; but when your eye of enlightenment is clear and bright, and if you have the cosmos for a bowl, and Mount Sumeru for the rice, you can eat it day and night, receiving the aims of the faithful without fault."

Whether you have clarified the true Dharma or not, and think of becoming a monk thoughtlessly, and want to receive alms from lay people. then. when offerings are scarce, you will want even more alms from the lay people.

You should be mindful that when you renounced the world and left your native place, you had not even a grain of rice, or a single thread for your body.

You wandered exposed. You should dedicate your body to the purpose of clarifying the true Dharma and abandon your attachment to that body in order to follow the way. Should the person with beginner's mind do anything for the sake of fame and fortune, or food and clothing? You don't have to ask other people, just reflect on the time of your beginner's

87-EN Sangai – Three worlds of desire, form and formlessness

mind and decide for yourself whether your behaviour is good or bad. This is why it is said, "it is harder to be careful in the end than in the beginning." if people have beginner's mind, then who would not become a follower of the way? As long as we stay in the stage of beginner's mind, then we can always follow the way.

Thus, even though you become monks and bikkhus, you become plunderers in vain. In this story, the monk, in ancient times, had not yet opened the eye of true Dharma, but instead, continued ceaseless practice and paid his debt by becoming a tree fungus. These days, when monks like this die, Enma^{88-EN} will not be able to forgive them. Their rice gruel will turn into molten iron and iron pellets; and when they swallow it, their body and mind will be red like fire. Zen Master, Unpo Bunetsu (Yiin Feng Yeuh, Chinese, a Rinzai priest who lived from 998 to 1062) said, "Haven't you heard how a Patriarch said, 'If you begin to practice and fail to penetrate the principle of true Dharma then you should forfeit your body to repay the offerings of the faithful'. This truth is already determined and not to be questioned."

"Old monks, don't waste your time; time doesn't wait for anyone. Don't wait for your death; the light in your eye disappears in a second. If you don't accomplish the practice of monkhood, you may receive the 100 penalties in the hell of the iron mountains. Don't say I didn't warn you".

Monks, you are fortunate to encounter the wheel of true Dharma. This is rarer than meeting a tiger in the city, and more rare than a single blooming of the Udumbara flower. (Blooms one time in 3000 years) Practice mindfully and clarify the true Dharma, making the eye of enlightenment clear and bright. We should be mindful of the following points in the story of the ancient monk becoming a tree fungus in the next life: This monk and the tree fungus represents the problem of sentient versus non-sentient beings, as well as the idea of cause and effect. Already, we have the example of a monk in a former life becoming a tree fungus today. When it was a mushroom, it didn't know it had been a monk; and when he was a monk, he didn't know in the future he would appear as a tree fungus. one of myriad things as a sentient being.

So, he had little cognitive awareness as a sentient being (monk). He had some insight but he was still different from a tree fungus. The fact the mushroom was unconscious of it's former life as a monk, shows ignorance. And the monks unconsciousness about later becoming a mushroom, is also ignorance. This is how there is distinction between sentient and non-sentient, and between cause and effect.

So, when you clarify yourself, what do you call sentient or non-sentient? There is no discrimination of past, present, or future for the self; no sense, objectivity, or consciousness. It is not enlightenment to cease

88-EN Enma – King of death

delusion or illusion, no personal initiative or initiative on the part of others. You should carefully penetrate this matter, dropping both body and mind.

Don't be vainly proud of assuming the body of a monk; don't simply stop at having renounced the world. Even if you escape the flood, you will be consumed by the fire. Even if you can avoid worldly afflictions, they are still present even in Buddha. It is much more so for people who are not like this, who search for something and are distracted by other people; they are like fine hairs and floating dust, they run east and west, rise and fall in their fame and fortune, their feet never touching ground; their hearts never having clarified the true Dharma. These people not only waste this life, but they will continue spending lives in vain. Don't you realize that from ancient times to present, Buddha nature has always been consistently everlasting? Because you don't realize this, you become floating dust. If you don't do it today, when will you do it?

Juko (Verse):

I have some humble words to explain this story.

What a shame his true eye was not truly opened;

Losing himself, repaying others, his retribution is continued. (Samsara)

CHAPTER 17 Venerable SOGYANANDAI (Salghanandi)

僧伽難提

Honsoku (Leading case):

Venerable Sogyanandai heard Venerable Ragorata say in verse, "Since I no longer have Self, then you can see my Self. You already choose me for your teacher, know that I have cast off myself." After Sogyanandai heard this, his mind was opened and he began to seek liberation.

Kien (Background):

Venerable Sogyanandai was the son of king Ratnavyuha of Shravasti. When he was born, he was able to speak and reason more quickly than a normal child. He always praised Buddhist Dharma. When he was 7 years old, he tired quickly of worldly pleasures and made a verse of supplication to his parents: "I prostrate before my great loving father, and to the mother of my flesh and bones. I now want to renounce the world, and ask you for your graceful permission." His parents strongly refused his request. Then he stopped eating as a protest. Finally, his parents agreed to allow him to become a monk, but staying at home to do it. His Dharma name became Sogyanandai. The parents invited a priest named, Zenrita, to come and live in the palace and to be his teacher.

When he reached 19, he was still very determined in his practice as a priest royal and said to himself, "How can I be a true monk living in a palace?"

One night, a celestial light shown down, and suddenly he saw a flat road which he unconsciously began to follow. After some 20 miles he came to a massive rock with a cave in it. He entered it and began meditation at once and attained samadhi. His father, the king, was distraught at losing his son. He sent the priest, Zenrita, to search for him, but to no avail.

Ten years later, Venerable Ragorata came to Shravasti to teach. There was a river called Golden Waters (Hira Nuavati, Sanskrit) with particularly fine-tasting meditation water. The images of the 5 Buddhas appeared in the stream, and Ragorata said, "At the source of this river, 5 Li from here (about 1000 miles), there is a sage named Sogyanandai living there. Buddha predicted that 1000 years after his death, Sogyanandai would inherit the rank of saint. "When he finished speaking, he led his followers upstream to that source.

When they arrived, they found Sogyanandai sitting peacefully in Samadhi. The master and the followers waited for Sogyanandai to finish. After 21 days, he finally aroused from stillness and Venerable Ragorata asked him, "Is your body in Samadhi, or is your mind in Samadhi?" Sogyanandai answered, "both mind and body are in Samadhi." Ragorata asked, "If both mind and body are in Samadhi, how is it that there is entering or leaving Samadhi?"

Nentei (Dharma discourse):

Truly, if our body and mind are one in Samadhi, how can there be entering or leaving? (Because body and mind are not one in Samadhi). If you try to be one with body and mind in Samadhi, it is not yet true Samadhi. If it is not true Samadhi, there can be entering and leaving; and if there is entering and leaving, there can be no Samadhi. Don't search for body and mind in true Samadhi. Originally, Zen practice has been casting off body and mind. What can be called "body" and what can be called "mind"?

Sogyanandai said "Even though there is entering and leaving, there is no loss in the essence of Samadhi. It is like gold in a well; gold's substance never changes." Venerable Ragorata said, "If gold stays in the well or outside the well, and in stillness there is no motion in the gold, what is it that enters or leaves? If there is no motion in the gold, and it enters and leaves, then it isn't real gold (Gold is like body and mind; Well is like Samadhi.)

Sogyanandai (still didn't understand) and said, "You say the gold has motion or stillness – what enters or leaves? You agree that motion or stillness is in gold, yet, gold is not motion or stillness." If you say gold has no motion or stillness, but enters and leaves, then there is still a discriminating view.

Therefore, Ragorata said, "if the gold is in the well what leaves is not gold. If gold is outside the well, what is inside?" Outside has no entry and inside has no exit. When entering, enter completely, when leaving leave completely. Why be inside or outside the well? That is why Ragorata said "What leaves is not gold; what is inside?"

Not yet grasping the point, Sogyanandai said, "If gold leaves the well, what is in the well is not gold. If gold is in the well, what leaves is not gold. Ragorata said that Sogyanandai was not yet understanding the principle because the words are ignorant of the true essence of gold (body and mind).

It is like a light hair following the wind with no stability-forgetting original nature. So he said, "because this isn't true, Sogyananda's reasoning doesn't prove the point. Sogyanandai replied, "Your words don't prove the point." Out of compassion, Ragorata said to him, "because your reasoning is weak, my point is made." (Sogyanandai had mistaken views

of "no-self" as a core of Buddhist doctrine) Because Sogyanandai understood 'no-self' wrongly, he replied "Though my point is made, it is because things are not self." Ragorata told him, "My point is already made because I have no self".

Even though Sogyanandai had some understanding about things having 'no self', he was still attached to his own idea of self (ego). Therefore, he could not realize true selflessness and said, "I don't have attachment to self, so what other principle is necessary to establish a point of selflessness?" Ragorata replied, "In order to show you 'true self', your statement, 'I have no attachment to self' establishes your point."

Actually the four great elements are totally without self, and the five aggregates originally do not exist. Sogyanandai began to grasp the principle that 'true self' has no self (ego) and asked, "From what sage as your master did you learn this knowledge of 'no-self'?" In order to show that master/disciple relationship is genuine, Ragorata told him, "I learned about the non existence of self from the great sage, Kanadaiba."

Sogyanandai replied to him, "I prostrate myself to your teacher, Kanadaiba. Since you have cast off self, I want to have you as my teacher." Venerable Ragorata said, since I have no ordinary egocentric self, you should see the real self. Since you take me as your teacher, then know the real self is not egocentric. For those who clearly see the true self, the ordinary egocentric self does not exist; so nothing clouds their vision. Seeing and hearing and recognition are not divided, nor is there any duality in the myriad things. Since there is no separation between sages and ordinary people, so it is with the unity of master and disciple. when you thoroughly comprehend this matter, then you finally confront the Buddhas and Patriarchs. At that time, you are your own teacher, and the teacher is yourself. Neither a sword nor an axe can Separate them. Sogyanandai suddenly had realization of the principle and sought liberation from his previous clouded vision. Ragorata said, "Your mind is free, not to be bound by dependence on me."

Having spoken. the Venerable Ragorata lifted a golden bowl and ascended to the Brahman Heaven where he received fragrant rice and brought it back to the group and offered it to them. But the monks took immediate dislike to it.

Ragorata said, "I am not to be blamed; this reaction of yours is due to prior Karmic action in your lives." Then he had Sogyanandai sit with him and share the food. The monks were perplexed. Ragorata said to them, "The reason you can't eat this food is that he who shares this seat with me is a past Buddha, who has come down reincarnated out of compassion. (salaraja, Sanskrit).

You people, however, in a past eon, have attained only the third fruit of

realization, Anagon Ka^{89-EN}, but have not yet reached Arakan Ka, or Arahatsip."

The people said, "We believe in your supernatural powers as our teacher, but we doubt Sogyanandai's reincarnation as a past Buddha." The master responded to their arrogance saying, "When Shakyamuni Buddha was alive, the world was flat and without hills, the Dharma pervaded the world, there was peace, waters of the large and small rivers tasted sweet and fresh, trees and grasses grew, and the country was fruitful without suffering and people behaved virtuously (practised the 10 actions for virtuous living). Now, eight centuries following Buddha's Nirvana. the world is covered with hills and valleys, the trees are withered, people lack sincere faith, mindfulness is weak and flimsy, there is no faith in suchness, but only in seeking truth from magical powers. So saying, he reached down into the adamant sphere, and brought forth some sweet water in a crystal bowl for everyone to see. The assembly repented for their arrogance and took refuge with their master.

How pitiful that 800 years after the Buddha's death, the time was like that. Now, even more so, in the last 500 years of the teaching, though the people can hear the Buddhist Dharma, still there is very little understanding of the principles because none acknowledge the Buddha Way through body and mind. And therefore, no one even asks about it. Even when they understand a little bit of the teaching, it cannot sustain them for very long. Having great knowledge and compassion, but only a little understanding, one may be overwhelmed by laziness and then have no true faith or realization. So, when there are no true people of the way, there is no seeker of truth (Buddha seeking mind). Because of moral weakness, and its results in this final age, we consequently encounter such a degenerating time. It is worse than shameful and regretful.

Furthermore, since as teacher and disciple, we weren't born in the age of the true Dharma, we should consider how Buddhism spread eastward reaching into this last degenerate age. In our country (Japan), we have heard far 50 or 60 years, the right teachings of the Buddha, and we should think of this as the beginning and that the right Dharma will flourish from now on;

You should arouse determination with brave and diligent resolve; considering yourselves as self, so you may directly realize selflessness. In it realizing the 'no self', don't attach to cravings of the body and mind; and don't be bound to illusory desire for enlightenment. Don't attach to birth and death, or be dualistic in thinking of the existence of sentient beings and Buddhas. We should know that the true self has not changed from past eons and will continue to pierce the future eons unchanged.

Juko (Verse):

89-EN Four Hinayana degrees of development for avoiding the defilements of craving. (a) Shudagon Ka. (b) Guidagon Ka, (c) Anagon Ka, (d) Arakan Ka.

As a capping phrase, I'd like to say,

Daily, our mind moves in stages with time and place. When we confront pure mind, it is none other than true self.

CHAPTER 18 Venerable KAYASHATA (Juyashata)

伽耶舍多

Honsoku (Leading case):

The eighteenth Patriarch, Venerable Kayashata served Sogyanandai. One day, the wind blew the copper bells that hung by the hall. Sogyanandai asked Kayashata, "is it the copper bell ringing, or is it the wind ringing?" Kayashata said, "it is neither wind nor the bell – it is simply my mind ringing." Sogyanandai asked, "Who is the mind?" Kayashata answered, "the wind and bells, both, are in a state of Nirvana, (silent)." Sogyanandai said, "Excellent! Who else would succeed me?" Then Sogyanandai transmitted the Dharma treasure to Kayashata.

Kien (Background):

Venerable Kayashata was from Magda, and belonged to the Udraramaputra (Sanskrit) family. His father's name was Tengai (Japanese) "Celestial Canopy". and his mother was called Housho (Japanese) "Ten sacred directions".

(The central ceiling hanging like a chandelier in a Buddhist Temple)

One day his mother dreamed of a great spirit holding a mirror. Then, she became pregnant because of this dream. Kayashata was born seven days later.

His skin was shining and transparent like crystal. He was naturally fragrant and clean without ever being washed. From that time on. a round mirror always appeared with him. From his youth, he was always fond of quiet places and was not at all influenced by worldly affairs. When the boy sat, the mirror was always right in front of him, and all the works of the past and present Buddha always appeared in it. It was clear in illuminating his mind with the teaching of the Buddha. When the boy went anywhere. the mirror followed him like a halo, but everyone could still see the boy's form through the halo. When the boy slept, the mirror covered the bed like a celestial canopy. It followed him always.

When Sogyanandai was travelling around teaching, he came to the land where Kayashata lived. A cool breeze suddenly arose over the group. and their bodies and minds became delighted, although they didn't understand why. Sogyanandai said to them, "This is the breeze of the way of enlightenment; It is a sign that a sage will appear in the world and inherit the lamp of the Patriarchs."

After he said this, Sogyanandai used his special powers to take his group over the mountains and valleys. Soon they reached the base of a particular peak and Sogyanandai said to them, "On the top of this mountain there is a canopy of purple clouds-there must be a sage living here." They wandered around searching, until they finally saw a mountain hut. A boy holding a round mirror came out to meet Sogyanandai. Sogyanandai asked him, "How old are you?"

He answered, "I am 100 Years old". Sogyanandai said, "You are still a child why do you say you are 100 years old?" The boy replied, "I don't know the reason, but I'm just 100 years old, that's all." Sogyanandai asked, "Are you able to show us right practice?" The boy replied, "Buddha said, 'even if someone lives 100 years, if he doesn't understand right practice, it isn't as worthwhile as living one day with right practice'." Sogyanandai asked, "What does that thing you are holding represent?" The boy replied, "It is the great round mirror of all the Buddhas; flawless without blemish, inside and outside. Everyone can see since their mind's eye is the same."

When his parents heard this, they allowed him to renounce the world. Then Sogyanandai brought him back to his practice place, gave him the Buddhist precepts and named him Kayashata. One day the wind blew the bell at the corner of the hall (as in the leading case). The Dharma was transmitted and Kayashata became the 18th Patriarch. After the boy renounced the world, the round mirror (that had accompanied him,) disappeared.

Nentei (Dharma discourse):

Truly, everyone's mind is like this round mirror without blemish inside or outside. From the time the boy was born, he always praised works pertaining to the Buddha, and didn't attend to worldly affairs. In the clear mirror he could see the deeds of all the past and present Buddhas. Though he understood that all mind's eyes were alike, still he was afraid he couldn't understand the workings of the Buddhas, so he said he was 100 years old.

If you understand the workings of the Buddhas, then right practice even for a day, not only surpasses 100 years, but also passes innumerable lifetimes.

Therefore, the boy understood right practice and could abandon the Mirror. This story illustrates all the Buddhas important works. and how difficult it is to accomplish them. Truly, when we try to understand the mirror of enlightenment of all the Buddhas, what else is there left to think about?

If there is anything left to consider, we can't say it is true enlightenment. So, why do we have the mirror of enlightenment of all the Buddhas? How

could everyone have the same mind's eye? What inner or outer clarity could there be? What do you call a flaw? What is Mind's eye? Is it like Original Mind (Originally this mind's eye and original mind were one, so it wasn't necessary to say 'alike'; since the boy was able to understand this, the round mirror disappeared.) Thus the boy lost the round mirror – is it not the same as losing his skin and flesh? Still, if you hold this view, so that there is not separation in the mind's eye, and all people have the same view, then it remains a dualistic view. (To separate the round mirror from ourselves is a dualistic view. Even if you think there is no gap in the mind's eye, but there is really a gap, then you are truly not able to see yourself.)

So, we say it does not clarify our true self.

So we should not have a view of a circle, especially a circle which is not inclusive of everyone. We should not imagine the form of a body without the self. if you can make this point clear – that is, to abandon the opposition of subjective versus objective, then you may experience the absolute stage of non-discrimination. if you fail to achieve this stage of non-discrimination you remain only a sentient being in the illusory world and may not attain the true spirit of the Buddhas. So, Kayashata repented for his faults, renounced the world, received the Precepts and became an attendant to Sogyanandai.

One day Sogyanandai heard the wind blow the copper bells at the corner of the hall and asked Kayashata, "Is it the bell ringing or the wind ringing?" We have to clarify this matter very carefully. Sogyanandai's point in this question is as follows: He didn't pay attention to the wind or the bells, but he focused instead on the perception of the mind, and therefore posed the question to Kayashata. We shouldn't focus on the arbitrary aspect of wind or bell ringing out on mind itself; this bell is not an ordinary bell.

Here, the bell is the bell hanging from the roof of the hall. These bells hang in most temples and shrines in Nara. and distinguish them from ordinary houses. After the capital was moved to Kyoto, they continued to hang bells in shrines and temples, but these days this custom does not prevail as you can clearly see. If you look back at the customs in India, they also hung bells on the corners of shrines.

When the wind blows them, this wind and the bells become a Koan in the Zen tradition. In this case, Kayashata answered "It is not the wind. nor the bells, but just my mind ringing."

Really, he didn't express differentiation between wind and bell. If you think ringing, then there is ringing. However it is only a function of the mind.

Such a view is only a reflection of true mind. Therefore, Kayashata said, "my mind is ringing."

From this story, many people misunderstand, "not wind ringing – only my mind ringing". So that is why Kayashata spoke as he did. Before the beginning of the world with classification of phenomena, can we say there was bell ringing? It is a function of our original mind to be one with universal mind. Several hundred years passed between Kayashata and the 6th Patriarch, Eno, but there is no gap in the life blood of the Buddhas and Patriarchs. This 'time' is different from ordinary passage of years. When we think of this story, we are reminded of the time. The 6th Patriarch Eno, said, "It is not the wind or the flag moving – it is your mind moving."

When we clarify the reality of true mind, it pierces the three times, past, present and future. Enlightenment transcends past and present. There is no difference between them. We cannot understand with thinking mind; it goes beyond the ordinary way of thinking. it isn't wind ringing nor bell ringing, but our mind ringing. (universal mind) This form of universal ringing is like the pinnacle of the mountain, or the immeasurable depths of the oceans. The growth of plants and trees, and the existence of eyes and noses are all manifestations of mind which penetrates the universe.

So don't think ringing is simply the sound of the bell. Voice is also the ringing of universal mind. The four elements and the five skandhas as well as inside and outside of all phenomena are ringing of the mind. Not only space, but also mind is always ringing. However, ringing of the mind does not echo and cannot be heard with physical ears; but nevertheless, it is ringing of the mind. When it is ringing of the mind, it is universal mind which covers heaven and earth (eternal).

When we understand in this way, nothing exists within itself; only one mind echoes all myriad things. Therefore nothing shows form; neither mountains nor oceans nor single things, except for one universal mind. It is like a dream. floating in a small boat (made of iron wood) in a river. Whether you move the boat by a pole, or try to stop the boat to listen to the sound of the water, there is in fact no boat in the water, and no water to sink the boat. (it is a dream I) So, neither are there mountains nor oceans outside; just as there is no 'self' to play in the boat.

Though we have eyes, we can see, but not listen; and though we have ears, we can hear but not see. The six sense organs of eye, nose, body and mind, have their own function, but only their own functions. They cannot merge with each other. Therefore each remains silent. They are no sense organs to grasp, and no objects to abandon. The six sense organs objects are all cast off, and also mind and its objects as well, are dropped away.

If you look carefully, there are no sense organs or their objects to abandon. There is no mind or environment to cast aside. All is eternal silence; not a question of duality, no feeling of inside nor outside.

When you truly reach such a stage, than you achieve the treasury of the true law of the Buddhas and you rank among the Patriarchs. (Kayashata practised in this way with Sogyanandai and reached this stage.) If you don't achieve this stage, even though you understand things correctly, you are not in harmony with others, but continue in a dualistic state. If you are cut off from others, how can you become enlightened by the Buddha's mind? It is like creating boundaries in the sky – how can the sky be divided? You are then simply making boundaries for yourself. Once the boundaries are broken, then which is inside or outside?

From this viewpoint, Shakyamuni Buddha cannot be the beginning and we are not the end. If you think in terms of universal mind, then you cannot distinguish between Buddhas and ordinary people. As water makes the form of a wave, Buddhas and Patriarchs appear from universal mind. It goes beyond increase and decrease, yet waves continue to rise and fall. If we thoroughly practice, we can achieve the stage where universal mind and our own mind become one.

From eternal past to eternal future, we tentatively divide time into past, present and future; yet there is nothing but mind which pierces through time.

In order to understand our true nature with universal mind, we cannot search for it on the superficial skin and flesh of our own outlook, or our own body's physical actions. We cannot attain understanding of our original nature through these things. Only by search and practice and acknowledgement of the truth within ourselves, can we achieve this understanding.

If you do not clarify your true mind, you will be at the mercy of your body and mind 24 hours a day, and will not have peace in that body and mind. If you abandon attachment to that body and mind, and relinquish discriminatory illusory mind, then your mind becomes pure, without a blemish and is truly a peaceful mind.

Therefore, if you don't clarify the 'ringing of the mind' in this story, you cannot know the meaning of Buddha's appearance in the world, nor the meaning of enlightenment of sentient beings by Shakyamuni Buddha.

Juko (Verse):

In order to cover the meaning of 'ring in the mind', I want to add some humble words. Are you ready to listen?

The eternally silent mind rings in 10,000 ways; Sogyanandai and Kayashata, and wind and bells as well.

CHAPTER 19 Venerable KUMORATA (Kumarata)

鳩摩羅多

Honsoku (Leading case):

Venerable Kayashata said to Kumorata, "Long ago, Buddha predicted that 1000 years after his death, a great seeker of truth from Geshikoku, Yuezhi (Tokhara, Sanskrit) would inherit the profound teaching of Buddha and spread it. Our meeting is a sign of this good fortune that was prophesied." When Kumorata heard this, Shukumyochi (his knowledge of former lives) was awakened.

Kien (Background):

Kumorata was from Yuezhi (a central Asian country in northern India). He was descended from the Brahmin class, and in a former life was a god in Jizaiten, the 6th Heaven (heaven of freedom) in Yokkai, (world of desire, Japanese).

When he saw a Bodhisattva's ornaments, he immediately perceived love. He was reborn in the Toriten Heaven (second world of desire). There, he heard Indra's proclamation of the Heart Sutra, Hannya Prajnaparamitra Sutra. As a result of superior teaching, he ascended to the heaven of pure intellect, Bonten. Since he was intellectually acute, he expounded the essence of the teaching beautifully. The other gods respected him as their mentor. When the time came for him to succeed to the lineage, he descended to Yuezhi.

The 18th Patriarch, Kayashata went to Yuezhi on his teaching travels. When he sensed a paranormal environment around a Brahmins house, he was drawn to the house. When he approached, Kumorata asked him, "What does your group represent?" Kayashata replied, "We are Buddha's disciples" When Kumorata heard the name of Buddha, he was afraid and closed the door. Later, Kayashata again knocked on the door from outside. Kumorata said from inside. "no one is here". Kayashata asked, "Who is it that says, 'no one is here?" Kumorata knew that this visitor was an unusual guest, so he unbolted the door and welcomed him. Kayashata told him then, "Long ago, Buddha predicted that 1000 years after his death, a great seeker of the truth from (Tokhara, Sanskrit) Yuezhi (Geshikoku, Japanese) would inherit the profound teaching of Buddha and spread it.

Our meeting is a sign of this good fortune that was prophesied." When

Kumorata heard this, he was awakened.

Nentei (Dharma discourse):

We should mindfully investigate this story. Even if we clarify it in the manner of names and letters (myōido-Tendai six classifications of letters), understand birth and death, and coming and going in this real human body, if you don't realize that your own self-nature is empty and bright, spiritual and encompassing, then you don't understand the enlightenment of the Buddhas.

Therefore, you would be surprised on seeing the brilliant light of the Bodhisattva, and also be startled on seeing the form of the Buddhas, and you would appreciate them. Why is this? You have not yet cut off the three poisons of greed, hatred and delusion.

If we look back at Kumorata's past life, because of attachment, he returned to Toriten, but because of Karmic activity, he heard the preaching of Indra. So, he was able to ascend to a higher heaven, Bonten (or pure intellect).

Now he has been born in Yuezhi^{90-EN}. Because of virtue accumulated from past lives, (Karma), he met the 18th Patriarch, Kayashata and Could realize his karmic reward which is wisdom of his former lives and enlightenment.

This so-called 'wisdom of karmic reward' is usually directed to past and future lives. What is the point in that? We need to realize that the original, unchanging true nature has no sacred nor profane aspect, and no delusion.

One hundred thousand (100,000) dharma gates and innumerable wonderful teachings are all in original mind. The deluded views of sentient beings, as well as the enlightenment of the Buddhas is all within ones original mind. It isn't a matter of perception, nor is it a function of the mind or circumstances. When you reach this stage, what can you call past or present? Who is Buddha, who is sentient being?

There is nothing blocking the vision, nor a speck of dust touching the hands; just a mass of brilliant light, open and free and unbounded. The Tathagata who is everlastingly enlightened from the past, is only the true form of the pure original sentient being. When you are enlightened, the Tathagata does not increase; when you are deluded. it doesn't decrease. Becoming aware that original mind is like this from the eternal past is called the KARMIC REWARD OF WISDOM (Enlightenment). Unless you achieve this stage, you will be meaninglessly confused by delusion or enlightenment; you will be influenced by activities of coming and going, and finally you will fail to recognize your own true self. You will fail to realize that original mind is unblemished. Therefore, this; causes the

90-EN Gesshikoku, JEBD, pp. 75

Buddhas to appear in the world and draws Zen Patriarchs from foreign lands (India to China).

The original reason for Buddhas appearing in the world and Bodaidaruma's coming from the West is specifically for this matter, no other. So you should be mindful and understand this matter as spiritual, crystal clear, brilliant and transparent. If we know this original light, then it is the Karmic reward of wisdom.

Juko (Verse):

Again, I have a few humble words. Are you ready to listen?

Stopping the evolution of samsaric existence,

Finally he meets Kayashata.

CHAPTER 20 Venerable SHAYATA (Jayata)

闇夜多

Honsoku (Leading case):

The nineteenth Patriarch, Venerable Kumorata, asked the 20th Patriarch, Shayata, "You already believe in three kinds of karma (born from body, mouth and mind) however, you do not clarify the karma which emerges from temptation.

Temptation depends on consciousness; consciousness is due to ignorance, and ignorance is due to the mind. Mind, originally, is pure and has no appearance or disappearance. It has no intentional action and no karmic result, no competition, no gain or loss: it is everlasting spiritual momentum. If you enter this dharma gate, you will be the same as all the Buddhas. All kinds of good and bad, intentional or unintentional, become like dreamy illusion."

When Shayata heard this from Kumorata and accepted this teaching, he was able to awaken his karmic wisdom.

Kien (Background):

Shayata was from northern India. His wisdom was unlimited and his influence was broad. He was staying in central India when he met the 19th Patriarch, Kumorata, and questioned him saying, "My parents took refuge in the three treasures, however, they sometimes got sick and their expectations were never fulfilled. The neighbours, however, were butchers for a long time, and they are all healthy and their wishes are fulfilled. Why are they so fortunate, and my parents so unfortunate, even though they took refuge in the three treasures?"

The Venerable Kumorata said, "Without any doubt, reward of good and bad has three clear distinctions based on the time for karmic retribution. When a very compassionate good person dies at a young age, and a violent one lives for a long time and is fortunate, people tend to see the bad as lucky, and therefore think there is no law of cause and effect. However, their thoughts are not true. Even though good and bad action merits reward and punishment as karmic retribution, many people don't believe it. Nevertheless, this principle of cause and effect is like the shadow of a form, or an echo of a voice. So, there cannot be the slightest doubt about the principle of cause and effect.

Even if 1000 kalpas pass, this principle will never perish. if there is a

cause, and effect is invited, and the result occurs.

When Shayata listened to this teaching, all his doubt disappeared. Kumorata said. "You already believe in the three kinds of karma....." as stated in the Leading Case. Shayata was then enlightened.

Nentei (Dharma discourse):

Regarding the Background, we have to clarify all of the contents as a Buddhist practitioner. Even if we have strong confidence in the three treasures, life doesn't always go as we plan. Sometimes we have sickness, while, next door the neighbours may be butchers, yet they are all healthy and successful. We must consider the following things: 'I have taken refuge in the Buddhist Dharma, and the power of this Dharma protects me, so all of my wishes will come true.' But, sometimes it doesn't work out this way. Our body is affected by illness and at the same time the butchers next door with all their deeds of killing continue in good health and successful fortune. Why is this? This was Shayatas question.

People continue to ponder this question, and people who renounce the world, even more so, than lay people. Venerable Kumorata said, "You don't need to doubt anything" As to rewards, there are three distinctions. Perhaps a compassionate person dies in middle age, but a wild bad person lives a long life (people who are serious criminals seem to be happy). if you see people who follow the Buddha's Way and those who don't, you can't understand their past causes and future rewards, but instead are confused by what is visible phenomena. You may think there is no principle of cause and effect, and that rewards for those who do good and those who do not do good are not fair.

This is an extremely foolish standpoint, and you have not clarified the Buddhist Way.

As to the three kinds of Karma: first, is the reward given in the present life from action done in this life, when we do good and bad actions in this life. Secondly, there is karma which results in the next life from actions done in this life. Reward or punishment comes in the next life for present actions. The five unpardonable transgressions^{91-EN} and the seven deadly sins have their retribution in the next life. Third. there is karma which has retribution in future lives. Some action in this life may have results in 4 or 5 lives in the more distant future.

Because of past good action, we may have good karma now. Even good Karma from past actions may result in good reward in the present. However, because of past action in a previous life, the reward now results from that action. So, people who did pure actions in previous lives, may have good results now.

91-EN Gogyakuzai, Shichiseki, JEED pp. 79

Someone who did bad actions in a past life, may have retribution now. People who have done good and bad actions in the past, may have good and bad rewards in this life. Sometimes, due to Buddhist practice, people change from serious criminal activity to lesser criminal activity, but furthermore, because of Karma based on bad actions in the past, they may receive serious suffering in this life.

If you become sick, or things don't work out as you wish, or when you utter a word and no one pays attention, these are examples of suffering, and can become more serious suffering in a future life. But because of Buddhist practice, you may reduce that suffering. The power of Buddhist practice gives you confidence. Even if you did an unpardonable transgression, and you do serious Buddhist practice in this life, you may receive less suffering later on. As a Buddhist practitioner, if you persevere, and even though you have a bad reputation, or things don't work out, or you get sick, you still may have less suffering later on. Others may hate you but don't blame them.

When others slander you, don't hate them because of their accusations, but instead, respect and prostrate before them. If you act like this, then you will have increased Buddhist practice daily and your retribution from old Karma will gradually cease. So, we should sincerely concentrate on our practice with all our might.

You already know about the three stages of Karma, but still don't know about the essence of Karma. In Karma, there is a reward for good and bad actions, and there is a difference between ordinary people and saints.

There are Sangai (3 worlds)^{92-EN} and Rokudo^{93-EN} (6 worlds) and Sisho (4 births) and Kyuu (additional 3 worlds). [Shomon – Buddha seeking mind, Engaku – already enlightened, Bodhisattva – actualized Bodhisattva]. All are the results of Karma. All Karma comes from illusion^{94-EN}. What is illusion? Hating and loving where you shouldn't hate and love; making judgements of good and bad where you shouldn't. (Delusion accompanies illusion). When we say illusion, it is like thinking of a man that is not a man, and thinking of a woman that is not a woman (mistaken view) and thinking of yourself that is not yourself and others as not being others.

Here, 'not knowing' means we don't know the roots of ourselves, nor do we know the origin of all phenomena, which has the same roots as ourselves. So when we don't know the essence or origin of all things, we call it ignorance.

Ignorance also, is a lack of consciousness (wisdom) and it originates in

92-EN JEBD pp. 252

93-EN JEBD pp. 238

94-EN JEBD pp. 289

our mind. In other words, it is original mind and is influenced by subjective as well as objective elements. It is originally pure, and does not change its original nature because of other factors. When we are not able to focus on this original mind because of outside factors, we call it ignorance, and that is to be deluded about original mind. When we are liberated from ignorance, we can find our pure original mind. Then our original nature will be spiritually refined. If we can clarify this understanding, then ignorance and the 12 chains of causation will cease, and in three generations, samsara will cease; no longer will the four kinds of birth or six worlds be evident. Our original mind cannot be separated from life or death, or recreated. It doesn't acknowledge discrimination, but instead, is complete serene and silent.

If we, as practitioners, want to comprehend original true mind, we need to be free from all social attachments, and abandon intellectual dialogue in order to rest. Don't cling to discrimination of good or bad. Rest your eyes on the tip of your nose (Zazen) and be one with your original mind. When our mind becomes settled in silence, and all confusion ceases, than basic ignorance is clarified. Karma, with its rewards and retributions, does not remain as branches and leaves. (We don't need to cling to samsara)

Then we are neither attached to non-discrimination or non-thinking. it is neither permanent nor impermanent; ignorance nor wisdom. There is no distinction between Buddhas and sentient beings. When you achieve this stage of purely clarified illumination, you can be a true patch-robed monk. And you are then the same as all the Buddhas. Arriving here, everything sacred or profane, ceases like a dream. If you try to grasp, you can't touch anything; if you try to see, there is nothing there. This is the same realm that existed before the Buddhas appeared in the worlds and before sentient beings began the samsaric existence. It practitioners are not able to reach this, no matter how many prostrations you do to the Buddha in a day, or how you tune your actions (4 deeds of walking, sitting, standing and lying), you will still stay in samsara. It would be like the shadow of a form; though it exists, it isn't real. So you should focus on mindful practice and clarify original true mind.

Juko (Verse):

I want to add a humble saying; are you ready to listen?

The camphor tree always grows from pure empty ground to the sky, its branches and leaves, roots and trunk prosper beyond the clouds.

CHAPTER 21 Venerable BASHUBANZU (Vasubandhu)

婆修盤頭

Honsoku (Leading case):

One day, the twentieth Patriarch, Shayata, said to the twenty-first Patriarch; Bashubanzu, "(I'm living in the original way) It isn't necessary for me to seek the Way. My mind is not disordered. I'm already at the stage of Buddha, so it isn't necessary to prostrate to or seek the Buddha. Even though this is so, I'm not arrogant (because I haven't lose the spirit of Zazen). It isn't necessary for me to do Zazen for a long time. I'm not lazy and I only take one meal a day, but I'm not attached to the food. When I talk about food, there is some food I don't choose. Even when I have a feeling of satisfaction, I have no attachment to the feeling. After all, I'm leaving the mind of covetousness, and don't seek anything further. These practices are called the Buddhist way." When Bashubanzu heard this, he awakened to pure Buddhist wisdom without desires (Tanha, Sanskrit)

Kien (Background):

Bashubanzu was from Rajagraha, capital of Magdha (now Behar, India). His family name was Bishafu (Vaisakha, Sanskrit) and Kogai was his father's name (Light Canopy). His mother was called Genichi which means Foremost of Adornments. The family was very rich and had no children. The parents prayed at a stupa for a future descendant, and one night the mother had a dream that she swallowed 2 pure bright balls of jade, and she became pregnant. After 7 days, an Arhat called Kenshu came to visit the family. His name means Wise Assembly. Kogai prostrated before the Arhat, Kenshu. who remained sitting. Genchi, the mother, prostrated to him and he stood up and returned the prostration to her saying, "I offer my prostration to the saint of the Dharmakaya (Dharma body)." Kogai couldn't understand the reason for this, so he took one piece of jade and offered it to Kenshu making prostration at the same time and checked to see if Kenshu was a real person. Kenshu received it and made no effort to refuse it. Kogai was then impatient with him and said, "I am old enough and wise enough to realize that when I prostrate to you, you don't seem to care, but when my wife prostrates to you, you return it to her. How much more merit does she have than I do?" Kenshu answered, "The reason I receive your prostration is that I want you to have a happy merit because of it. Your wife is already with a sage in her womb; when he is born, he will be a lamp to illuminate the

right world. Therefore, I prostrated to her in return. I respect the sage in the womb more than the woman herself." Kenshu also said, "Your wife might possibly bear two children; one will be called Bashubanzu and the other, Suni (magpai)"

There is a story about Shakyamuni practising in the Himalayas. There, Suni had a nest on his head. When Buddha was enlightened, Suni received a reward and became king of Nadi. Buddha predicted to Suni that "you will be born into Bishafu family in Rajagraha during the second five hundred year period Following Buddha's death and be the brother of a saint.

A month after this prediction, twins were born in the Bishafu family. Venerable Bashubanzu renounced the world and did prostrations to the Arhat, Kodo, (Go Beyond the Light) when he was 15 years old. Then Bibakka, a Bodhisattva, felt a spiritual affinity for Bashubanzu and gave him the Buddhist precepts. The 20th Patriarch, Shayata, came to Rajagraha on a teaching journey, explaining the doctrine of sudden enlightenment.

There was a group of students practising and debating on this dialogue. Their chief was Bashubanzu. This Bashubanzu had only one meal a day and never lay down to sleep; he did prostrations to the Buddha every six hours keeping the precepts in a pure life, living a life devoid of craving, and he received prostrations from many people. Venerable Shayata wanted to teach these students and questioned them about their aesthetic practices, (Zuda, Sanskrit) saying, "Venerable Bashubanzu is doing aesthetic practice and living a pure life, but how can he obtain the Buddha Way?" The students answered, "Our teacher has mastered the Buddhist Way so it isn't impossible for us to master the Buddhist Way." Then Venerable Shayata said, "Your teacher is far from the Buddhist Way. Even if you do aesthetic practice for years, it will be useless." Then the students responded "Oh honourable one, how do you practice, but then speak badly of our teacher?" Shayata replied. "Originally I was in the Buddhist Way, and I am staying in the Buddhist Way, so I don't have to seek the Way." Then Bashubanzu showed pure wisdom and praised Shayata, feeling overjoyed.

Shayata told the students, "Do you understand what I said? The reason why I said it is because true seeking mind is emergent. For example, the strings of the harp wilt snap if they are too tight. Therefore. I didn't praise Bashubanzu's practice because it was too extreme. (Practice may sometimes be too extreme or too lax) When practice can be acceptable personally, then we can achieve the pure wisdom of the Buddhas.

Nentei (Dharma discourse):

This point is the most important secret part in the practice of the Buddha Way. Usually people think "becoming Buddha" is a special thing, and

there is a special thing called the Buddha Way. But in order to achieve this, they think they must do aesthetic things. (Like eating one meal a day, and maintain a vegetarian diet; do Zazen without stopping to sleep, do prostrations to the Buddha and chant sutras.) Some people follow these practices to gain merit, but it is like flowers falling from the sky when there are no flowers there, and making holes where there are no holes.

Even if you spend unlimited time in this way, you will never achieve liberation. And anyway, the Buddhist Way is without self-serving purpose. Especially if your purpose is to find satisfaction, if you have self centred mind, it is a mind of greediness. if you forget about the real spirit of Zazen (when doing the four deeds, sitting standing, lying and walking) and if you do long periods of Zazen for gaining merit, this attachment is delusion. if you are attached to having one meal a day, and prostrate to the Buddhas image and chant sutras to gain merit only, then your mind's eye will be clouded with flowers. Based on this premise, then each action is meaningless. for they are contrary to our original true nature. if the long period of Zazen is the Buddha Way, then sitting 10 months in the mother's womb may be called the Buddha Way. So, why do we need to seek long periods of Zazen? If one meal a day is Buddha Way, and the practitioner of the Buddha Way, becomes ill, and not able to keep this rule, then he can't follow the Buddha Way, and it is a big laugh.

Disciples of Buddha establish various practice rules based on what the Buddhas and Patriarchs did, but if they attach too much to their own precepts, it will end in delusion. If you are too concerned with your life and death, and your coming and going, and don't seek the Buddha Way, then you will be stuck in a samsaric existence for this worldly life. (if you view your life with dissatisfaction, you can never out off your samsaric life in this world or the next.) Then, when and where can you find the Buddha Way? Some people think that these practices are the best way, however they are forgetting about their original true nature. so how can they ever find the true practice for the Buddha Way? How can they realize their delusion?

In reality, no one is deluded, and there is nothing to realize about Buddha Dharma. (Everyone has Buddha nature and all phenomena is enlightenment in itself.) But when people say, delusion becomes enlightenment and ordinary people become saints, all these words are said by those who are not yet enlightened. Furthermore, how can an ordinary person become a saint? How can you change delusion into enlightenment?

Kassan (Jiashan, Chinese) said "Clearly, there is no enlightened dharma. Enlightenment causes delusion. Stretch out both your legs and sleep, there is no real or unreal. (Each real mind is illuminated, so we don't need to seek Dharma other than this. If we seek the Buddha in others, then we will be deluded. If we remain in our original state, then we can

stretch our legs and fall asleep. There is no real or unreal, so shadow of illusion or enlightenment) Truly, this is the true form of the way as it is."

Therefore, beginners as well as senior students must attend to practice in detail in order to finally achieve the goal of Nirvana. The reason for this is, if we don't establish our practice, we will be influenced by other people's words. If your own consciousness is directed to worldly issues, when you seek the Buddha, you will encounter demons instead, who masquerade as the Buddha. Today, when we listen to various teachings about how original nature is realized, we may lose our understanding of it by listening to someone else's words or advice, like Buddha demons. We would become confused and go astray from the true Buddha Way.

So we should accept all the Buddha's right teachings and master them to finally establish a peaceful mind. Once you achieve this peaceful mind, it is like a person with a full stomach that has no hunger. Even delicious royal food wouldn't appeal to him. The ancients said, "After you experience much suffering, then you may finally have a peaceful state."

When we clarify our original mind, we understand the connection of Buddha to sentient beings and see them as the same. Why then should we try to avoid delusion and seek only enlightenment? In order to find their own true mind, people of old, learned single-minded practice from Bodaidaruma who came to China from India to demonstrate this Shikantaza.

It goes beyond ignorance or wisdom, beyond studying or not studying, and beyond old or new students. This is a Dharma gate for a truly peaceful goal, So all the sages from past to present originally understood their original true nature and were never deluded.

We have a tendency to think of the frost on someone else's gate, but forget about the treasure in our own house. Now, all friends in the Dharma are meeting each other. Don't expect enlightenment on another day. we should turn our focus inward to our mind to find our way alone, not expecting to find it in others. if you can achieve this stage, 100,000 teachings and limitless Dharmas, emerge from our own true mind's treasure. The merit of this practice illuminates brilliance all over the worlds. The most powerful refutation of the Buddha Way would be to forget our own true nature and seek our enlightenment from others. The most important thing is — don't lose yourself-but keep your own real true self.

Some people say, this precious thing, Buddha Mind, was brought ancients and that we still posses it. But, if you can't understand the meaning of it, it is like still looking for a treasure, not realizing that you already have it it is a great mistake to forget our real self, even though we posses it Today when we confront this real self, we should have no doubt about it, since all the Buddhas and Patriarchs transmitted this

Buddha Mind. When we achieve this stage, then we have no more doubts about what the ancients were saying. As we said earlier, when Bashubanzu heard the preaching of the 20th Patriarch Shayata, he began to awaken (murochi) to the wisdom of the Buddha^{95-EN}. When we awaken to the wisdom of the Buddha, we will realize the true self in each other, and maintain and guard it carefully. If we focus on this truth, we will know that the true nature never changes from birth throughout life. This real nature has nothing to abandon. and needs nothing added to it. We shouldn't think of awakening to Buddhas wisdom without this original true nature.

Juko (Verse):

Today, as usual, I have some humble words to explain this story, are you ready to listen?

The wind blows without hindrance in the great cosmos,

Clouds move over the valley from the mountain freely, (Muga-mushin, no self-no mind)

Our worldly emotions and worldly affairs go beyond our control.

CHAPTER 22 Venerable MANURA (Manora)

摩拏羅

Honsoku (Leading case):

The 22nd Patriarch, Venerable Manura asked Venerable Bashubanzu, "What is the enlightenment of all the Buddhas?" Bashubanzu answered, "It is the original nature of our mind." Then Manura asked, "What is the original nature of our mind?" Bashubanzu answered, "The eighteen worlds are Sunyata^{96-EN}". When Manura heard this, he was enlightened.

Kien (Background):

Manure was the son of king Tojizai (Eternally Sovereign) in the kingdom of Nadai (Nadh). When he was 30 years old, he met the Venerable Bashubanzu who was then teaching in Nadai. The king had two sons, Rakara and Manura. The king asked Venerable Bashubanzu, "What is the difference in the customs of Rajagraha and Nadi? Venerable Bashubanzu replied, "In your kingdom, there are two teachers of the Dharma and in Rajagraha there were 3 Buddhas^{97-EN} to appear." The king asked, "Who are these two teachers?" The Venerable Bashubanzu said, "The Buddha predicted that in the second 500 year period after his death, there will be a great man with miraculous spiritual power who will renounce the world and succeed to the Patriarchs. Your second son, Manura, is this man, and even though my virtue is slight, I am the other teacher." Then the king said, "If it is as you say truly, then I will give him freedom to renounce the world." The Venerable replied, "Wonderful! You are following the Buddha's intention well." He then gave the precepts to Manura who became his disciple. Manura followed Bashubanzu's teachings and served him faithfully. One day he asked, "What is the enlightenment of all the Buddhas?" (as stated in the Leading Case) and Bashubanzu replied, "It is the original nature of our mind."

Nentei (Dharma discourse):

Really, this question is the one that should be asked in the beginning of the practice of the Way. "Enlightenment" actually means, "the Way". Therefore this question is asking, "What is the Way of the Buddhas?". Since present-day people don't have an open mind, they don't ask about the Dharma, and they don't practice with a teacher, using beginner's

96-EN Emptiness of six senses, 6 objects. 6 kinds of consciousness

97-EN 3 Buddhas, Past, Present and Future Buddhas.

mind as a motivation. Therefore, they would never ask this question. if they had true aspiration, this would not have happened.

The first question is, "What is Buddha?" The second question is, "What is the Buddha Way?" As in the Leading Case, Manura questioned and Bashubanzu replied, "It is the original nature of our mind." Because Manura was singlemindedly genuine, he could pose the question then, "What is the original nature of the mind?" Bashubanzu responded, "The eighteen worlds are Sunyata" which caused Manura to become enlightened.

This "Buddha" we are talking about, is the original nature of our mind. It is ultimately beyond intellectual and objective attainment, nevertheless, it is the supreme Way. Therefore the mind has no form and no standpoint, much less then, a Buddha or a Way. These are nothing but names. So, "Buddha" is not something to know, the "Way" is not something to achieve, and mind is not something to understand. This realm of mind has no objects nor roots. Where can consciousness be established, since it is the Emptiness of the 18 worlds. So, don't talk about this realm in terms of mind or objects or conscious understanding. When you arrive at this stage, Buddhas don't show a form and practice of the Way, since it doesn't have to be cultivated or maintained (any longer). Furthermore, wonderful perception and awareness has no trace, and sounds, forms, and motions cannot be established either. So it is said", seeing and hearing goes beyond seeing and hearing; there is no sound or form to perceive". it you understand that perception goes beyond seeing and hearing what is the point of discrimination?

Originally, sound is established in harmony with the outside, where the sound is produced and perceived in the roots and consciousness of the ear. So, we should not think of sound only in terms of vowels, for example "a, e, i, o, u". The same is true for colour, which is established in harmony with the outside where it is reflected into and perceived by the roots and consciousness of the eye. So, we should not think of colour as just, "blue yellow, red, white or black". Don't take observation as simply the reflection of the retina of the eye, or hearing as the response of the cochlea of the ear. Usually, people only think the eye perceives colour, and the ear only perceives sound. However, if we are limited by this perception, we can't clarify sound and see colour. The reason is, if we discriminate in observation of sound by the ear, then it is a dualistic comprehension. Likewise. if we discriminate in observation of colour by the eye, it is also a dualistic comprehension.

How does sound come to the ear? And how does colour come to the eye? (It is still dualistic thinking) unless emptiness fits with emptiness and water merges with water, then you are not able to see or hear. The eye goes to colour, and the ear goes to sound, the two being separate, but in harmony with each other, with no traces left in the connection.

Because of this, even a sound that echoes to all the heaven and earth, enters the small space of the ear. Isn't it true then that the large is the same as the small? The small eye observes the whole world, so isn't the small the same as the large? So, the eye relates to form and the ear relates to sound. Trying to understand in this way, is the same as trying to understand like that

This mind has no edges, sides nor surface. Therefore the eye, originally doesn't intend to perceive anything; form and colour basically cannot be distinguished. Is it not then, true that faculties and senses and consciousness are all empty?^{98-EN}

Therefore, when you reach this stage of understanding, you can call sound (ear) or consciousness (eye). "Such" or "not such" can both be me. Nothing to come from outside; neither boundaries nor gaps exist. So, when I speak of form, it includes both observer and object. There is no discrimination in it. Nevertheless, people commonly fail to understand this principle. They misunderstand the meaning of sound and form, but should abandon the erroneous thinking. They also wrongly think that original mind is basically eternal and cannot be changed or be moved. This is really comical in this stage, what can be changed or not changed? What could be real or unreal?

So, if you don't clarify this matter, not only are you ignorant of sounds and forms, but you don't understand seeing and hearing either. Therefore, you think that by not looking with your eye, you won't see, or by not listening with your ear, you won't hear. But this is like tying your self up without a rope. and falling into holes where there are no holes. That makes it even harder to get away from delusion.

If you carefully investigate, and get to the essence of truth, then you will reach the peak of the summit and find complete freedom.

Juko (Verse):

I have some humble words to illustrate this story; would you like to listen?

The Sunyata god goes beyond inside or outside.

Seeing and hearing, sounds and forms, are all, together, Sunyata. (emptiness)

98-EN 6 roots,18 forms of perception Juhachikai JEBD pp. 147.

CHAPTER 23 Venerable KAKUROKUNA (Haklena)

鶴勒那

Honsoku (Leading case):

The 22nd. Patriarch, Venerable Manura, said to the 23rd Patriarch, Venerable Kakurokuna, "I possess the most precious treasure of the Dharma. You should listen to it, accept it, and teach it to everyone in the future eternally." When Kakurokuna heard this, he was enlightened.

Venerable Kakurokuna was from Geshi^{99-EN} and was from the Brahmin class (Priest) class. His father's name was Sensho (1000 Victories) and his mother's name was Kinko (Golden Light). Before the parents had any children, they would pray to a golden banner of the seven Buddhas. One night after their prayers, the mother dreamed of a divine boy standing on top of Mount Sumeru, bearing a golden ring and he announced to her, his arrival. When she awoke, she was pregnant.

At seven years old, Kakurokuna went into the village, and when he saw some people praying before a malicious god, he went in to the temple and scolded them saying to the priests, "You are misleading people and reward them with calamity or fortune. Every year you ask for a sacrifice, and the waste and injury is cruel." When he finished speaking, the shrine suddenly collapsed and was destroyed. After that, the villagers called him a holy boy. When he was 22 years old, he renounced the world and when he was 30, he met Venerable Manura. He was called Kakurokuna because Rokuna was Sanskrit and Kaku was a Chinese word for crane. These were combined to form Kakurokuna because everywhere he went, a flock of cranes followed him.

When he met Venerable Manura. there were many unusual happenings. I should explain all of these, but I will only mention one story.

Once, Kakurokuna asked Venerable Manure. "Why is it that the cranes follow me?" Manura replied, "When you lived before in the 4th eon, you became a monk. When you went to the palace of the Dragons, all of your disciples followed you. But, among the 500, none could receive the sublime offerings of the Dragon kings. Then some of those disciples said to you, 'The master always says that when you receive food, you shouldn't have any discrimination in the offerings, whether rich or poor, good or bad quality, pretty or ugly in appearance.' (When you are non-

99-EN Yuzhi Kingdom JEBD pp. 75

discriminative with food, you are non-discriminative with the Dharma.) In this story this was not the case, as the disciples were unable to follow the teaching of non-discrimination, and lacked virtue as a consequence. After you took them to the palace to receive offerings, you were reborn as a human being and preached the Dharma in many countries, compiling great merit. The disciples, however, lacked virtue to receive the offerings of the Dragon kings and were reborn as a flock of cranes. They sense a gratitude to you and that is why they follow you now."

When he heard this, Venerable Kakurokuna said, "How can I help liberate them? Manura replied, "I possess the most precious treasure of the Dharma, you should listen to it and accept it and teach it to everyone in the future eternally".

Nentei (Dharma discourse):

Between sages and ordinary people there is no distinction in the teachings of Dharma or the offerings of food. This principle shows that master and disciple together, went to receive the offerings at the Naga Palace, but the disciples were deficient in virtue, by receiving offerings that they were unworthy to receive. They were, therefore, born as a flock of cranes. This story should be a strong warning to students. There should be no discrimination in the Dharma and neither in the offerings of food. Some priests waste the alms of the faithful, while others are deficient in virtue, and can't receive the offerings of the faithful. Somehow, there is a gap between the aims and the priest's virtue; we call this gap, discrimination. When we see food, or Dharma, or alms and we accept them as equal but have some discrimination in the food, we still have a dualistic view. These disciples were greedy and followed their master, but lacked the virtue to receive offerings so they were reborn as cranes. They didn't understand the true principle of non-discrimination in food or Dharma, but were attached to the offerings themselves.

If you follow the so-called supreme great Dharma, what can we call "food" or "Dharma, or "profane"? It goes beyond form and shadow; furthermore even hard to call it the nature of mind. This Dharma cannot be received from the Buddha or the Patriarchs, nor given to children or transmitted to father.

There is nothing in it to call "ourselves" or "others". So where do "food" and "Dharma" come from? Why is there an invitation to the palace for offerings? Why were the disciples reborn as a flock of birds?

First of all, we should clarify the real nature of our mind, and know that nature is spiritual, essentially marvellous and bright. If you keep it well and mindfully nurture it, you will then understand the transmission of the Buddhas and Patriarchs, and will then grasp the point. Then, if you clarify your own real nature and cast off your self, you will see the world just as the Buddhas and Patriarchs did. And we will have the supreme

great treasure of the Dharma, and its teaching will bear fruit in the future.

This is slightly different from the principle of original nature and also different from the objective world of seeing and hearing. It goes beyond placement of ancient or present time, and the person who reaches this stage is neither a Buddha or sentient being. If you stay in the right posture in the Zendo, it doesn't matter which "side" you sit on. There is no shadow or trace. When you understand this point, what is the "nature of mind" and what is "enlightenment"? Even the single action of spitting or shitting tells it all. If you can achieve this stage, then you are the man who goes beyond discrimination. If not then you are simply a sentient being who will remain in samsara.

Therefore, all sages are mindful about this point. and want to possess the great treasure of the Dharma. This is the so-called. "warm flesh" of Shakyamuni Buddha but you shouldn't attach to names and forms. Your study will surely clarify the true dharma.

Juko (Verse):

To try and clarify this principle, I have a few humble words. Are you ready to listen?

Supreme great treasure of Dharma is like a gigantic snow-covered mountain with peaks reaching through white powder-like clouds.

Pure clarity of all points are different than the blue sky.

CHAPTER 24 Venerable SHISHIBODAI (Simha-Bodhi)

師子菩提

Honsoku (Leading case):

The 24th Patriarch, Venerable Shishibodai asked the 23rd. Patriarch, Venerable Kakurokuna, "I want to seek the way; what should I be concerned with?" Kakurokuna answered, "If you want to seek the way, there isn't anything to be concerned about". Shishibodai then asked again, "If no one has concerns, who does the real Buddha practice?" Kakurokuna said. "If you concentrate on special intentions, you will be far from virtue. If you have no attachments (pure mind) to particular concerns, then that is real Buddhist practice. A scripture says, "The virtue I attain is not mine". When Shishibodai heard this expression, he realized the wisdom of the Buddhas.

Shishibodai was from Central India, from a family of Brahmins. Originally, he studied non-Buddhist teachings and was both gifted and intelligent. Later, he encountered the Venerable Kakurokuna and had this dialogue about "concerns". He immediately realized the pure mind (non-attachment) wisdom of the Buddhas. At that time, Kakurokuna pointed to the Northwest and asked, "What sort of sign do you see in the sky?" Shishibodai replied, "When I see the air, it looks like a white rainbow that pierces heaven and earth; and it has 5 stripes of black air running through it." Kakurokuna asked, "What is this sign?" Shishibodai replied, "I don't understand it". Kakurokuna said. "50 years after my death, northern India will experience schisms within the Dharma community and it will involve you. Even if you have some trouble, you will keep my Dharma treasure and teach it eternally."

After receiving the secret prediction from Kakurokuna, Shishibodai went to Kashmir to teach. There he met Bashashita (his successor) and proclaimed to him. "My master secretly predicted the future and said that I may have some difficulties here. I must stay here, so I cannot avoid it, but you should preserve my Buddhist teachings and lead the people." He gave the right teaching of the transmission of the Buddhas and Patriarchs to Bashashita, and as a sign, he gave him the Buddha's robe (Kesa).

During that time, the king of Kashmir took refuge in the Buddhist Dharma and had a profound respect for it, even though he had great attachment to worldly values. (not pure mind). In this land there were

two non-Buddhist men, Mamokuta and Torahusha. They had learned special magical powers and planned to make rebellion in the land. They stole some monks robes, and entered the palace in disguise, saying to each other, "If we fail, they will put the blame on the Buddhist monks". Their plot failed and the king became very angry saying, "I sincerely took refuge in the three treasures, so why should you want to harm me in this foolish way? He decreed that all Buddhist temples should be destroyed and all Buddhist disciples should be driven away. He, himself, took a sword and went to Shishibodais place and asked him," Have you already become enlightened about the sunyata of the five skandhas?" The master replied, "I am enlightened about it entirely." The king then asked, "Are you detached from birth and death?" The master said, "Yes, I have already abandoned birth and death." Then if you did so, you should give your head to me." Shishibodai replied, "Since this body is not mine, I can't begrudge the head." So, the king took his sword and cut off Shishibodai's head. White milk gushed several feet into the air, and the kings right arm suddenly twisted around and fell off to the ground, Seven days later the king died. This was the prediction of Shishibodais Dharma trouble from Kakurokuna.

Nentei (Dharma discourse):

When Shishibodai met Kakurokuna for first time, he questioned him as in the Leading case about "what concerns he should have to seek the Way", Kakurokuna told him that "If he wanted to truly seek the way, he should have no concerns". We try to seek the way in various places when we seek the Dharma, and if we can't achieve it, it is because our mind is filled with concerns outside ourselves. If you want to achieve Buddhist wisdom, drop off the four perverted views, and the three poisons, and also the three bodies and the four wisdom.

When you attain this level you will not be among the classification of ordinary people, but neither will you be content with the status of Buddha, because you will transcend sacred and profane and get beyond discrimination. Even Buddhas and Patriarchs have had a hard time reaching this incomprehensible level or sphere. And not only them, but for you, when you speak of this level, Buddhas and Patriarchs do not even exist.

Attaining such an understanding means truly seeking the Dharma. However, if you have not reached this stage, even if you rain flowers from heaven, and shake the great earth, and proclaim the nature of the mind or the incomprehensible sphere, you can't even glimpse the smallest part of this wonderful way. So, all Zen practitioners worthy of merit must experience the achievement of the incomprehensible way and clarify the real meaning of the Patriarch's responsibility.

Juko (Verse):

In order to explain this principle, I have some humble words. Are you ready to listen?

If you want to express Sunyata. nothing should be hidden.

Blue sky is originally pure in an endless incomprehensible cosmos,

And a bright wonderful mind is undefiled.

CHAPTER 25 Venerable BASHASHITA (Vashashita)

婆舍斯多

Honsoku (Leading case):

The 24th Patriarch, Master Shishibodai, said to the 25th Patriarch Venerable Bashashita, "Now I transmit the eye and treasury of the true law of Buddha. You should protect it for the benefit of all mankind in the future." Bashashita realized his karmic retribution from the past and inherited the seal of transmission.

Kien (Background):

Venerable Bashashita was from Kashmir. (Keihin, Japanese Kubra, Sanskrit) and was born into a Brahmin family. His father's name was Jyakugyo (Peaceful way) and his Mother's name was Jyoanraku (Eternal Peace). First, his mother dreamed of receiving a divine sword and realized she was pregnant.

When Shishibodai travelled to Kashmir, there was a man called Parika who had started to practice Zen meditation. In that area there were five different groups practising with different focus. I. They focused on samadhi. II. They focused on intellectual understanding. III. They focused on precise forms of practice. IV. They focused on abandonment of passionate attachment to forms (illusion), and V. They focused on right speech, no vulgar speech. Shishibodai educated them all in the proper practice of the Way. When began to look for a successor he met a Maharajah who brought his son to meet the Master, and asked the Master, "This boy is Site (Sanskrit); when he was born, his left hand was clenched tightly closed. Now, even though he has grown into a young man, he still cannot open this fist. Please explain this karmic retribution to me." Shishibodai looked at him and said as he stretched forth his hand to him, "now, give the jewel back to me." The boy immediately opened his fist and said, "In a former life, I was a monk and had an attendant named Basia. When I went to a feast one time, near the western ocean, I received a jewel as a gift and I entrusted it to Basia. So, it is reasonable that he now returns it to me". The Maharajah gave his son permission to renounce the world and become a monk. The Venerable Shishibodai then ordained him and gave him the Buddhist precepts. Because of the boy's past karma, Shishibodai named him Bashishita (Vasashita, Sanskrit). Then he gave him transmission saying as in the Leading Case, "I transmit the eye and treasury of the true law of the

Buddha to you. You should protect it for the benefit of all mankind in the future".

Nentei (Dharma discourse):

In order to express Karmic retribution in his former life, Bashashita was called Basia as a young man. He was entrusted with the jewel by Venerable Shishibodai having entered the womb in this life, and being born into a Maharajah family, he kept the jewel and guarded it well until finally Venerable Shishibodai asked him for it.

Through this story, we should know that even if the fleshy body is destroyed, we can't say, truly, that an unbroken body exists. If his fleshy body had been broken apart, how could he have kept the jewel? Thus we should know that the broken body does not abandon life or receive life. At this point you cannot say that all elements making up flesh are broken, and only eternal spirit remains forever. (As non-believers say), "What is eternal spirit? When we die, we abandon flesh, and when we are born, we receive flesh; that's all."

However, we can say that the previous life and present life are not different. Therefore, we may not speak of body separate from mind. If we can't divide body and mind, then we can't divide past and present. Not only in Bashashita's case, but we can say the same for everyone. The truth is, there is no place for renewing life and no place for ending life; simply renewing of heads and faces based on time and conditions. It surely isn't renewing the four elements or the five aggregates. If we think about original pure mind, it has never been covered by a mass of flesh, or supported by, if there are 1000 forms, and many different levels of consciousness, they are all nothing but the original light of our own pure mind. Without knowing this principle, sometimes we consider people's youth and then their old age. We need to remember that there are no old bodies and no youth. If this is so, how can we distinguish between life and death, or before and after? Therefore, pointing out Basha's previous life and Bashashita's new present life, shows that they are not two different bodies; and that is what is meant by karmic retribution. So, the eye and treasury of the true law of the Buddha was transmitted to Bashashita for the benefit of all mankind in the future. We should know that all Buddhas and Patriarchs were not originally enlightened and all fools were not originally deluded. [All ignorant people are ultimately deluded.] Being-time, (time/existence is the same) makes you practice, and Being-time makes you awaken Buddha seeking mind. Buddha seeking mind has neither beginning nor end.

Sentient beings and all Buddhas are neither inferior nor superior (respectfully). Nothing but suchness, horizontally and vertically exists. This has been so for many kalpas. It is a matter of not forgetting karmic retribution.

Juko (Verse):

This morning, again, I want to explain about causation with some humble words.

Blooming flowers and falling leaves show their time. the king of the medicine tree after all, has no special taste.

[Original pure mind shows its form by its retribution, but original Buddha nature shows no difference]

CHAPTER 26 Venerable FUNYAMITA (Punyamitra)

不如蜜多

Honsoku (Leading case):

When the 26th Patriarch, Funyamita was a crown prince, the 25th Patriarch, Bashashita questioned him saying, "You want to renounce the world; what for?" Funyamita replied, "If I renounce the world, I don't do anything special." Bashashita responded, "Why don't you do anything special?" Then, Funyamita replied, "I especially don't do anything profane (ordinary)." Bashashita responded again asking, "Well, in that case, what do you want to do?" Funyamita said, "I want to do only the Buddha's work." Bashashita said "Your wisdom was already fully developed when you were born; you must be an incarnation of all of the Patriarchs." Bashashita then permitted him to renounce the world.

Kien (Background):

Funyamita was a crown prince, son of the king, Tokusho (Gaining victory) in southern India. Bashashita went to central India for the first time to convert non-Buddhists, but continued on to southern India. At that time, the king there was called Tentoku (Devaguna, Sanskrit) grandfather of Funyamita. He welcomed Bashashita and made prostrations to him. This king had two sons and one of the two prince's was wild and violent and powerful, but the other was gentle with a chronic illness. Bashashita explained to the king about karmic retribution; this knowledge helped relieve the king of many doubts. After king Tentoku died, crown prince Tokusho ascended the throne. He was a non-Buddhist, believing in Hinduism. Since he did not accept the Buddhist dharma, he caused many troubles for Bashashita. Funyamita tried to persuade the king not to bother Bashashita and was imprisoned by the king for interfering. The king asked Bashashita one day, "From the beginning, my country has had no devils; what kind of religion are you transmitting?" Bashashita replied, "In your country, there are no malicious teachings. What I am transmitting is the teaching of the Buddha." The king replied, "It is already 1200 years since Buddha died, from whom do you have transmission?" Bashashita answered, "Mahakashyapa got transmission from Buddha, and since then it has been transmitted through the 24 Patriarchs to Shishibodai, and it is from him that I got transmission."

The king said, "I heard that Shishibodai couldn't avoid being executed. How could he transmit the dharma to a successor?" Bashashita

answered, "Before his persecution began, he secretly gave the seal of transmission and the robe to me." The king asked "Where is the robe?" Bashashita took the robe from his bag and showed it to the king. The king, then ordered it to be burned. However, when they put the robe into the fire, 5 colours beamed forth and when the wood was finished burning, the robe was unchanged.

The king then repented and prostrated before Bashashita realizing that this truly was the successor of Shishibodai. Then he pardoned Funyamita who wanted to renounce the world to become a Buddhist monk. Bashashita asked Funyamita, as in the Leading Case, "Why do you want to renounce the world?" Bashashita accepted him as a disciple.

Nentei (Dharma discourse):

From that time Funyamita attended Bashashita for six years. When Bashashita transmitted the eye and treasury of the true law to Funyamita, he said, "From Buddha, it has been transmitted from Patriarch to Patriarch until now. You must accept it and keep it well to enlighten all sentient beings. When Funyamita received the seal of transmission, he felt a total sense of well being.

This story demonstrates that Funyamita's wish to become a monk was unconditioned. Bashashita had asked Funyamita why he wanted to renounce the world, and Funyamita answered that he wanted to do Buddha's work. In this work there was nothing profane. Truly to renounce the world means that there is no special desire. This Buddha's work is neither for oneself, or others. but only for the Buddhas.

Even if you shave your head and wear a robe, pretending to be a Buddhist monk, if you remain in a state of duality where you discriminate against male or female, then it is all profane, not the work of the Buddhas. As long as you speak of people's original mind, even when there is no discrimination of sacred or profane, if the people don't truly know about original mind, then all is profane. But if they clarify true original mind, all which had been profane, will be sacred. When we comprehend original mind, there is neither a form of birth and death, nor delusion, and enlightenment. In this observation, there are no four elements and-five skandhas, and three worlds and six ways. So when we renounce the world, there is no place to settle; that is why we call it renunciation truly. Since there is no inhabitant, samsara and nirvana both cease to exist individually without being altered. Enlightenment and delusion are transcended but not abandoned. It isn't only today that is so, but from kalpa to kalpa there is no influence from the four KALPAS: (1. appearance, 2. living, 3. decay, 4. emptiness) nor by the four forms of birth, life, change and death. It is like open space with no inside or outside, like crystalline pure water-original mind is like this – and it is in everyone. So don't be discontented with ordinary (lay) life, nor be attached to renouncing the world. Don't just seek outwardly but instead,

focus yourself inwardly.

Don't focus your mind from East to West, looking from front to back, but just focus inwardly. What is self, what is other? There is no duality, no this or that, no good or bad. If we do this, original mind appears clearly as the sun and moon illuminating everything.

Juko (Verse):

I have some humble words to express this story; are you ready to listen?

The original mind ground is always free of even a blade of grass.

Where does the wind of essence fly?

CHAPTER 27 Venerable HANYATARA (Prajnatara)

般若多羅

Honsoku (Leading case):

The 27th Patriarch was Hanyatara. Once, the 26th Patriarch, Venerable Funyamita said to him. "Do you have an awareness of your deep karmic relationship to me?" Venerable Hanyatara replied, "When I reflect on the eons of time I was with you as my master; At that time, you were proclaiming the Mahaprajnaparamita and I was reading the Prajnaparamita Sutra. Today, we meet this way as a result of our past relationship."

Kien (Background):

Venerable Hanyatara was from Eastern India. One day, Venerable Funyamita came to Eastern India and there was a king there known as Kengo, (Dridha, Sanskrit) which means The Resolute. He followed a non Buddhist teaching (perhaps Hindu) The king's guru was a Brahmin named Choso Bunshi, (Dirghanakha, Sanskrit) which means that he was a Brahmin aesthetic with long nails.

As Venerable Funyamita was about to enter the city, the king and his guru saw a white vapour that pervaded heaven and earth. The king asked, "What kind of omen is this?" The guru knew that Funyamita had entered the area and was afraid that he might gain the king's favour, so he told the king "This is just a sign of a demons appearance. It isn't a spiritual omen".

The aesthetic guru collected his followers and told them. "Funyamita is going to enter the castle. Who can defeat him?" One disciple said, "We have an esoteric mantra by which we are able to shake the whole heaven and earth, and even enter water and fire. So, why do you worry about him?" When Funyamita arrived, he saw a black vapour around the castle and said, "This will be a small annoyance", and went straight away to see the king. The king asked, "Why do you come to this country?" Funyamita replied, "I come to liberate sentient beings." So the king asked, "By what means do you liberal them?" Funyamita responded, "I liberate each according to their necessity." When the guru heard these words he could hardly control his anger. With a magical power, he then produced a mountain on top of Funyamita's head. When Funyamita pointed to it, it appeared on the guru's head and the head also of all of his disciples. They were all terrified (including the guru) and turned to Funyamita for

protection. Funiyama felt compassion for their ignorance and confusion; he again pointed to the mountain and it disappeared from everyone's head. Then he proclaimed the essence of Buddha's teaching to the king and tried to lead him to the truth.

Funiyama said to the king, "In this country there is a sage who will be my successor." At that time, there was a young Brahmin about 20 years old who had lost his parents in childhood, and didn't know his family name, Yoraku, (Kenya, Sanskrit) so everyone called him "little Kenya". He wandered in the village and spent his days begging. He was like the Bodhisattva Jofugyo, (Sadaparibhuta, Sanskrit) which means Always Serious. When people asked him why he hurried so quickly, he would answer, "Why do you go so slowly?". If someone asked his family name, he would reply, "Same name as yours". No one understood the reason for this.

Later, the king and Funiyama went out riding in a chariot, and when the young Yoraku bowed his head before them, Funiyama said to him, "Do you have awareness of your deep karmic relationship to me?" So the story goes as in the leading case. Their meeting occurred because of this karmic relation. So Funiyama said to the king, This youth is surely the Daisi Bosatsu, (Mahasthamaprapta Bodhisattva, Sanskrit). This sage, Hanyatara, will produce two enlightened disciples; one will teach in southern India and the other will have an affinity for China. But after four of five years, he, Hanyatara, will ask them both to come back here. Because of the karmic relationship, he named the youth Hanyatara (Prajnata, Sanskrit) which means the pearl of wisdom.

Nentei (Dharma discourse):

The Patriarch's who transmitted the seal of enlightenment, and the sages whose mind ground was fully opened, were Arhats and Bodhisattvas; All these clarified the way which all people have in their original nature. Some are Tathagatas from time immemorial. No matter if you are a beginning or senior student if you awaken Buddha seeking mind, and give total commitment to the Buddhist way, original meritorious nature emerges. Then, there is nothing missing, nothing unnecessary. is present. You can practice the same way, in harmony with the Tathagatas and Bodhisattvas. This original meritorious Buddha nature shows no discrimination in appearance or disappearance. Nevertheless, its function is never static. You cannot discriminate between diverse and individual phenomena. Therefore, if you look, "today" you can see all of eternity. if you look into the ancient past, you can appreciate this precious moment today. You and I, we are one; living together in the same life. Even a single moment cannot separate us; we always accompany each other.

If you reach this level, it goes beyond ancient or present dharma, and goes beyond discrimination of the six roots. six observations. and six

consciousnesses^{100-EN}. Therefore we can say that transmission goes beyond past, present and future; and enlightenment and its actualization pervades all time as well. It is like a golden needle and a jade thread that pierces the core of existence – like the unity of master and disciple. If we look carefully at who is the master (other) and who is disciple (self), not, even the most delicate difference in their function exists. However, the solidarity of their non-discrimination is the epitome of the Buddhist Way. So, this complete moment emerges in sitting – surely it comes!

As we discussed before, because of the karmic relationship between Funyamita who proclaimed the Makahanya, and Hanyatara who was reciting the Prajnaparamita Sutra, we understand the close relationship between them.

If form (five aggregates or our present existence) is pure, our realization of the entire wisdom becomes pure. There is no difference – no discrimination, (I and the Buddha are the same). Sentient beings are Buddha nature and Buddha nature is sentient beings. The master has nothing other than this (Buddha nature) to impart to the disciple, and the disciple possesses nothing else but this original Buddha nature. The master and disciple may appear in reality as different and separate, but actually there is no difference in the Buddha nature. Therefore we have names like Hanyatara and Bashashita.

How can ancient and present time be separated. Also, how can emptiness and form be different? An ancient sage said, "If you understand these points well, why should you have any obstacles like discrimination?" When we consider cosmic emptiness as the essence of myriad forms, some people may think there is no individual phenomena, not even a thread. When we consider myriad forms the essence of cosmic emptiness, there is no difference in the path, by even as much as a thread. So, if you arrive at this comprehension, the way of master and disciple is transmitted. And also it there are diverse interpretations about the seal of transmission of Buddhas and Patriarchs, and although there is no duality, these people still are attached to discriminating mind.

When you carefully investigate this matter. you see the whiteness of snow. and the whiteness of the crane standing on it as different. Likewise, the whiteness of white flowers and the whiteness of moonlight is different.

Continuing like this, you may say, "filling a silver bowl with snow, hiding a heron in the moonlight."

Juko (Verse):

100-EN roots JEBD pp. 237 (Rokon)
 observations JEBD pp. 237 (Rokkyo)
 Consciousnesses JEBD pp. 239 (Rokushiki)

To explain this story, I have some humble words-Are you ready to listen?

Moonlight reflected in the bottom of the water is like the bright moon in the sky. Water flowing to the heavens is clearly pristine. No matter how much you try to retrieve it, even though you see it there in this vast body of water, it is impossible^{EN-101}.

EN-101 (The bright moon reflected in water is like the master and disciple relation ship being clear and pristine, but when other people investigate it, it is beyond their comprehension as are the white endless clouds in the sky.)

CHAPTER 28 Venerable BOD AidARUMA (Bodhidharma)

菩提達磨

Honsoku (Leading case):

Hanyatara, the 27th Patriarch, asked Bodaidaruma, the 28th Patriarch, "Among all things, what is formless?" Bodaidaruma answered. "Original pure nature without illusion in formless." Hanyatara then asked, "Among all things, what is the greatest?" Bodaidaruma answered, "Dharma nature (The eye and treasury of true law) is the greatest."

Kien (Background):

Bodaidaruma was from a warrior caste family, and was called Bodaitara (Bodhitara or Bodhidharma, Sanskrit). He was the third prince of the king of Koshi (Rajah) in southern India. This king was strongly committed to Buddhist Dharma. At one time, he gave a priceless jewel to Hanyatara as alms. The king had three sons; Getsujodharma (Chandratara, Sanskrit), Kodokutara (Gunatara. Sanskrit) and Bodaitara (Bodhitara, Sanskrit). In order to test the wisdom of the princes. Hanyatara showed them the priceless jewel and asked, "Is there anything that surpasses this priceless jewel?" The first and second princes said, "This jewel is surely the finest among the seven kinds of treasures. Nothing can surpass it. Only you who has the most righteous practice of the Buddha Way should receive such a precious jewel". The third son, Bodaitara said, "This is only a mundane earthly treasure, and it cannot be Considered unsurpassable. Among the seven kinds of treasures, the Dharma treasure is supreme. Since this jewel has only superficial light, it cannot be considered supreme. Among all kinds of light. the light of wisdom is superior, this jewel has only a simple worldly clarity and cannot be considered the best. Among all the various clarities, the clarity of the mind is supreme. The jewel cannot sparkle by itself: if you have light of knowledge. you may recognize the sparkle and know it is a precious jewel. If you recognize it as a treasure, the treasure is not a treasure in itself. If you see it as a jewel, the jewel is not a jewel in itself because we need the light of wisdom to recognize it as a jewel in the worldly sense. A treasure isn't a treasure in itself; we need the light of wisdom to evaluate the true treasure. Because as a master, your way is the light of wisdom, you were rewarded with this worldly treasure. So that treasure appeared because you possess the eye and treasury of true law, just as the light of the mind appears in sentient beings who possess the way. Then, the treasure of the mind appears to them."

After Hanyatara heard Bodaitara's proclamation, he knew that this man was a born sage and would become his disciple and be his successor. However the time was not yet ripe, so he kept his own council.

Then Hanyatara asked Bodaitara again, "Among all things, what is formless?" as in the leading case. He also asked, "What is the most important among all?" Bodaitara answered, "Subjective and objective observation is most important." Then, Hanyatara asked, "What is the greatest among all things?" and Bodaitara answered, "Dharma nature is the greatest." All through this dialogue, the master, and disciple had mind to mind communication, but Hanyatara kept his council for the right time to come.

Later when the king of Koshi died, everyone was in mourning. Bodaitara, alone, sat in front of the casket to meditate and went into samadhi. After seven days in samadhi, he visited Hanyatara and asked to receive the Buddhist Precepts and become a monk. Now Hanyatara knew the time was ripe, and gave him the precepts and ordained him.

Bodaitara stayed in Hanyatara's room for seven days and did Zazen while Hanyatara gave him instruction in the divine principles of samadhi (Zazen). Bodaitara heard these instructions and awakened to supreme wisdom. Hanyatara said to him, "You have already attained full understanding of the divine principles of samadhi. This Dharma means, great understanding, so you should be called Dharma" He gave Bodaitara the name, "(Bodhidharma, Sanskrit). After Bodaidaruma renounced the world, and received transmission, he asked the master, "I have already attained the Dharma; now, in which country should I teach?" Hanyatara instructed him saying, "Although you have attained the Dharma, you should stay in southern India for a while. 67 years after my death, you should move on to China and share your capabilities." Bodaidaruma asked him, "Will I find disciples who will be great Dharma vessels? Will there be trouble after 1000 years?" Hanyatara answered, "Countless people will attain enlightenment, it may be that there is a little trouble; but you will be compassionate in that case. When you go to China, don't stay in the south. Those people only like to do meritorious deeds and don't try to perceive the divine principles." Then Hanyatara gave a verse:

"Travelling the road, crossing the water, (India to China)

You will meet sheep (Immature people).

Going alone desolate, you will cross the Yangtze river in the dark. Under the sun a wild pitiful pair, acting like elephants and horses. Two young cinnamon trees (Dharma heirs) will flourish forever."

He said also, "you will find that one of them will realize the fruit of enlightenment" and again spoke in verse:

"China is too immense for teaching true Dharma, but nevertheless, you

must cultivate successors to carry on your teaching. (Only these descendants can spread the Dharma in this huge land).

A golden pheasant (Bodaidaruma) will choose a single grain (true disciple) and he will present it to all arhats and monks in the ten directions. (Teachings).” After he received the seal of transmission and the detailed prediction, Bodaidaruma attended Hanyatara for 40 years.

When Hanyatara died, another of his disciples, Butsudaissen (Buddhasena. Sanskrit) who had also received the seal of transmission, taught in the same manner as did Bodaidaruma. There was a third disciple though, Butsudaishota (Bodhisanta Sanskrit) who divided the followers into six schools. Bodaidaruma, however, taught and converted them to the true way and his reputation was spread throughout the ten directions. After 60 years passed. he went to the king. Iken, and said. “I respect the three treasures, (Buddha, Dharma and Sangha) and must proclaim their meritorious value to promote the benefit of all sentient beings. The time is ripe for me to go and I will return when I finish my work”. The king said sadly, “What is wrong with India? What is so auspicious with China? Nevertheless, when you finish your work in China come right back: don't forsake the homeland of your parents”. The king accompanied Bodaidaruma to the ship to see him off.

Bodaidaruma travelled the dangerous seas for three years. and finally arrived in southern China at Ryo, (Liang) on Sept. 21, 527 AD (Daitsu-September, originally Futsu-March). Here he met Emperor Bu (Wu, Chinese) of the Liang Dynasty. (Emperor Bu and Bodaidaruma had an uneventful dialogue). Hanyatara's instruction “don't stay in the south” was referring to this encounter.

Because of this. Bodaidaruma went north to the kingdom of Gi (Wei, Chinese). It is said that when he travelled to Gi, he rode on a reed as he crossed the Yangtze river. People sometimes take this literally, so there is a picture of Bodaidaruma standing on one reed, but actually this is incorrect. A reed is a small flat bottom. thin narrow boat shaped like the leaf of the reed. “You will meet sheep” refers to Bodaidarumas meeting with Emperor Bu of Rye; and “you will cross the river in the dark” refers to the Yangtze river. (The Yangtze river separates the northern kingdom of Gi from the southern land of Rye)

Bodaidaruma arrived at Shorinji (Shaolin, Chinese) on Mount Suzan (Mount Song, Chinese) There, he stayed in the East hall. No one knew anything about him. He just sat day and night; so people called him “Brahman who stares at the wall”. In this way, Bodaidaruma spent nine years without any lively or simple proclamations. After nine years, he gave his 'skin and flesh, and bones and marrow' to his four disciples, Dofuku (Daofu, Chinese), Daiku (Dooyu, Chinese), Soji (Congzihl, Chinese), and like (Huiko, Chinese), because he knew their Dharma had matured.

During that time, there were two rebels who were jealous to see Bodaidaruma's virtue spreading over the land, with people taking refuge with him and according him great respect. They were Bodairushi, (Bodhiruci, Sanskrit, meaning indignant) and Kotorishi (Ganglu, Sanskrit). Not only did they throw stones at him and knock out his front teeth, but they also tried to poison him five times; On the sixth attempt, Bodaidaruma placed the poison on a rock and it split open.

After he knew that his karmic activity in China was finished, he thought "I have received the seal of transmission from my late master, Hanyatara, and I saw many possibilities for teaching here in China, knowing there were many Dharma of Mahayana spirit vessels to be filled yet. However, after I saw Emperor Bu of Rye, and didn't find a worthy vessel there, I knew the time was not yet ripe. So. I spent nine years simply sitting. After that, I found the remarkable Shinko, (Shin Kuang, Chinese means God beam) from Shoku (Country name) to whom I have transmitted the seal of transmission to be my successor. Having fulfilled my purpose, my cause is complete and now my time is over."

After saying these words, Bodaidaruma sat upright in full lotus posture and entered Nirvana. He was buried on the top of Bear Ear Mountain. There is another story that he later met Song Yun on his way back to India in the Su (onion) mountain range of Turkestan (but this is only a story). The truth is that he is buried on Bear Ear Mountain.

Nentei (Dharma discourse):

Bodaidaruma who received rightly the transmission from the 27th Patriarch. Hanyatara, became the first Patriarch in China. In the beginning, when he met Hanyatara, he was crown prince, Bodhitara. In the discussion of the jewel with Hanyatara. he was asked. "Among all things, what is formless?" Bodaidaruma answered, "Original pure nature without illusion is formless". Even when you speak of empty silence, it is still not formless. That is why he said, "original pure nature without illusion is formless." Therefore, people may think of it as a sheer cliff. and each phenomena is clear, and recognize suchness everything just as it is. The truth is, formlessness is inaccessible to human beings.

There is no distinction in heaven and earth, and neither is there distinction between sacred and profane. In "being-time", there is nothing appear and nothing to defile. There is no origin, only empty and open spirit without darkness. So, there is no distinguishing objectivity and subjectivity; nothing can be added. Among the great, this is supreme. So, this greatness is incomprehensible and we call it Dharmata – Dharma nature, true and original nature even a priceless jewel cannot compare to it, and even the brilliant light of the mind cannot perceive it. That is why Bodaidaruma said the jewel had a worldly clarity and could not be considered supreme; only the light of wisdom is supreme. In this way, he understood it. And even though his understanding was based on natural

wisdom, he sat Zazen with Hanyatara for a special seven day period to learn the subtle teachings of Zazen and attain the supreme wisdom of the way.

So, we should know that there is enlightenment of the Buddhas and Patriarchs only after clarification of this enlightenment, and we should know that we will be their descendants. Particularly, Bodaidaruma is an example of this realization. It can only be clarified by careful practice and achievement of enlightenment.

Bodaidaruma already possessed natural wisdom, but still he cultivated the supreme wisdom. He took care to cultivate beginner's mind, and continued in order to maintain that supreme wisdom. Then he spent 40 years attending Hanyatara carefully practising to master the supreme way. The he spent 60 years after Hanyatara died, remembering Hanyataras prediction for the future. Subsequently he spent 3 years crossing the ocean with great waves and severe hot and cold weather, finally arriving in an unknown country to sit nine years in serene Zazen to find vessels for the Dharma. In finding his successor, the Dharma was spread throughout the country and therefore Bodaidaruma rewarded his late master. His suffering was most profound.

In spite of all of this, nowadays, some students want an easy way, even though their abilities are inferior in these degenerate days (times). These kind of people are typical of those who think they have obtained the way, but in fact they have not. Those people in the Lotus Sutra (Chapter on Skillful means) who were asked to leave the Sangha by Shakyamuni Buddha, were the same kind of people. So practitioners should thoroughly understand this story. If so. you can find further supreme insight. Dropping off your self centred body and mind, being entirely committed to the practice, you will have the protection of the Buddhas and achieve their enlightenment. Don't be satisfied with half-hearted practice.

Juko (Verse):

I have some humble words, are you ready to listen?

(Bodaidarumas enlightenment is based on the statement that "original pure nature without illusion is formless".)

This indicates no direction, no dimension, no presence; so, is there anything, even an atom?

CHAPTER 29 Venerable TAISO EKA (Huiko, Chinese)

大祖慧可

Honsoku (Leading case):

The 29th Patriarch, great master Taiso Eka studied with the 28th Patriarch, Bodaidaruma. One day, Eka said to his master, Bodaidaruma, "My mind is not influenced by the objective world." Then Bodaidaruma said, "Does that mean your mind is not working?" Eka replied, "No, that is not the case," Bodaidaruma asked, "How can you prove it?" Eka replied, "I am always clear minded, so words are not necessary to describe it." Bodaidaruma said, "This is the mind of all the Buddhas, so there is no doubt in that mind."

Kien (Background):

Eka was from Buro (Wu-Lao, Chinese). His family name was Ki (Chi, Chinese) and his father was called Jaku which means nirvana. He thought to himself, "We have always lived righteously in this house, so why are we not blessed with children?" He prayed a long time about this, and one night a strange light illuminated the room and that same night, his wife was conceived with Eka. While Eka was growing up, he was called, Ko (Guang, Chinese) which means light, because of the auspicious illumination in the room the night of his conception.

In his youth, his spirit was outstanding. When he grew up. he lived in Iraku, the ancient capital, and studied diligently. He didn't take on any household responsibilities, but instead wandered in the mountains and rivers. He was often concerned and said, "The teachings of Koshi (Confucius) and Roshi (Lao Tzu) are rules for the foundation of civilization; and the books of Soshi (Chungtzu) and Ekikyo (I Ching) are also. but still, they do not illuminate the supreme wisdom."

He was ordained by the Zen master, Hojo (Paoching) on Mount Kozan (Hsiang) of Ryumon (Lung Men) which means dragon gate. He travelled around the country and studied the teachings of Hinayana and Mahayana Buddhist dharma. One day he encountered the Prajnaparamita Sutra and experienced a transcendental sense of well being. After that, he spent eight years sitting Zazen, day and night. In his samadhi. he saw a divine luminous being who said to him, "Your practice now is about to mature; why are you staying here? The great way is not so far away; you should go to the south." Knowing this light to be an auspicious sign, Eka changed his name to Shinko (Shen quang) which means divine light. The

next day he had a severe headache as if a needle had pierced his skull. While his teacher was trying to cure the pain, a voice from the sky said, "This a restructuring of the bones. it is not an ordinary headache." Then Shinko told his teacher about the prior appearance of the divine being. His teacher looked at his head and saw lumps like mountain peaks on the top of his head. Then he said to Shinko, "your physiognomy is auspicious; you have had enlightenment. This spirit directing you south, was referring to the great master Bodaidaruma at Shorinji (Shaolin), who will become your teacher,"

After he received this guidance, Shinko went to Shorinji on Mount Su, (Sung) on Dec. 9, 528 AD. However, the great master, Bodaidaruma, wouldn't allow him to enter. Shinko stood outside in front of a window. That night, a great snow fell, but Shinko continued to wait in it until the next morning at daybreak. The snow piled up around his waist and the cold penetrated his bones. As he wept, every tear froze on his face making him feel colder. He thought about all the ancients who had sought the Dharma, breaking their bones and pulling out their marrow, shedding their blood to feed the hunger of others; they had spread their hair over mud as a mat, and hurled themselves off of cliffs to feed hungry tigers. If these ancients had done this, he thought. "What about me?" This increased his determination and he stayed there standing the whole night.

At dawn, the great master Bodaidaruma saw Shinko who had been standing outside all night, and took pity on him asking what he was seeking. Shinko replied, "Great master, please open the gate of the distillation of great compassion to liberate all sentient beings." Great master Bodaidaruma replied, "The supreme way of all the Buddhas requires eternal practice, practising what is most difficult to practice and enduring what is most difficult to endure. With only a little virtue, and little wisdom and superficial heart and arrogant mind, how can you hope to attain the real Buddhist way?" it would be a useless effort." After speaking to Shinko, Bodaidaruma ignored him. Hearing Bodaidaruma's teaching, Shinko wept more profoundly, but was even more determined to find Buddha seeking mind. Silently, he took a sword and cut off his left arm. Bodaidaruma then recognized Shinko's total commitment to follow the way and said to him. "When all Buddhas were seeking the way, they ignored their bodies. Now, you have cut off your arm in front of me; you have the same determination to seek the way." Bodaidaruma then changed Shinko's name to Eka (Huiko) which means wisdom and capability, and accepted him as a disciple allowing him to enter the room.

Eka attended Bodaidaruma for eight years. One day Eka asked his master, "Is it possible to hear about the seal of true Dharma of the Buddhas?" Bodaidaruma replied, "the seal of the true Dharma is not attainable from others." He also later said, "Stop all involvements outwardly, inwardly. cease all mental instabilities (emotional coughing

and signing). Then with your pure mind, you will be able to enter the way."

Eka constantly tried to explain his understanding of mind and nature, but this understanding still did not reveal the essence of truth. Bodaidaruma only recognized his error without commenting on the essence of mind and nature. Unmon's Shichugenki (Essence of the seal of transmission – Mystic Devices in the Room) says, "One day as Eka and Bodaidaruma were climbing Mt Shoshitsu (Hsiao Shih), Bodaidaruma asked him. "Where are you going?" (How are you practising the way of the Buddha and Patriarchs?) Eka answered, "If I go straight ahead, I'll reach the goal." Bodaidaruma said, "If you go straight ahead, you cannot move a step. (If you truly have reached enlightenment, then there is no forward or backward; therefore a step in any direction is inconsequential") After he heard this. Eka was finally enlightened.

One time, Eka said to Bodaidaruma, "My mind is not influenced by the objective world." and was finally liberated from all doubts. Subsequently, Bodaidaruma gave transmission of the Great Dharma and the Kesa to Eka saying, "Internally I give you transmission of the great Dharma to confirm your enlightened mind. Outwardly, I give the Kesa to you to certify the continuing spirit of the Buddhas and Patriarchs."

When Bodaidaruma went to his nirvana, Eka succeeded him and continued to spread the profound wisdom of the Buddhas. When Eka transmitted his dharma to Sosan (Sengan), he said, "I still have an unfinished karmic obligation from past time; now I must fulfil it." After this transmission. Eka began to preach the Dharma in Gyoto (metropolis of Ye). Monks and nuns as well as lay people took refuge with him. For thirty years he taught without divulging his transmitted status as a Patriarch. His mixed with people sometimes changing his appearance. visiting wine shops, butcher stalls and giving talks on the street; he even walked along with the outhouse cleaners. Once, someone asked him, "Why did you choose this kind of lifestyle?" Eka replied. "I'm practising genuinely to refine my Dharma; why would you be concerned?" Later. Eka began to preach by the gate of Kyokyuji (Chuang chu) in Kanjo district (Kuang cheng). Four groups of people (laymen. laywomen. monks, and nuns) gathered in great numbers to hear him. At the same time, a monk called Benwa Hoshi (Plan Ho), a Dharma master at that temple, was lecturing on the Nirvana Sutra inside. His audience gradually moved out to hear Eka's teaching. Benwa Hoshi became angry and jealous and denounced like to a local public official named Tekichugan (Jiohung Kan). This official was misled by Benwa Hoshi's accusation of Eka and persecuted Eka unjustly. Eka accepted execution at the hand of Tekichugan peacefully in 593 AD.

Nentei (Dharma discourse):

Since there is no distinction between Patriarchs as to being superior or

inferior in virtue, Eka was nevertheless, among the greatest. Though Bodaidaruma came from India to China, if Eka had not received his transmission, the great way of the Buddhas and Patriarchs would never have been transmitted to the present. The difficulties that Eka encountered were more profound than some, but his determination to seek the way surpassed all.

Bodaidaruma, the first Chinese Patriarch, didn't speak for a long time while he waited for a true disciple. (Finally he encountered Eka).

The second Chinese patriarch was Eka, but even to him, Bodaidaruma gave no special teachings. He said only "stop all outward involvements and inwardly, cease all mental activities; then with pure mind, you are able to enter the way."

Truly, if you stop thinking, you will recognize pure mind. When you hear this, you may try to achieve a mindless state like a blank wall, but actually, this would not be seeing pure mind. As Eka said, "I'm always clear minded, so words are not necessary to describe it." If you can achieve this state, then you can share in the Buddha's Enlightenment. If you stop involvement with objective attachments, there will be no self centred thinking inside. Truly, when you are awakened, your clarity is opened.

It goes beyond ancient or present time, and beyond self or others. The transmission of enlightenment of all the Buddhas and Patriarchs is in harmony. This intimately conveys the transmission from India to China, then to Japan. It was the same in the past as it is today. Don't long for the ancient past; take advantage of the present to focus on the moment and practice. Don't think that time separates you from the ancient sage (Shakyamuni Buddha). Never consider yourself worthless, but endlessly cultivate yourself.

Juko (Verse):

Again, I have some humble words. Are you ready to listen?

The sky is bright, earthly thought is finished, always brightness and open – clarity.

CHAPTER 30 Venerable KANCHI SOSAN (Sengcan)

僧璨

Honsoku (Leading case):

The 30th Patriarch (3rd Chinese Patriarch) was Kanchi Sosan. He said to Eka, the 29th Patriarch, "Your disciple (myself) is afflicted with leprosy: please purify my sinful body." Eka said to him, "Bring me your sin and I will purify you." Sosan replied after a while, "When I look for it I cannot find it." Eka said, 'I have purified you – now you should take refuge in the three treasures, the Buddha, Dharma and Sangha."

Kien (Background):

Sosan's background is unknown. When he visited Eka for the first time, he was already 40 years old and a layman. He didn't say his name when he prostrated himself before Eka, but said, "I am already sick with leprosy." as stated in the leading case. Sosan said to Eka, "When I see you, I know I see a monk but what is the Buddha and the Dharma?" Eka responded. "Our mind is Buddha, our mind is Dharma; Buddha and Dharma are not different and the same can be said for the Sangha." Sosan said, "For the first time, I know that the nature of sin is not inside or outside or in between. The mind is the same: not inside nor outside nor in between. Buddha and Dharma are not different either." Eka then thought that Sosan was a man of the Dharma. and shaved his head and said, "You are my treasure and I will call you Sosan (Light of the Sangha). After this, on March 18th of same year, he gave him the precepts at Kofukuji (Kuan Fu) and his leprosy gradually healed. Sosan attended Eka for two years. In 592 AD. Eka said to him, "Great master Bodaidaruma came to China from India and transmitted both the Kesa and the Dharma to me. Now I transmit them to you." He also said, "Even though you have obtained the Dharma, you should go into the mountains for a while and don't teach. There is going to be persecution in this country."

Sosan said to him. "Since you know of this, please advise me." Eka said, "It isn't my knowledge. but Hanyatara gave a prediction to Bodaidaruma. Bodaidaruma said "Inside the heart is auspicious, outside is an ill omen." When I do the calculation for the time of this prediction. it refers to your generation. Take it as a precaution and stay away from worldly affairs."

Sosan then lived in seclusion on Mount Kanko (Huan Kung) for 10 years. During this time. Emperor Bu (Wu) Hokushu (Chou) dynasty persecuted

the Buddhist Dharma. Sosan didn't stay in one place but moved around from Kanko to Shiku where he gave transmission to Doshin (Daoxin). He even changed his appearance. He taught the novice monk, Doshin and told him, "My late master Eka transmitted the Dharma and Kesa to me and went to Gyoto (Ye) the capital city and stayed there for 30 years. So now, since I have you as my successor, why should I continue staying here?"

Then Sosan moved on to Mount Rafu (Lofu) but eventually returned to his home place. Many neighbouring people gathered and offered him generous support. He proclaimed the Dharma to the four groups of people and when he finished, he joined his hands in gassho. and died under a large tree in front of the Dharma assembly in 606 AD. His verse on Faith in Mind, (Hsing Hsing Ming) Shinjinmei was recorded and presently is still circulated. Later the Emperor bestowed the name of Kanchi Sosan (Chien Chi Chuan shis) on him which means, reflection of wisdom.

Nentei (Dharma discourse):

When Sosan met Eka for the first time, he had a skin disease which was in fact, leprosy. But after their meeting, this disease (Karmic retribution) disappeared. The nature of sin is incomprehensible, but original true mind is pure. This was the basis for his enlightenment. Therefore, Buddha and Dharma are not two different things. Original true mind, is likewise, nothing but original mind. When we discover original true mind, there is no particular difference in where we are born, or where we die: how can we discriminate the wrongness of sin from the roots of virtue. So, original true mind does not discriminate between the four elements and five skandhas, but off the skin, flesh, bones and marrow. in this way, Sosan's leprosy was cured, and his original pure mind appeared. He then became the 3rd Chinese Patriarch in the Zen lineage.

Proclaiming the Dharma, Sosan said. "The supreme way of the Buddhas and Patriarchs has no particular difficulty, it simply does not allow for discrimination. He also said, "Instead, this experience goes beyond discussion. and it goes beyond past, present or future." Really there is no inside or outside. nor in between – what is there to choose or abandon? It goes beyond choosing and abandoning. When you no longer have hatred or love, then you are free and bright; there is nothing lacking. nothing extra at any time.

Although it is so, you can reach the point of unobtainable existence after precise study. and arrive at an incomprehensible realm without a negative approach. Not like a tree or stone. "You are able to make an echo in Sunyata and take lightning (phenomena) to create a form."

Carefully observe nothingness, but take care not to get stuck in any particular sphere. If you achieve this level, then the supreme Buddhist

Way is not what you see or hear; you will be able to observe keenly and not fall into the trap of delusion.

Juko (Verse):

How can we investigate this story more thoroughly?

Real emptiness has no inside nor outside. sin and virtue have no traces there.

Original true mind and Buddha are as they are Dharma and Sangha are clearly evident.

CHAPTER 31 Venerable DAIJ DOSHIN (Daoxin)

道信

Honsoku (Leading case):

The 31st Patriarch, Doshin, made prostrations to great master Kanchi Sosan and said, "With your compassion, please show me the Dharma gate of liberation." Sosan said, "Who is keeping you from it." Doshin responded. "No one is keeping me from it." So Sosan told him, "Then why do you need me to show you the Dharma gate of liberation?" At that moment, Doshin was enlightened greatly.

Kien (Background):

The 31st Patriarch's Dharma Name was Doshin (Tao Shin). and his family name was Shiba (Siu Ma). His ancestors lived in Kanai (Ho Ne). Later, they moved to Kishu (Quang Chi) in Kosai prefecture in Kichishu (Chi Chou). When he was born he was an outstanding child. As a young man, he longed for the stream that focused on emptiness, and he sought the way of liberation. It was a manifestation of his previous lives. At the age of 14, he met the 3rd Chinese Patriarch. Kanchi Sosan and said to him. "With compassion, please show me the Dharma gate of liberation" as in the leading case. and was enlightened right away. He spent 9 years practising austerities, later. he received the precepts at Kichishu. He spent his life seriously practising with great diligence. Kanchi Sosan sometimes questioned him about deep profound principles, and when he reached spiritual maturity. Sosan transmitted the Kesa and Dharma to him.

After Doshin succeeded to the way of the Patriarchs. he continued his Sesshin^{102-EN} (constant mindful discipline) and didn't lie down to sleep for 60 years. In 617, he came to Kichishu with a group of followers. During that time. a group of thieves surrounded the castle for seventy days. Thousands of people were frightened. Doshin felt compassion for them and taught them to chant the Makahannya Haramita Sutra (Great Wisdom Heart Sutra). When the thieves looked over the wall into the city, they saw an army of people with power. The thieves said to each other, "There must be a powerful person in this city" so they did not attack but went away instead.

In 624. Doshin returned to Kichishu and stayed at Hatosan-Gyutozan

102-EN Actually means to touch the head/mind

(Put'ou) where disciples gathered in great numbers covering the countryside like a cloud. One day on the road, he met his successor, Daiman Konin (Hung Jen). He was travelling to Obai (Huang Mei). At Gyutozan, Doshin trained Hoyu (Fayung) who produced an additional Zen stream called the Ox Head Tradition, Gyuto Ha.

In 643, Emperor Taishu (T'ai Tsung) heard about Doshin's teaching and wanted to meet him. So, he ordered Doshin to come to see him. Doshin refused three times, saying he was ill. The 4th time, the Emperor firmly ordered him to appear, and further if he refused, the servant was to cut off his head.

When the servant explained to Doshin what he had to do, Doshin simply stretch out his head and said, "Then go ahead and do so." remaining perfectly calm and collected. The servant was so stunned by his behaviour, he returned to the Emperor and told him about the experience. The Emperor admired him even more then and sent him a special gift, but allowed Doshin to have his own way.

On Sept. 4. 651, Doshin gave a special Dharma talk to his disciples saying, "All phenomena is totally liberated. You should never forget this and teach it in the future." When he finished his talk, he died, sitting peacefully. He was 72 years old. He was entombed on the mountain where he lived. In the next year, April 8, 652, the door of the tomb opened by itself and the Zen master looked the same as when he died. Following this occurrence, they did not close the tomb again, but called him the great Zen master, Daii Doshin.

Nentei (Dharma discourse):

When we consider all the Patriarchs, they are all beyond discrimination in their practice. (In Daii Doshin's case, he longed for the essence of emptiness as if he had been living that way in a former life.) Throughout his life-time, he never cultivated kings and ministers. He practised and trained in the way with single-minded commitment continuously.

At the beginning of his teaching, he proclaimed the Dharma gate of liberation, and when he was about to die, he continued to proclaim the freedom in this Dharma gate, and demonstrated to his disciples, detachment from life and death.

He was extraordinary and the kind of man you cannot find even in a thousand years. The practice of emptiness is the gate of liberation (gateless gate). If neither sentient beings (profane) nor Buddhas (sacred) entangle you; why be concerned about life and death. So we should not be concerned about body and mind, nor should we discriminate between delusion and enlightenment. Even though you consider mind, objects, delusion and awakening, all these things are only various names for the self. So mountains and rivers have no separation, and self and others, too, are undifferentiated. "When it is cold, you

become a cold Buddha; When it is hot. you become a hot Buddha". After you achieve the stage of non-duality, then the principle of liberation or entanglement disappears. In other words, there are no names or forms. Even in the five Ranks (of Tozan Ryokai^{103-EN} and Sozan Honjaku), how does it function? [From the final stage] You are then able to go beyond the stage of mere posture and getting stuck in dualities; you will also be free of terms like liberation and entanglement.

Furthermore, if you possess a brilliant light called the illumination of the three Worlds, and have the taste buds which sense the six different flavours, then each thing everywhere is illuminated by your light. Every morsel becomes a feast because of these "taste buds". If you go beyond discriminating in "tastes". then the pure essence of flavour is found. If you likewise, get beyond discrimination in "forms", then you find real form. So, it isn't necessary to cultivate kings and ministers. just as there is no superficial discrimination in sitting or lying down.

When you reach this stage. you are the 4th Patriarch, and the 4th Patriarch is yourself. This is all the gate of liberation, and isn't this the teaching for the future? The seamless tomb (Doshins open tomb) opens suddenly by itself and (his) ordinary features appear.

Juko (Verse):

Again, I have some humble words. Are you ready to listen?

Mind. Emptiness. Purity and Knowledge have no discrimination.

What binds you?

Even if there are four elements and five skandhas, seeing and hearing, and sound and form are nothing (only true mind).

CHAPTER 32 Venerable DAIMAN KONIN (Taman Hung jen)

弘忍

Honsoku (Leading case):

The 32nd Patriarch. Daiman Konin, met the 31st Patriarch, Daii Doshin, on the road to Obai district. Daii Doshin questioned Daiman Konin saying. "What is your family name?" Daiman answered, "I have a family, but my name is not an ordinary temporal name." Daii Doshin then asked, "Then what is this ordinary temporal name?" Daiman Konin answered. "That name is Buddha Nature." Then Daii Doshin asked, "Well, don't you have an ordinary family name?" Daiman answered, "No, because Buddha Nature is empty." Daii Doshin kept quiet, but understood Daiman Konin's capacity for the Dharma and transmitted the Kesa and Buddhist Dharma to him.

Kien (Background):

Daiman Konin was from Obai (Hunah Mei) in the district of Kishu. (Chi Chou) and was a Dharma seeker in a former life, named Saishodosha (on Mount Hatto, [Putou]). He had asked Daii Doshin once. "Could you please explain the Buddhist Way?" And Daii Doshin replied, "You are too old to learn about the Dharma; and even if you do learn it. you couldn't teach it to people. if you come again in the next life, I will wait for you."

After that, Saishodosha saw a woman washing clothes by the river. He greeted her and said, 'Can I stay for the night?' The woman replied. "I have a father and a brother – go and ask them." Saishodosha said. "If they agree, I will (stay) or go." The woman shook her head in agreement. Finally. when his quest was accomplished, he left.

The woman returned home and found that she was pregnant. She had been a model child in the Shu (Chou) family until this time. The family however. now hated her and threw her out of the house. Having no place to go, she worked during the day at odd jobs, and at night she slept under the eaves of houses.

Finally, she gave birth to a male child. She felt this birth was unlucky and threw the child into a dirty stream of water. He wasn't swept away by the stream, and neither was he dirty from the water. He was protected for seven days by celestial beings. Two birds covered him with their wings at night. and two dogs curled around him to keep him warm. His body and mind were perfect. all his senses were acute or sharp. When his mother

saw him again, she realized that this was an unusual child and took him back to be near her. When he grew up, he begged with his mother for a living. People called him "Bastard".

One wise man said, "This child lacks only seven of the Buddha's 32 marks. Surely, he can't go beyond the Tathagata." Later the child met the Patriarch, Daii Doshin on the road to Obai. Since Daii Doshin realized the boy had unusual features, he asked him, "What is your family name?"

Daiman Konin was quiet, then Daii Doshin knew that he was a man capable of the Dharma. Daii Doshin's attendants asked Daiman's mother to allow him to renounce the world. He was 7 years old at that time. After ordination and transmission of the Kesa and Dharma, he never ceased doing Zazen except for mundane chores which were also Zazen for him. In 675, he announced to his disciples that he was finished with his work and was going to leave. So saying, he entered nirvana. while sitting.

Nentei (Dharma discourse):

The name, which we do not receive from our father or ancestors. or from transmission of the Dharma from Buddhas and Patriarchs. is called Buddha Nature. The purpose for Zen practice and learning the way is to reach the essence of this nature, and clarify enlightenment. If you don't reach the essence of this nature, you continue in the wheel of samsara, (living and dying in vain), and are confused about yourself and others.

When we talk about true Buddha Nature, each of us shows, in our life and death different faces, but we always realize this Buddha Nature in every moment. This is accomplished by Daiman Konin's story. In his previous life as Saishodosha, he demonstrated the Buddha Way. In this life, Daiman Konin received transmission of the Dharma and Kesa when he was 7years old and throughout these lives, his nature did not change when his physical form changed.

Zen master Wanshi Shokaku (Hung Chih's) wrote a eulogy about Daiman Konin on a portrait. to comment on his past lives, and said that the Buddha mind never changed from one life to the next. "Two bodies in the past and present but only mind in the past and present. Even though the bodies change, the mind does not change. 'You should know that this has been so for countless kalpas.

If you reach this true Buddha Nature, it can't be seen in classifications of society (castes)^{104-EN}. Since all castes have the same true Buddha nature. If these people renounce the world. they are all called the" Shakya family". We know then, that there is no difference among them. In this family, there is no difference in yourself, and the only difference is

104-EN Four Castes: Brahmin, Kshatoria. Visya and Sudra

appearance among us. It is like Daiman Konin's past life as Saishodosha and this present life as a child. Even though the lives appear as different, they are in fact the same. Without clarifying this important point, we become attached to the superficial among ourselves, and continue to discriminate between ourselves, creating confusion all the time. If we once clarify this mind, even though we may change form life to life, we will never change our true Buddha Nature. We can see this in the story of Saishodosha and the seven-year old boy. He was born with no father, so we should realize that people are not necessarily born with a mother and father's bloodline. So, if you follow the normal train of thinking in emotional terms, our body with its hair and skin, comes from our parents. But truly our body itself is not the five skandhas. Understanding the body in this way, nothing accompanies the self, and there is no difference among us. An old sage said, "All sentient beings have been in the Samadhi of Dharma nature for countless generations. (Kalpas)

If you experience and practice this Buddha Nature. you will meet the 5th Patriarch, Daiman Konin, and the 4th Patriarch, Daii Doshin as well. There is no difference in Japan and China; nor ancient past or present.

Juko (Verse):

This time, how can I comment about this principle?

The moon is bright.

The water is pure The autumn sky is clear;

How could anything, even the smallest cloud, pollute this vast clarity?

CHAPTER 33 Venerable DAIKAN ENO (Huineng)

大鑒慧能

Honsoku (Leading case):

The 33rd Patriarch worked in a mill house on Mount Obai, where Daiman Konin lived. One night, Zen master Daiman Konin came to the mill house and asked Eno, "Is the rice white yet?" Eno answered, "It is white but not sifted yet." Then master Daiman Konin struck the pestle three times with his staff. Eno responded by shaking the sitter three times and later entered Daiman Konin's room.

Kien (Background):

Daikan Eno's family name was Re (Lu). His ancestors were from Enyo (Fan Yang). In the Butoku period, his father was called Gyoto (Hsin Tao) and was demoted and sent to Shinshu (Hsin Chou) in the southern section of Nankai. He settled there and died there. Eno's mother raised him alone as was his father's wish. In his childhood, Eno was very poor, and he supported their existence by gathering wood.

One day, as he carried wood on his back to the city, he heard someone chanting the Diamond Sutra. When he heard the part that says, "The pure mind starts to work when your ego ceases attachment" he was greatly moved with enlightenment. He asked the man who was chanting, "What sutra is this and from who did you learn it?" The man replied, "This is called the Diamond Sutra, and I got it from Daiman Konin, the great teacher in Obai district. (Huang Mei). Afterwards, Eno told his mother that he wanted to visit this master for Dharma teaching. He went to Shoshu (Chou Cho) and met a refined man named Ryushi Ryaku (Lin Chih Iio) and developed a close friendship. There was also a nun named Mujinzo (Wn Chin Tsang) who was Ryushi Ryaku's mother in law. She always chanted the Nirvana sutra (Nehangyo). Alter Eno listened for a while to her chanting. Eno gave her some interpretation of the sutra. She held out the sutra and questioned him about the kanji. He replied that he didn't know the characters. The nun was surprised and told the elders in the town, "Eno is an experienced man of the Buddhist Way. We should respect him and offer him support." People then came to him with respect and competed for his attention.

In this land there was an old temple called Horinji (Pao Lin). People came together and rebuilt the temple and asked Eno to stay there and teach.

Many monks, nuns, and lay people came from all directions like mists covering the land, and the temple became a sanctuary for the Dharma. Eno thought to himself one day, "I am seeking the great Dharma. why should I stop without reading it? Tomorrow, I will go to Shoraku (Changlo)." The next day, he went to the western part of Shoraku where there was a cliff side cave. He met the Zen master Chion (Chiyuan) and asked him for instruction in the Dharma.

Chion said to him, "When I see you. I get the impression of serenity, far different from ordinary people. We heard that the Indian, Bodaidaruma, transmitted the mind seal to Daiman Konin on Mount Obai; you should go to him and find your answers." Eno left and went to Obai to meet the 32nd Patriarch in China, Daiman Konin. Daiman Konin asked him, "Where are you from?"

Eno responded, "Flyonan (Ling Nun)." Daiman asked, "What do you seek?" Eno said. "I want to become Buddha." Daiman replied, "There is no Buddha nature in people from Ryonan. so how can you be a Buddha?" Eno replied, "People have come from the north and the south, but how does Buddha nature relate to that?" Later, Daiman Konin realized it was time to transmit his Dharma, and said to the monks. "True Dharma is difficult to understand – simply memorizing words is not sufficient for you. From your personal understanding of the Dharma, please give us one verse. If your understanding accords with the deepest principles, I will give you transmission of the true Dharma and Kesa."

At that time, Jenshu (Shen Hsiu) was a senior monk among the 700 monks in that Sangha. He mastered both Buddhist and non-Buddhist knowledge, and was respected by all the people. Most monks felt that he would make the best verse for Daiman Konin. Jenshu thought also that he should make a good verse, but after he wrote the verse, he went several times to Daiman Konin's room. and every time, his mind would be empty and his body would break into a sweat. He tried to present his verse to Daiman Konin but couldn't. Four days and thirteen different times, he went, and wasn't able to deliver the verse. so he decided to write the verse on the wall in the corridor. When the other monks saw it, they praised it and made Jenshu feel secure than he could stand in front of Daiman Konin and offer a prostration to tell him that the verse was his.

In his heart, he felt that if the verse was rejected, he would go deep into the mountains and hide there. If someone only expects prostrations from others what kind of practice is this?

That night at midnight (during Sanko – 11PM to 1AM). Jenshu secretly took a lamp and went to the South Hall and wrote the verse on the corridor wall to express his feelings. It said, "Our body is a tree of enlightenment. Our mind is like a bright mirror stand, Momentarily, you wipe it carefully, Don't let the dust gather."

Zen master Daiman Konin was walking around the temple slowly and found the verse. He recognized Jenshu's work and praised it saying, "If we practice like this for a long time. we may have wonderful results." He asked all the monks to memorize the verse. When Eno heard this verse recited in the rice mill, he questioned his colleague, "What kind of verse is this?" The colleague answered, "Didn't you know that Daiman Konin, our master, is seeking a Dharma heir, and asked all the disciples to write a verse for him. This one was done by Jenshu and the master has praised it. Surely he will give transmission of the Dharma and Kesa to Jenshu." Eno asked the colleague to repeat the verse for him. After a while. Eno said, "It is surely beautiful, but it is missing an important point." The colleague scolded him saying, "How could you know anything", Eno said. "You don't believe me – I will try to make a verse to add to it." The colleague simply laughed and went away without further comment.

That night, Eno took a servant boy to help him and went to the South Hall. Eno held the lamp and had the boy write his verse, on the wall, next to Jenshu's verse. It said. "Enlightenment is not a tree, A bright mirror is not a stand. (Our mind cannot compare with a bright mirror stand) Originally, nothing exists on its own. Where can dust gather? Why does our mind have illusion?"

Compared our body and mind is originally the mind of the cosmos. and cannot be to a tree.

"There is no subject nor object: only formless form". All the people in the monastery saw the verse and said. "Truly this is a verse done by a living Bodhisattva." People from outside also praised it. Daiman Konin knew that Eno had written the verse but said to the monks, "Who wrote this verse? it is a person who is not yet enlightened" Then he asked for it to be erased from the wall. Then everyone ignored Enos verse.

When night came, Daiman Konin went to the rice mill and questioned Eno, "Is the rice white yet?" Eno said, "It is white. but not sifted yet." Daiman Konin struck the pestle three times and Eno shook the sitter three times in response. Later, Eno entered Daiman Konin's room and Daiman transmitted the Dharma to him saying, "All the Buddhas appear in this world for the sake of the greatest thing called Enlightenment. According to each person's capacity, they lead the people. There are ten stages. three vehicles. and sudden and gradual enlightenment which all create a variety of teachings. Moreover, the supreme subtle secret brightness of the circle of the eye and treasury of the true law was transmitted to the excellent venerable Mahakashyapa. This transmission has continued to the 28th Patriarch, Indian Bodhidharma. and he has transmitted it to China, where he encountered the 2nd Chinese Patriarch, Eka, who has continued to transmit the Dharma and Kesa to me. Now, I transmit this true Dharma and Kesa to you. You must keep it well and

never let it perish." Eno received the Dharma and Kesa kneeling, and asked, "I sincerely receive this true Dharma now, but to whom will I transmit the Kesa?" The 5th Patriarch answered, "A long time ago, Bodaidaruma came to China for the first time and few people had any notion of transmission. He made it clear that the Kesa is a symbol of Patriarchal transmission of the true Dharma.

Now, peoples faith has matured, so it is no longer necessary. The Kesa may become a source of competition, so keep it and wear it, but don't pass this Kesa on to future generations. You should go and hide far away until the time is ripe for you to start to teach. The life of the person who receives transmission of the Kesa is dangerous. so be careful."

Eno questioned him, "Where can I hide?" Daiman Konin told him. "Go to Kaishu and stay there. If you go to Shie in Canton province. hide there a while". Eno prostrated before him and left with the Kesa. Daiman Konin accompanied him to the ferry crossing at the base of Mount Obai to see him off. Eno bowed to him and said, "Please return to the monastery, my master. I already have transmission, so I am able to cross on my own." Daiman Konin answered. "Even though you have had transmission, I want to carry you across anyway." And he took the pole and ferried the boat across the river. He returned to the temple alone and no one knew anything about this episode.

After that night, Daiman Konin never lectured again on the Dharma from the high seat. When monks began to question him. he answered, "All my responsibility is fulfilled" The someone said, "Who received your transmission of the Dharma and Kesa?" Daiman responded. "Eno received it." The monks only heard him say "Capable man" (received it). They discussed among them what "capable man" meant. The word is the same as Ryonja (Ro is Eno's family name). When they looked for Eno, he was gone. Having realized that Eno was the one, they went out looking for him.

At that time there was a monk who had renounced the world called Emyo. (Huiming). Before that he was an army general. so he led the group in pursuit of Eno. They caught up with him at Dayu (Ka u) range. Eno said to himself, "This robe is a symbol of transmission of the Dharma. No one can take it away by power."

He left the bowl and robe on a big stone and hid in the bushes. Emyo arrived and saw it, and tried to take the robe and bowl from the stone. but he couldn't move it. Then. he was frightened and said, "I came here to seek the Dharma – not to rob someone of the Kesa." Hearing that, Eno came out of the hiding place and sat on the stone. Emyo gave prostrations to Eno and said, "Please show me the essence of the Dharma" Eno replied. When you don't think of good or bad, then what is your original face?" Emyo was greatly enlightened by these words and asked, "Besides this. is there further secret meaning?"

Eno replied, "What I told you is not a secret. If you reflect on secret is in yourself already." Emyo said. "While staying on Mount Obai, I never clarified myself, but now that I have received your teaching, I have a direction; It is like some one drinking cold water who knows only himself that it is cold; Now, Roanja is the teacher of Emyo". Eno said, "If it is as you say, you and I both have the same master, Daiman Konin." Emyo prostrated before him and left. Later when he became high priest of the temple, he changed his name to Domyo (Tao Ming) because modest feelings for Eno in not using the same parts for his own name. When he had students. he always sent them to Eno. After receiving transmission of the Dharma and robe, Eno hid among the hunters of the forests of Shie province for ten years.

On Jan. 8. 676, Eno went to Nankai (Nanhai) in southern China. He came to Hoshoji (Faxing) where the Dharma teacher. Enshu (Yin Zong) was lecturing on the Nirvana sutra. Eno stayed outside and listened for a while in a hallway. A strong wind was blowing the temple banner, and the monks were arguing about it. One said the "Banner was moving" and the other said: "No, the wind is moving". As they continued to argue, getting nowhere, Eno said to them, "I am only a layman. but may I interrupt your lofty conversation? It is neither the wind nor the banner that is moving; it is your mind moving." The dharma teacher Enshu heard these words and was amazed, and thought that young man is special. The next day, Enshu invited Eno to his room and asked more about the subject of the wind and banner. Eno explained it to him in detail. Enshu spontaneously stood up and said, "You are not an ordinary person. What kind of man are you?" Eno then explained his transmission in detail. Enshu wanted to prostrate before him as a disciple and asked Eno to show him the essence of the Dharma.

Enshu said to the group assembled. priests and lay people. 'I am an ordinary man with much delusion. and now I have met a Bodhisattva in a human body."

He pointed to the lay person, Ro, and said. "This is he." Then he asked Eno to show everyone the Kesa, the symbol of transmission from the fifth Patriarch Daiman Konin. Everyone paid respect to it. On January the 15th all virtuous monks assembled to ordain Eno and shave his head. On February the 8th he received the Precepts from master Chiko (Chi Kuang) and formally became a monk. Chiko was from Hoshoji (Fa Hsing). The altar used for the Precepts ceremony had been prepared by Ganabatsuma Sanzo (Gunabhadra. Sanskrit), a 5th century Dharma teacher during the Sung Dynasty. In his records, he wrote. "A human living Bodhisattva will received the Precepts here someday".

The late sixth century Dharma teacher in the Liang Dynasty, Shintai Sanzo, (Paramatha, Sanskrit) planted a Bodhi tree on each side of this altar used for the Precepts. and said to the people, "One hundred twenty

years later, a great Bodhisattva will proclaim the Dharma under these trees and liberate countless people." The sixth Chinese Patriarch, Eno, proclaimed the Dharma here after receiving the Precepts and thereby fulfilled the prediction.

One Feb. 8, of the next year, he suddenly said to the assembly of monks. "I don't want to stay here any longer. I need to return to my former secluded place." Then, Enshu (In Tsung) along with over 1000 monks, nuns and lay people, returned to Horinji (Baolin) on Mount Sokei. Ikkyo, the minister in Choshu province (Wei Chu) asked Eno to teach at Daibonji (Ta Fan) and Ikkyo himself, received the Precepts from Eno, who taught the The Splendid Well of the Dharma of the Mind Ground. Eno's disciples recorded the teachings and it is called Rokuso Dangyo^{105-EN} or Platform Sutra, which is well known. After that he returned to Mount Sokei (Tsao Chi) and there, poured out the Dharma. More than 1000 people were enlightened. When he was 76, he purified his body and died, sitting in Zazen.

Nentei (Dharma discourse):

When Daiman Konin asked Eno, "Is the rice white yet?", this "rice" was surely the new shoots from the king of the Dharma. It was the life source for sages as well as lay people. In a wild field, it grows by itself without tending. Husked and polished, it stays pure; even so, "it isn't sifted yet". When you sift and strain the rice, then you may know the inside and the outside, and can be truly free.

Just as Daiman Konin hit the pestle three times. the rice finds itself and the mind is revealed. Then as Eno shook the strainer three times. the way of the Patriarch's was transmitted. From that time to the present, the right time for hitting the pestle has never ended, and this transmission has never stopped.

Let us consider this story. The great master Eno had been a wood cutter it in southern China, and later was a rice polisher in the mill at Daiman Konin's temple. Originally, he roamed the mountains with his axe and had no scholastic background, so never reflected deeply upon himself. Nevertheless, when he heard this one line of the Diamond Sutra. he began to have Buddha Seeking mind (Mind doesn't dwell on any thing). This work in the mill with the mortar and pestle kept him busy, and though he had as yet had no training with a Zen master. after eight months of diligent work, he illuminated his mind like a clear mirror without a stand.

Transmission was carried out in the middle of the night so the life-line of the Patriarchs was continued. It doesn't matter how many years of effort he spent: the totality of commitment, his diligence and care for his task was the criteria for his understanding. The Buddhas and Patriarchs'

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enlightenment is not measured in time – so how can transmission from the Buddhas and Patriarchs be perceived in terms of past and present?

During the ninety days of summer this year, I have taught you how the old Patriarchs have behaved because I respect their lives and teachings. But when I look at present day students of Zen, I am not so happy about the behaviour I encounter. Explaining with strict kindness, pointing out details this way and that way, I feel like I have defiled the Way. It shows the difficulty in passing on the Zen school. Even though you understand the divine principles, and have gained strength, you still have not personally clarified the mind of the Patriarchs. Therefore. your practice is not the same as the practice of the Patriarchs in the past.

Due to karmic affinity. we can meet the right dharma. If you practice the way genuinely, you should be able to achieve it; however, many of you have not reached the other shore because you still do not perceive the inner core.

Shakyamuni Buddha's death is in the far past. your practice of the way is not yet finished, and your physical life is impossible to guarantee. Why do you wait for tomorrow? It is the end of the summer and the beginning of autumn. Some of you may go to the east, and some to the west. Still others may go to the south, while some go to the north. How can you speak one word, or half a phrase. and tell people it is my teaching of the Way?

How can people learn from such half understanding of the Daijoji stream?

What will they call the students from Daijoji? Even though you have some knowledge and start to teach, it is irresponsible for you to proclaim the Dharma. Because, if you wrongly teach it, it is a heavy karma to bear. If you ever want to achieve this ultimate stage, than diligently practice. day and night with your whole body and mind.

Juko (Verse):

Hitting the pestle, the sound is full in the sky.

The moon is sifted by the clouds. clear and deep in the night.

CHAPTER 34 Venerable SEIGEN GYOSHI (Ching Yuan)

清源行思

Honsoku (Leading case):

The 34th Patriarch, Seigen Gyoshi was named Kosai (Hung Chi). He went to see Zen master Eno (Huineng) on Mount Sokei and asked him, "What kind of attitude is required to get beyond discrimination?" Eno answered, "What kind of attitude do you have?" Kosai said, "I'm not even conscious of the four noble truths." (Shitai)^{106-EN} Eno responded. "What kind of discrimination do you fall into?" Kosai answered. "If I'm not conscious of the four noble truths, what kind of discrimination can I fall into?" Eno knew that Kosai was a great Dharma vessel.

Kien (Background):

Kosai (Hung Chi Chan Shih) was from the Ryu (Liu) Family of Anjo (Chi Chou). When he renounced the world as a boy, he kept quiet while all the monks discussed the Buddhist Way. Later, he heard Daikan Eno of Mount Sokei teaching the Dharma, and went to him and prostrated before him while he questioned him.

Eno had many disciples but Kosai was his chief disciple. The relationship was like the one between Bodaidaruma and Eka at Shorinji. The disciple received the marrow in mind to mind transmission.

One day, the 6th Patriarch, Eno, said to Kosai. "The true Dharma and transmission of the Kesa has been transmitted from master to disciple in the past.

The Kesa is a symbol of profound devotion to the Buddhist Way, and the true Dharma symbolizes the mind in the Buddhist way. I transmit this Buddhist Mind to you since we are bound together. There is no need for concern about acceptance by others. I have had many troubles since receiving the transmission, and in the future, there will be many more battles over this transmission. So from now on, this Kesa should stay in this Temple as a talisman for protection. You should do your own Dharma teaching elsewhere and never let it cease."

After Kosai received the transmission of the right Dharma, he became the chief priest of Jokyoji (Ching Chu) on Mount Seigen (Ching Yuan) of Kichishu prefecture (Therefore, Kosai became known then as Seigen

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Gyoshi). Zen master Eno taught side by side with Seigen (Kosai) and together they found Sekito Kisen, a disciple.

Many disciples from Eno came to Mount Seigen. This must have been the unfolding of the merit from Daikan Eno's practice. On Dec. 13, 740 AD during the Tang Dynasty, Seigen Gyoshi (Kosai) came to the Dharma hall and proclaimed the teaching to the assembly sitting in full lotus posture, and entered Nirvana. The Emperor later bestowed on him the name of Great Teacher Kosai.

Nentei (Dharma discourse):

Truly, Seigen Gyoshi focused on silence as a ceaseless practice, and had no meaningless discussions with groups. With such a strong intention to insure mindful practice. Seigen asked Eno, "What kind of attitude is needed to get beyond discrimination?" After that, Seigen had true perception of the Way, and was able to be free of his self-centred viewpoints. Eno led Seigen to achieve this enlightenment quickly by answering that question with another, "What kind of attitude have you had?" When Seigen responded that he was not even conscious of the four Noble Truths, it was like a sharp needle hiding in a cushion, with only a thread visible on top. When you pull it out, then you could see how sharp it was.

The four Noble Truths here don't mean to simply abandon false views, but instead, to follow the great absolute way without attachment to anything.

This dialogue between Eno and Seigen was held to help ordinary people understand what is hard to understand, and to hear what is hard to hear, as well as see what is hard to see. Even when individual intention ceases, we still have the self-consciousness. When we have this self-consciousness, we have attachment to liberation; from ancient times to the present, we can't have Dharma attachment. Unmon Buneki, (Yne Men) the Zen master, said that this is the two kinds of sickness in the mind and body; and it is because of missing and not piercing the point.

However, in Seigen's case. he not only clarified his real true self, but he was not attached to piercing the point either. So Eno asked, "What kind of discrimination do you fall into?" Seigen responded that the true profound essence doesn't have inside or outside; even an axe or a sword can't open this ultimate gate. That is why Seigen responded, "What kind of discrimination can I fall into?"

If you arrive at this stage, there is no confusion and everything is complete. Even the classification of the four Noble Truths does not exist. In trying to classify, you won't find boundaries in the cosmos. (The supreme absolute stage has no attachments). In this realm, there is no way to create steps in order to climb the mountain. Some people base their understanding only on letters and fall to achieve the absolute stage.

Others have clear understanding and see all existence as the Sunyata of Truth. Some people negate everything. As Seigen said, "If I'm not conscious of the four Noble Truths, then why should I stay in the emptiness of all things (Dharma)?" We should carefully clarify this point; this stage of clarity is more illuminating than the rising sun!

Though this spiritual true nature goes beyond discrimination, it still has limitless and unclouded perfect wisdom. Without bones or marrow, there is still a body which is clear and visible. This body goes beyond stopping and going, and goes beyond clear and visible. This body goes beyond stopping and going, and goes beyond intellectual knowledge and comprehension. Since this intellectual knowledge is also wisdom, then stopping and going are not anything different either. Even the Bodhisattva who goes by stages up to the tenth stage^{107-EN}, still does not see Buddha Nature clearly. Why is this? Buddha said that it is because these people think that Dharma nature has objective reality, so they are not able then to see Buddha Nature.

In the Maha Nirvana Sutra, Chapter 8th, 12th section, Nyorai Shokihon (arousing Buddha Nature), countless Bodhisattvas possess various paramitas and practice the ten stages, still they can't see their own Buddha Nature. The Tathagata has already proclaimed that these people are deficient; even the Bodhisattvas who have reached the tenth stage were goodhearted people, but couldn't see their Buddha Nature. So, how much less so for ordinary mortals to see it.

Without relying on seeing and hearing, or being attached to objective reality, try to look within. There will be the inherent pure wisdom, and you can realize immediate awakening.

Juko (Verse):

What kind of words can I add to this story? Achieving this level, if you can add a word to this story, then you can make the tongueless man speak. If you can discern this principle, then you can make the deaf hear, and they will laugh and speak.

When birds fly, there are no traces.

How could we find stages in the spiritual practice of the way?

107-EN Juchi Ten Stages 1. Hell, 2. Hungry Ghost, 3. Animals, 4. Fighting Demons, 5. Human, 6. Celestial Beings, 7. Buddha seeking mind, 8. Beginning of enlightenment, 9. Bodhisattva, 10. Buddha

CHAPTER 35 Venerable SEKITO KISEN (Shitou Wuchi)

石頭希遷

Honsoku (Leading case):

The 35th Patriarch, the great master, Sekito Musai, (Shitou Wuchi) practised with Seigen Gyoshi, who asked him, "Where are you from?" Sekito replied, "I am from Sokei (Ching Yuan, where Eno taught)". Seigen held up the whisk and asked. "Is there a whisk in Sokei?" (This whisk is a symbol of Buddhist teaching). Sekito replied. "Not in Sokei and not even in India." Seigen again asked, "Have you ever been to India?" Sekito responded, "If I had been, the whisk would be there." Seigen said to him, "That isn't enough, say more." Sekito then said. "Please say what I can't tell you; don't expect me to say it all myself". Seigen responded, "I don't hesitate to say anything to you, but you won't have the chance to experience your own real self". Then Sekito replied, "Everyone can experience real self, but can't express it with words to others." Seigen then hit him with the whisk. Sekito was suddenly enlightened.

Kien (Background):

Sekito Musai's dharma name was Sekito Kisen. He was the child of Kao-An Chi in Zuishu (Tuang chou). After his mother became pregnant, she stopped eating hot and fragrant (spicy) foods. During his childhood he never caused trouble for his mother's helpers and appeared to have great confidence in all his activities. At that time, hunters in his area were afraid of evil spells they thought were cast upon them, so they enshrined malicious ghosts. and sacrificed cows to offer with alcohol for the ghosts to eat. Sekito went to the small shrine and destroyed it, taking the sacrificed cow away. He did this dozens of times in a year. and the older people were not able to stop him from doing it.

When he was 14, he went to Mount Sokei to meet the sixth Patriarch, Eno, and was ordained. becoming a novice monk. However, he didn't receive the official bikku status. When Eno was about to die, Sekito asked him. "Now, after one hundred years. you are dying; with whom shall I go to study?" Eno responded, "Think with a quiet mind." After Eno died, Sekito Kisen (his ordination name) sat Zazen in quietness and was unmoving like a corpse.

The first disciple of Eno, Nangaku Ejo, questioned Sekito, "Your master has died now, what will happen to you if you just uselessly sit in Zazen?"

Sekito said. "I received final teaching from Eno, so I am doing Zazen in quiet contemplation." Ejo said, "You have a Dharma brother named Seigen Gyoshi, and he lives on Mount Seigen. You have a strong bond to him. What Eno said to you was correct, however, you don't understand his meaning. and you are acting now in delusion." Then Sekito made prostrations to Ejo and went to Mount Seigen.

Master Seigen questioned him, "People say many different things about the 6th Patriarch, Eno's home town, Reinan, (Lingnan); what is the real situation there?" (Is there a true Buddhist Dharma in Sokei?) Sekito answered, "People don't say anything special in Reinan." Seigen asked, "If that is so, why is there Hinayana and Mahayana?" Sekito answered, "True Buddhist Dharma comes from our original true mind." Seigen agreed with him. After that time, they had unceasing Dharma discourse.

Nentei (Dharma discourse):

One day, Master Seigen held up the whisk and asked, "Is this whisk in Sokei?" Sekito answered, "Not in Sokei and not in China or India." In the past, there was a way to direct students by holding up the whisk; to bring awareness to a principle, to open the mind's eye leading to mindful action, and cutting off harmful attachments. This Buddhist Dharma leads you to your true self. Seigen showed the whisk to Sekito to test him, and Sekito only saw the outer superficial form of the whisk, and so replied, "Not in Sokei, China or India."

Holding the whisk means that the entire Buddhist Dharma is present in that whisk, so there is no China or India in the whisk itself. Sekito's interpretation was confined to a small viewpoint, so Seigen asked him further, "Have you ever been to India?" Sekito didn't understand the point of the question, and answered, "If I ever have the chance to go to India, then I will see if there is a Buddhist Dharma there." Even if he could explain it, he didn't know about his own true mind; so he could never master the Buddhist Way.

Seigen asked him again, "That is not enough, you must say more." it was a kind of compassionate gesture from Seigen's heart to show the action of saving others. Sekito said without reflection, "Please say some words which I can't tell you to help clarify the matter. Please don't depend only on this disciple." It the master and the disciple meet in this way, and discuss only half the point, how can they have complete understanding? Even if the cosmos disintegrates, and each true face is shown, it still is only half the story. This means, without help from others, you must clarify on your own. When we see halfway, and make progress one or two steps beyond it to describe our own true nature. and use our innermost secret words, then perhaps, we will have no need of another's help.

Sometimes, you cannot transmit this totally to another person. Only

through reflection upon ourselves, can we understand the true nature of our own mind. Therefore, Seigen Gyoshi said, "I don't hesitate to say anything to you, but you must have the chance to experience your own true self." Even if a wise teacher speaks of his pain and bitterness in experience, students cannot appreciate it unless they have had the same pain and bitterness to use it in their understanding of the real true self. So, we cannot experience the way through words alone. A wise teacher doesn't play with words.

Sekito however, thought the True way had no relationship to the whisk: and didn't realize that the whisk was a symbol of the Buddhist Way, so he couldn't clarify its meaning in detail. He said, "Everyone can experience their own real self, but can't express it in words." If a person experiences real self, why can't they express it? Sekito Kisen focused on different points rather than upon his own true self. Seigen Gyoshi tried to awaken him to his own real self and be clear-headed about his original mind. Therefore he hit him with the whisk, just as you beat the grass with a stick to frighten away the snakes. to encourage his mindful awakening.

Through this story, we should be able to clearly distinguish between "learning the Way. and experiencing True Enlightenment". Sekito Kisen said, "Not only on Mount Sokei, but not in China or India, is there a whisk." All the cosmos disintegrated and every true face was shown; still the ego existed. striving to know itself. That is why Sekito Kisen used such arrogant speech.

When Seigen Gyoshi showed the whisk. Sekito Kisen knew his total true face. but only after Seigen Gyoshi hit him with the whisk, was he able to be enlightened.

In these days, many try to grasp sound and form, searching for the Buddhist Way in what they see and hear. Even when they memorize the words of the Buddhas and Patriarchs, and are bound to them saying, "There is no true way in Sokei or China or India...", they still don't realize the way. if this is so. and they shave their heads and pretend to be monks by wearing the Buddhist robes, they will fall into the prison of the three worlds, and they will never get rid of clinging, and never they will never be liberated from the wheel of samsara.

Wearing the Buddhist monastic robes doesn't make a Buddhist disciple. As the Buddha said, "These people are not Buddhist disciples and we have no name for them; they only attach to form without content." Buddhist robes don't help a person to become a disciple. (Some have attachment to collecting different kinds of robes) And if monks spend the donations of the faithfully and recklessly, because of bad Karma, their retribution will cause them to fall into the realms of hell where they will swallow molten balls of iron until they have true repentance.

If you experience this way, based on careful investigation, as Sekito did where he realized his own original true face, then it is clear why there was nothing special that happened in Sokei or China or India. In that case, where is the place to go? (Everything is then clear that all phenomena is Buddhist Dharma.)

If you can not or achieve this stage, then you should never wear the Buddha's Kesa. Like Sekito's experience, when he was hit by the whisk, he could finally let go of his egocentric self and be awakened to his original true face. Even in death, he can awaken in the darkness and see with clear vision. As a Buddhist disciple wearing the Kesa, it is a very important point to clarify.

At the beginning of the Tang Dynasty, Temporal Period, the Emperor was Genso. In 740, Sekito went to the south temple on Eizan (Heng). In the eastern part of the temple there was a stone terrace where he built a hut. People called him the priest who lives on stone. One time, Sekito was reading a poem about Jorou (Chao lun) by Sojo (Sing Chao). There was a verse that said, "He who is without attachment to small ego, seeing the cosmos as the self, is a wise man." Sekito hit the table and said, "A wise person has no attachment to ego, and sees everything as self. The Dharma body is limitless. there is no discrimination of self and others. As a mirror reflects an object, splendid form appears in the Dharma body. There is no objective wisdom that does not go beyond discrimination in coming and going. What splendid words are these."

Then he rolled up the scroll but was too excited to sleep, and had a daydream. In the dream he saw that he was sitting with 6th Patriarch, Eno, on the back of a turtle, swimming in a deep pond. When he awoke, he realized the meaning of the dream; the turtle represented spiritual wisdom, and the pond was the ocean of Dharma. He and Eno were sharing the same spiritual knowledge floating around in the ocean of Dharma. It was then that he wrote the Sandokai, The merging of difference and unity; and it has become very popular in the world today.

The fact that such a dream occurred, was because his spiritual knowledge and the Patriarch's spiritual knowledge was the same, and is the same as Seigen Gyoshi's also. Once Sekito said on the high seat, giving a lecture. "Our Dharma gate is not an issue about transmission from previous Buddhas, nor meditation practice, but simply, to try to arrive at knowledge and insight of the Buddha Way. Our body itself is the Buddha, our mind is the Buddha and sentient beings. Mind, Buddhas and sentient beings and enlightenment or delusion are all different experiences of the same essence. So we should know that the form of our mind and spirit goes beyond destruction and preservation. Its nature is neither pure nor polluted. Profoundly complete, it is the same in ordinary beings as in saints. It functions freely without intellectual analysis or cognitive thinking.

The three worlds and the six ways are all derived from this mind. How could the form of the moon reflected in the water emerge or perish? If you know this, everything is meritorious and you will be profoundly complete."

If he had not had the independence to destroy dualistic thinking, then he could not have spoken in this way. When Sekito was hit by Seigen's whisk, he awakened to clear vision and was then in line to be the 35th Patriarch.

For all of you, your spiritual nature does not differ from his. so how could your mind ground be different from the Patriarchs? Whether Buddha seeking mind is awakened or not, meeting the right teacher or not will determine if you enjoy happiness or misery, and thereby create superior or interior condition.

Juko (Verse):

How can we understand this story? Are you ready to listen to my explanation?

Raising the whisk was a sparkling demonstration of limitless truths.

Therefore, Sekito went beyond the beyond; beyond inside or outside, and beyond past or present.

CHAPTER 36 Venerable YAKUSAN IGEN (Yaoshan)

藥山惟儼

Honsoku (Leading case):

The 36th Patriarch, Zen Master, Kodo, (Yakusan Igen) practised with Sekito Kisen. Yakusan questioned Sekito saying, "I already understand the three vehicles and the twelve types of scriptures, however, I heard that in Southern China finding Buddha nature is pointing to one's own mind and seeing into one's own nature. But I cannot clarify it for myself. Please help me clarify it with your teaching." Sekito said, "Being so, or not being so, are not correct, so what should you do?" Yakusan was quiet for a while, unable to respond. Sekito told him, "Your karmic affinity is not here; you should go to the great master Baso (Mazu) for a while."

Yakusan went to Baso as he was advised, and prostrated before him. He presented the same question to Baso that he had asked Sekito. Baso answered, "Sometimes, I make him raise his eyebrows and blink his eyes. and sometimes, I don't make him raise his eyebrows and blink his eyes. Sometimes, raising the eyebrows and blinking the eyes is accepted and sometimes raising the eyebrows and blinking the eyes is not affirmed. How about you?" When Yakusan heard these words he was greatly enlightened and prostrated before Baso again. Baso said, "What is the reason for your prostration?" Yakusan replied, "When I practised with Sekito, it was as useless as a mosquito biting an iron buffalo". Baso said, "You have already clarified your self. From now on, you should keep it well. however, you real master is Sekito Kisen."

Kien (Background):

The master's name was Igen, (Wei-Yin). He was the son of the Kan (Han) family of Koshu (Chang-Chou). When he was 17 years old, he received Tokudo (ordination) from Zen master Sei Sesho, (Hui chou) of Koyo (Lo-yang). He had Jukai, received Precepts from Kisen. (Hsi-Ts'ao) from Mount Kogaku (Heng) and he learned many sutras and abidharma (interpretation of the sutras). He kept the precepts strictly. One day, Yakusan lamented to himself, "a genuine man should purify himself without controls from outside himself. Why should we worry about small matters?"

First, he visited Sekito and questioned him, as stated in the leading case, then he went to Baso as advised, who said, "You keep yourself well!" He practised three years with Baso. One day, Baso asked him, "How do you

see things these days?" Yakusan answered, "All illusion is gone and only my true self exists." Baso responded, "As you said, your response is from your own true mind, and your true mind emerges in your everyday actions. You have already clarified your practice and enlightenment about your own true self. Now you can focus on saving others, so go and live somewhere on a mountain." Yakusan asked, "Is an immature person like myself ready to stay on a mountain to save others?" Baso said, "If you go, there is no staying, and if you stay there is no going. You may want to help people, but there is no help; if you do anything, nothing is done. You should build a boat to save the drowning sentient beings; don't stay here any longer." So Yakusan left Baso and went to Sekito.

One day as Yakusan was sitting Zazen, Sekito asked him, "What are you doing here?" Yakusan answered, "I am not doing anything". Sekito said, "You say you are not doing anything, you are still sitting quietly and that IS doing something" Then Yakusan said, "If you see me doing Zazen quietly then. as you said, I am doing something." Sekito said, "However, you said you are not doing anything; what is not doing?" Yakusan said, "All the Buddhas in the three times do not know about it." Sekito praised him with a verse: "Even though we have lived together, (with the splendid mind of nirvana), we can hardly name it. We go along together without giving it a name. Ancient sages couldn't name it, so how could ordinary people clarify it?"

Later, Sekito said while lecturing, "Speech and action are not related originally to ourselves." Yakusan responded, "Silence and stillness are also not related to ourselves." Sekito said, "Our original self is so hard, not even a needle can penetrate it. Yakusan replied, "For me. it is like planting flowers on 8 rock." Sekito approved him and Yakusan went to Mount Yao (Yakusan) in Li-Chou (That is why he was called Yakusan). Many disciples gathered about him.

Nentei (Dharma discourse):

This story shows that Nangaku's and Seigen's lineage is no different. Seigen, [(Ching Yuan) was Sekito's (Shitou) teacher. Nangaku, (Nanyuen) was Baso's (Mazu) teacher.] These two teachers were great disciples of the sixth Patriarch Eno (Hui Neng). They were like the two horns of Eno, and like white oxen on open ground standing alone. Yakusan (Yaoshan) studied under Sekito and was sent to Baso for enlightenment. Afterwards. he returned to Sekito for transmission. There is no difference in Seigen's and Nangaku's lineage. As in the leading case, Yakusan questioned Sekito clarifying the great matter, and Sekito told him, "Being so and not being so, neither are correct". Then Sekito asked Yakusan Igen to go to Baso to clarify the truth instead of giving it to him directly.

Baso understood Sekito's mind and reiterated the same frame of mind saying, "Sometimes I make him raise his eyebrows and blink his eyes

and sometimes I don't make him raise his eyebrows and blink his eyes. The everyday action of raising the eyebrows and blinking the eyes sometimes happens and sometimes it doesn't. Sometimes, it is good and sometimes, it is not. It changes from time to time." In this way, Baso encouraged Yakusan. who then he understood that through everyday action he could know himself. He made prostrations before Baso in gratitude. Baso asked him, "Why do you make prostrations before me?" Yakusan answered, "I practised various things with Sekito, but it was like a mosquito biting an iron buffalo and it was useless: but now I have stopped all intellectual and emotional actions." Dropping all these actions. he became a true follower of the Dharma.

Later one day, Baso asked him, "How are you feeling about things these days?" Yakusan said, "Since I have cast off the dust from my mind, all illusion has disappeared and only the true self exists." As a student of the Dharma. the stage is truly hard to achieve. Baso praised Yakusan saying, "You experienced a reflection of your true mind. and your true mind appeared in your everyday life." Yakusan's mind then appeared everywhere: nothing escaped it. At the same time, nothing was left after his actions, no trace. It was like planting flowers on a rock.

in the beginning. Yakusan had questions about the human mind and asked Sekito to help him. From Baso's "Raising the eyebrows and blinking the eyes", he had great Enlightenment. Preaching before a great assembly of monks. he showed the state of going beyond words to describe the true nature of mind by saying. "Our true minds go beyond discrimination with the eyes and ears. First, he studied with Sekito, then with Baso; and each was a true practice for him and also for others as well."

So, all students seeking the true way should follow Yakusan's practice. There was no interior and no superior Patriarch; Yakusan's teaching was very strict and he maintained the simplest tom of life himself. As a result. he had fewer than 20 students; his life therefore, was austere and poor and it didn't offer even a proper domicile to keep him safe from the cold. Nevertheless, there were outstanding students such as Ungan Donjo (Yun Yen), and Dojo Enchi, (Tao Wu), and Senu Tokujō (Chuan Tsu), and Kōsharin (Kao), and Kangyōsha (Kan), and Rishōko (Liao). Many men and women experienced the Buddhist Way. Therefore, if you want to study the Buddhist Way, you should take care not to attach to worldly things such as heat or cold, and thick or thin. Ungan Donjo, Dogo Enchi and Senu Tokujō all had the same spiritual practice; they never lay down to sleep for 40 years. If there had been no strict Buddhist practice, these students would not have existed. So, you should all vow to be like Ungan Donjo and his brothers, and completely practice the Way to reach the stage of Base and Yakusan.

Don't you see the point that making eyebrows raise and making eyes

blink is sometimes right and sometimes wrong; the stage is already complete and there is no doubt that everyone has it. This original nature, so called, has no eye nor ear, so there is no way to see or hear it. However, it emerges, even though we cannot name it. Still, it emerges anyway. It makes you live, makes you die, makes you come and go. and makes you see and hear and acknowledge it. This is the way it is. Don't seek any right Dharma other than this. How can you expect to see true nature any other way?.

The three vehicles and twelve types of scriptures also show this principle as it and all sentient beings accept their original nature as it is. We shouldn't seek certification outside ourselves. Through our own raising eyebrows and blinking eyes, we can know about it. If you see the true forms of seeing and hearing and acknowledge it, no matter what the ancient priests say about it, all doubt is gone.

Juko (Verse):

The one who is spending his life lively; we will call him the one who raises eyebrows and blinks eyes.

CHAPTER 37 Venerable UNGAN DONJO (Yunyan)

雲儼曇晟

Honsoku (Leading case):

The 37th Patriarch, Ungan Muiiu, (Yunyan Chu) studied with Hyakujo (Pai Sheng) for twenty years. After that, he went to study with Yakusan (Yaoshan). Yakusan questioned him, "What kind of Dharma was Hyakujo teaching?" Ungan answered, "One day, Hyakujo went to the high seat to teach, and all the assembly was standing, waiting to hear the Dharma, when Hyakujo scattered the monks with his staff and called to them, "Monks!". When they turned back to look at him, he asked them. "What is it? Who are you?".

Yakusan asked Ungan, "At that time. why didn't they reply to Hyakujo's request about their original true nature? Today. I can see Hyakujo's Buddhist teaching (as my senior Dharma teacher)"

When Ungan heard this, he was greatly Enlightened.

Kien (Background):

Ungan was the son of the O (Wang) family in Shoryo Kensho (Chien Sheng in Chung Ling). When he was very young, he renounced the world at Sekimon (Chi Men). He practised with Hyakujo Ekai for twenty years and was unable to find enlightenment because of karmic circumstances. Later, he met master Yakusan Igen who questioned him, "Where are you from?" Ungan answered. "I'm from Master Hyakujo's place." Yakusan asked, "What was Hyakujo teaching to the assembly?" Ungan replied, "Hyakujo usually says. "I have one word to express absolute limitlessness." Yakusan then said. "Salt tastes salty. bland tastes bland. Not salty nor bland is ideal taste. What is the word to express absolute limitlessness? (100 tastes)". Ungan didn't reply. Then Yakusan asked. "What will you do with the birth and death before your eyes?" Ungan said, "There is no birth and death before my eyes." Yakusan asked again. "How long were you with Hyakujo?" Ungan replied. "Twenty years." Yakusan then said to him, "After spending twenty years with Hyakujo. you are still in the ordinary (profane) world."

On another day when Ungan was attending Yakusan. Yakusan asked him, "What else was Hyakujo teaching?" Ungan said. "Sometimes he said to look beyond the three formulations and the six propositions". "Yakusan replied," That is three thousand miles from clarifying your own nature."

Yakusan then asked him, "What kind of Dharma did Hyakujo teach?" Ugan replied as in the leading case. "One day when Hyakujo went to the high seat to teach...". Ugan was enlightened by Yakusan's words, "Today. I can see Hyakujo's Buddhist teaching."

Nentei (Dharma discourse):

The key point in studying Zen, and learning the way, is to try to clarify our mind and awaken to our original true nature. Even though Ugan practised for twenty years with Hyakujo, his karmic circumstances weren't right for him, so he went to Yakusan for clarification. So, by long periods of study. we don't necessarily reach the way. Simply, to clarify our original nature, is the most essential goal. To have 'karmic circumstances' means that whether we are senior or beginning monk. Each individual's karmic retribution controls their ultimate Enlightenment. It wasn't because Ugan was with the wrong master. but that the karmic conditions weren't ripe for him to realize Enlightenment.

Usually. a Zen master doesn't just gather students. He focuses on their finding their own original nature in order to see themselves clearly. So, the ancient teachers ask, "Where are you from?" The reason for this is for the master to check the student's level of awareness of where he comes from. Also, he assesses the student's commitment and determines their karmic circumstances. That is why Yakusan asked Ugan "Where am you from?" Ugan answered. "I come from Hyakujo's place', Because wanted to show he had not spent useless time. going from place to place. Yakusan and Hyakujo were both fortunate to have the transmission from Seigen and Nangaku respectively. That is why Yakusan asked "What kind of Dharma was Hyakujo teaching to the assembly?" If Ugan had been able to clarify the way, then he could have presented his understanding; but instead. he just repeated his masters teaching saying, "I have one word for the absolute limitlessness."

This limitlessness is filled with countless virtues and contains all fulfilment. But Ugan did not understand. Yakusan presented the story about salty and bland tastes, then asked Ugan. "What does the absolute limitlessness taste like" Ugan could hear Hyakujo's words well enough to understand, but he only heard them with his human ear, as he would hear the croaking of a frog. He was bewildered and could not answer.

When Yakusan asked how long he had been with Hyakujo, Ugan answered "twenty years." Truly, when most people in ancient days spent time seeking uselessly. It was then that Yakusan asked, "What will you do with the life and death before your eyes?" Life and death is the most important subject for beginning as well advanced priests. It is impermanent; and it is imperative to focus on it. Even if you renounce the world to have Buddha seeking mind, and practice as a mendicant in the form of a priest, if you don't clarify this important point of life and death, and rid yourself of delusion, you do not clarify yourself as a true

priest. Furthermore, if you continue in this unclarified state, you can't get away from the three worlds of illusion; and it becomes more difficult to get out of samsara in life and death. You will be uselessly wearing the Buddha's robe and holding the Buddha's bowl. (Oryoki rice bowl)

So, Yakusan as an ancient person of the way, questioned Ungan to keep him from having a useless practice; and to settle the issue of body and mind; he asked, "What are you going to do about the life and death before your eyes?" Ungan answered, "There is no life and death before my eyes." If he had attained the true mind of a mendicant, he could never have answered in this way. Yakusan then asked him how long he had been with Hyakujo, and when Ungan answered, "Twenty years", Yakusan told him that even after spending twenty years with Hyakujo, he was still stuck in the ordinary world of thinking. Ancient practitioners spent strict days suffering for the way, and had no useless time. It seems that Ungan spent twenty useless years. Even if Ungan had said he saw no life and death before him, and remained in a non-dual state with respect to himself and others, he had still not experienced his own original face, nor had he made any progress. (like jumping off a hundred foot pole.)

If you can't return to emptiness, you can't cut off your mundane discrimination attitudes. Neither can you break from your conscious mind which imprisons you. Isn't it sad?

So, Yakusan questioned Ungan three times in order to help him accomplish the Buddhist Way; because he was unable to realize himself.

Even if Ungan could experience Yakusan's true intention without attachment to the words, he still couldn't realize the clarity of the truth. Though he cut off all delusions, he was still in darkness as to his own real true self. It was rare in those days, for Ungan to come three thousand miles to question Yakusan, but otherwise, he would not have had a relationship with the true Buddhist. In this meeting with Yakusan, Ungan understood what true practice was how to avoid spending useless time in deluded practice.

Then Ungan tried to explain Hyakujo's expression from the lecture on the high seat, "What is it?" But it was only another person's words, not his own expression of experience. (Even if he couldn't attain enlightenment himself) he brought up the story to illustrate the true Zen Way; that is to clarify your own true self. Then Yakusan said, "Why didn't you say it earlier? Because of you, today, I meet my senior Dharma brother, Hyakujo. (Hauj)"

Really, Hyakujo's scattering the disciples with his staff was based on his own absolute unique true nature. However, it isn't necessary to clarify the story again as far as the staff is concerned, because none of the assembly could gain anything in countless eons (unless) – Hyakujo called

to them saying, "O monks!" to shock them into Enlightenment. Like an echo reaction, they turned back unconsciously. Enlightenment goes beyond discriminating thought; and Yakusan then said. "What is it? Who are you?" Unfortunately, none of them understood at all. Nevertheless, Yakusan could see the Dharma teaching of his senior Dharma brother because of Ungan's story.

Truly, when ancient people expressed a word about the original true self, it meant that they were able to see the person. There was no gap between them, just as the same wind blows for thousands of miles. In Ungan's case, first, he studied with Hyakujo, then with Yakusan, and finally the great Dharma was transmitted to him without a gap between the master and the disciple. So, if we can enlighten our original true self, we will never doubt our eternal presence in this true self for all time. We also pierce the existence of the Buddhas and Patriarchs in the three worlds; and all the ordinary monks find themselves in a flash and see their true essence. (Then we can all meet Yakusan and Hyakujo and Ungan and Doyo [Tao wu]).

Juko (Verse):

How could we pierce this principle? Are you ready to listen to my humble words?

A single small boat sails ahead in the moonlight without polling. If you look back, the ancient grasses on the shore don't move at all.

CHAPTER 38 Venerable TOZAN RYOKAI (Tung Shan Liang Chieh)

洞山良价

Honsoku (Leading case):

The 38th Patriarch, Tozan Gohon, (Tungshan Wupen), practised with Zen master, Ungan Donjo and asked him. "Who can hear non-sentient beings preach the Dharma?" Ungan answered, 'Preaching of the Dharma by non-sentients can only be heard by the non-sentient world.'" Tozan then asked, "Master, can you hear it?" Ungan answered. "Even if I could hear it, what I hear is not what you could hear." (The preaching of the non-sentients) Ungan added, "Even if I tell you the preaching that I hear, you are not yet at the stage where you can listen to the preaching of non-sentients, so you couldn't understand my words. Then Tozan said, "As you say, I am not at the stage yet, so I may not understand your proclamations." Ungan said, "Since you can't hear my proclamations, why then should you be able to hear the Dharma teaching of non-sentient beings?" Tozan was greatly enlightened at these words. and responded with a verse: "Splendid, Splendid; Preaching of the Dharma by non-sentient beings is incomprehensible. If you try to listen with your ears, you can't understand at all. If you hear the sound with your mind's eye. only then will you be able to understand for the first time.

Kien (Background):

Tozan's first name was Ryokai (Liang Chieh) and he was from Eke (Hui Chi). His family name was Yu (Yu). When he was young, he chanted the Heart Sutra with his master. When chanting "no eye, no nose, no tongue, no body, no mind." he suddenly touched his face and questioned his master saying, "I have eyes, ears, nose, tongue and all these things. Why does the Sutra say no eyes, no ears, no tongue etc.?" His master was surprised and announced to him, "I am not the master for you!" He advised him to go to Mount Goe (Wu Hsieh) to see master Lemoku (Ling Mo). There. he renounced the world. shaved his head and was ordained.

When he was 21, he went to Mount Suzan (Sung) and received the precepts and became a complete monk (Bikku). Tozan was his Mother's favourite child because his father and elder brother had died, and his younger brother was very poor. Tozan had renounced the world to see the Truth, and left his old Mother behind in order to do it. He made up his mind, "If I do not accomplish the Buddhist Way, I will never return to see my Mother again."

Finally, he finished his study and later went to live on Mount Tozan (Tung). Since his Mother was alone, and had no one to depend on, she looked for Tozan everyday, wandering around among beggars; and one day, she learned that Tozan was a priest living on Mount Tozan. She went to the mountain to see him. but he refused to see her and shut the door of his room. While outside his door, she died of grief there.

After she had died, Tozan went to see her corpse, and found that she had three bowls of rice that she had collected. He asked for some of the community's rice gruel from the morning, and mixed it with her rice to make an offering for her funeral in honour of her well-being. Several days later, Tozan had a dream where his Mother appeared and said, "You had a strong commitment to the Buddhist Way, and wouldn't see me. As a result, I was able to cut off all attachments that were formerly illusion; now, because of this meritorious act, I have born in the Toriten Heaven of Satisfaction where I can have ultimate peace. I thank you."

Nentei (Dharma discourse):

Among all the Patriarchs, none had superior or interior virtue. In Tozan's case however, he fostered the flourishing of Zen because he was a Patriarch with the right transmission. Particularly, he cut off attachment to his parents, and had no children of his own, which gave him power of commitment to practice the Buddhist Way firmly. When he began his Zen practice, he studied with Nansen Huguang's (Nan Chuan) lineage. He happened to have the opportunity to do the memorial service for master Baso Doitsu (Mazu). While preparing the offering meal for Baso, Nansen asked Tozan. "Tomorrow we will offer this meal for Zen master Baso; do you think he will appear to us?" No one in the group answered, but Tozan said, "Since this is a special offering for master Baso, he won't accept it alone. He will come if he has company." Nansen remarked, "This monk is young, but if he has enough practice, he may become refined and have great capability." Tozan responded. "Master, if you say such things. you may spoil my possibilities."

Tozan moved on to master Issan Reiyu (Guishan) and questioned him saying, "These days, I hear that Zen master Nanyo Echu (Hui Chung) of Nanyo (Nan Yang) preached about non-sentient beings, but I can't understand this delicate teaching. What does it mean?" Issan replied, "Don't you remember the verse?" Tozan said, "Yes. I remember it". Issan said, "Then repeat it." Tozan said. "One monk asked the national teacher, Nanyo Echu, "What is the absolute splendid mind?" The teacher replied, "fence, wall, tiles and stone. Then the monk asked. "Aren't these all non-sentient beings without life?"

The teacher responded: Yes that is right.

Monk: Well how do they preach the dharma?

Teacher: They constantly preach without stopping.

Monk: Why can't I hear it?

Teacher: Just because you can't hear it, doesn't mean everyone else can't hear it.

Monk: What kind of person can hear it?

Teacher: All kinds of sages can hear it.

Monk: Master, can you hear it?

Teacher: I can't hear it.

Monk: If you can't hear it. how can you understand the teachings of non-sentients?

Teacher: Fortunately, I don't hear it: If I did, I'd be the same as the sages and then you couldn't hear my teaching the Dharma about non-sentients.

Monk: If asked to talk about this preaching, can the non-sentients hear it?

Teacher: I'm preaching the Dharma of non-sentient beings for sentient beings, not for the sages.

Monk: After sentient beings hear the preaching. then what happens?

Teacher: Then they are no longer ordinary sentient beings.

Monk: In what sutra do you find the teachings of non-sentient beings?

Teacher: If you don't depend on the scripture that offers clear words, you can't be called a scholar.

The Avatamsaka Sutra says (Flower Ornament Sutra) [All the worlds in the ten directions preach constantly; all sentient beings are always preaching. And all through time and space, everything preaches constantly] Can you understand this?"

After Tozan finished relating this story, Issan said, "I have some understanding, but it isn't easy to see a person who really understands this dharma teaching of non-sentient beings". Tozan said. "It still isn't clear to me. so please teach me." Issan replied. "Dharma teaching of non-sentient beings cannot be explained by words that come from flesh and bones of our parents." Tozan then asked. "Do you know anyone who can share this Way with you?" Issan said, "If you go on ahead from here, the way leads to the stone room of Horyoyu (Liling Yuh sien). There you will find a man named, Ungan Donjo (Yunyen). (Donjo means a person who seeks the Way). If you want to seek your right master. and walk as a mendicant. then you'll find the place and you'll like it." Tozan asked, "What sort of man is Ungan?" Issan replied "Once, he questioned me about how students behave toward their master when they want to serve him. I replied to him that can transcend delusion and realize no self and

no mind. Ungan asked me again, if the students would still have the same spirit as the master. I said that the first precaution that must be taken is to have no opposition between the master and the disciple. These were the answers I gave Ungan."

After the dialogue between Tozan and Issan, Tozan went on ahead and through a small alley way, he found Ungan Donjo. Then they had the dialogue as stated in the Leading Case about non-sentients preaching the Dharma. Tozan asked him, "Who can hear the non-sentients preach the Dharma?"

Ungan: Non-sentients can hear it.

Tozan: Can you hear it?

Ungan: If I could hear it, then you couldn't hear me preach the Dharma.

Tozan: Why can't I hear it?

Ungan: Raised his whisk and asked, Do you hear it?

Tozan: I don't hear it.

Ungan: If you can't hear my teaching of the Dharma, how can you expect to hear the teaching of non-sentients?

Tozan: What scripture tells about non-sentient beings preaching the Dharma?

Ungan: The Amida (Infinite Light) Sutra says. [Waters, birds, bushes and everything is praising the Buddha, Dharma and Sangha.]"

After hearing these words, Tozan was enlightened.

This episode started with Nanyo Echu and ended with Ungan Donjo. It was with Ungan Donjo that Tozan made the verse, "Splendid, Splendid ..." Since listening with his mind's eye, he had right understanding. When Tozan told Ungan, "Some old habits are still hanging on." Ungan asked him. "What were you doing before?" Tozan replied, "I didn't spent any effort in practising the holy truths." Ungan asked, "Have you been happy with your experience or not?" Tozan said, "I am happy when I experience the Dharma teaching of non-sentients it was like finding a perfect pearl in a heap of garbage." Then he asked Ungan, "If I want to see my true self. where do I look?" Ungan said, "Question yourself using the six sense organs." Tozan replied. "I'm doing it now." Ungan asked. "Since you are the guardian of you own organs, what do you hear from them?"

When Tozan was leaving Ungan, Tozan asked him. "In future, if someone asks me what you taught about true Buddhist Wisdom, what shall I tell them?" Ungan didn't answer at first, but then said, "Just that this is the way I am". Tozan was deeply impressed. Ungan continued, "If you experience your true face as priest, Tozan, you must have careful and

ceaseless practice that is always mindful." Tozan was not able yet to achieve that stage, but later when he was crossing the river, as he left he saw his reflection in the water and had great Enlightenment about how important the true wisdom was. He made this verse to express his feelings.

"The most crucial point is to avoid seeking the way in others. Instead, seek yourself from within yourself, in your own way, or you and the way will be far apart. So, I constantly practice the way within myself, and find my own true self. My practice, which we call the way, was not always like this however, but now. I and the way are in harmony. Myself and the way. and my present and true self are all now only one. In this way did I encounter truth for the first time."

Tozan solved his important problems about practice of the way, and freed himself from all doubts. As a result he could realize eternal peace, and this is the story of Tozan's life.

This Dharma teaching of non-sentient beings, originated with the National Teacher Nanyo Echu (Hui chung) and his disciple, Cho Fun (Chang Fen) when Cho Fun questioned Echu saying, "Master, when you talk about non-sentient beings preaching the Dharma. I have no experience in this matter, so please clarify it for me." Echu responded. "If you really want to know about non-sentient beings preaching the Dharma. first you must understand what it means to be a non-sentient being in the objective world; then you can understand my teaching about the non-sentient beings preaching the Dharma. But in order to do this, you must cast off previous intellectual understanding and become no mind; then you can clarify for yourself, the Dharma about non-sentients being able to preach."

Cho Fun asked. "Please explain how a sentient being can understand a non-sentient existence. What do you mean by non-sentients preaching the Dharma?" Echu responded. "All kinds of people. ordinary as well as saints, all have an appearance of intelligence, so from the outside, they all look the same. There is no difference in them, as Buddha nature is the true nature and goes beyond existence or non-existence. It shows the splendid work of seeing and hearing and acknowledgement. Originally there was no attachment to anything and no deluded thinking. The 6th Patriarch. Eno, said, "The six sense organs analysing their six objects is not original mind itself."

Echu's preaching was like this. He said, "It was nothing but the non-sentient beings preaching the Dharma." Also he said, "All human beings, including ordinary people and saints, are the appearance of Buddha nature, and there is no difference between them. Buddha nature is true nature and it goes beyond subjective or objective thought. It is the splendid function of seeing and hearing and acknowledgement."

Ordinary people think there is a separation between Buddha nature and non-sentient beings. Non-sentients here means fences, walls and tiles, pebbles, lanterns and pillars. But what Echu taught was different from this. He taught that there was no discrimination between ordinary and saintly people and there was no separation in delusion and enlightenment. His thinking was different from ordinary emotional knowledge of life and death. It was that Buddha nature is in the function of seeing and hearing and recognition. Tozan also finally came to this understanding and encountered the Truth.

Wherever we go, if we seek the Buddha Way and try to find Buddha nature, we will see everything as truth. The ancients said, "There is wisdom outside absolute truth, but this wisdom does not lead to the truth. Wisdom and truth exist separately, but by this truth, wisdom is actualized through practice. In reality, however, truth and wisdom are one, and truth is eternal – not changing – always showing the shining wisdom. It is original nature and natural splendid wisdom. We call it true mind. It doesn't come from discriminating mind in ordinary people. Seeing and hearing and the recognition of Buddha nature shows this wonderful action and is far from any attachment.

Zen master Issan said, "The Dharma teaching of non-sentient beings cannot be described by words from sentient beings born of flesh and blood parents. If sentient beings could hear the Dharma teaching of non-sentient beings, they wouldn't be deluded by sentient beings."

In this way, Tozan received many teachings from different teachers and that influence helped him to finally understand the truth about the teaching of non-sentient preachings so he could become a Patriarch in the lineage and arouse the wind of Dharma transmission.

Therefore, we must comprehend that each of us has the capability to recognize the Dharma proclamations of non-sentient beings, even though our true mind functions with the splendid seeing and hearing and comprehension. There is an influence of sound and form from outside, and no emotional discrimination from inside to make attachments; so, then, we are able to hear the non-sentients preach the Dharma.

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These are the details of the non-sentient beings preaching the Dharma. When we say non-sentient, it doesn't mean fences and walls, etc. If our emotional and mental functions are not clouded and confused by attachments in seeing and hearing, then our real mind appears clearly and there is no darkness in our consciousness.

When we want to grasp it, we cannot. There is form and no existence of form. When we try to abandon it, we cannot do this either, since we obtained it originally in the eternal past. It isn't conscious recognition or decision. It does not have four elements or five skandhas, such as flesh and bones.

As Zen master Wanshi Shokaku (Hung Chin) said, "We have the wisdom of non-discrimination separate from ordinary knowledge and emotional cognition. This separates the flesh and blood of the four elements and five skandhas from non-discrimination. We have a pure Dharma body

which is permanent and never will be destroyed called the original true mind."

Constant preaching of the Dharma by non-sentient beings always manifests the consciousness of true mind. When we raise the eyebrow, and blink the eyes, or when we die and are born, or get hungry and eat and sleep and wake; all these are Dharma proclaimed by the true mind. Speaking and working and all everyday activities are also Dharma proclamations of true mind. Not verbal, or non-verbal, it appears, nevertheless, and is never hidden. The croaking of bull frogs and the sound of earthworms also appears as the function of consciousness and is a Dharma proclamation that never ceases. It is only universal mind and if you truly experience it, then you become a model for others in future days.

Juko (Verse):

How can I explain this principle?

The extremely subtle consciousness of true mind is far different from the mind of illusion based on the attachment that ordinary people have.

This consciousness of true mind should function totally in our everyday life as Dharma proclamation.

CHAPTER 39 Venerable UNGO DOYO (Yun Chu Tao Ying)

雲居道膺

Honsoku (Leading case):

The 39th Patriarch, great master Ungan Kokaku (Yun Chu Hung Chiao) practice with Tozan (Dong Shan). Tozan asked him. "What is your name?" Ungan replied, "My name is Doyo (Tao Ying)". Tozan said, "Say more in depth about yourself." Doyo replied, "If I speak more in depth about myself, I can't just say 'Doyo'". Tozan said, "When I was practising with (Yun Yan) I had this same dialogue with him."

Kien (Background):

Ungo Doyo was from Gyokuden (Wang T'ien) in Yushu (Yu Chou). His family name was O (Wang). When he was a young boy, he was ordained at Enjuui (Yen Sho) in Hanyo (Fangyang). At 25, he received the Precepts and became chiosho (fully ordained), great priest. His master taught him the lesser vehicle sutras. He didn't like the teaching and he went on a pilgrimage seeking the truth. He came to Suibiji (T'sui Wei) on Mount Shunan and met master Mugaku (Tsui Wei) and questioned him about the Way. While he was there, a young priest came also and praised Tozan Ryokais teaching and Dharma meetings. Ungo Doyo went to Tozan's assembly and Tozan asked him, "Where are you from?"

Ungan: I came from Suibiji.

Tozan: How does master Mugaku train his students?

Ungan told story saying, "One day when master Suibiji had a service for the Arhats, I questioned him. "When you do this service and make offerings to the Arhats, will they come to receive these offerings?"

At that point, Tozan asked Ungan, "What kind of food do you eat everyday. and what days thinking about being a priest?" Ungan replied, 'I spent my life based on the realization that I am a priest.' Tozan said, "Then you are not wasting your time with that master.... What is your name?" as the leading case.

Ungo Doyo was enlightened when he saw the water from the Mount Tozan (Tung) river. He spoke the essence of his enlightenment to Tozan and Tozan responded to him saying, 'My way will be transmitted through you endlessly.' On another day Tozan said to him, "The priest. Nangaku Eshi was born in Japan and became the Emperor. Isn't that true?" Ungan

answered, "As far as the great teacher Eshi is concerned, he didn't discriminate between Buddha and ordinary people; so he wouldn't want to become a Buddha and certainly would never be reborn as an Emperor." Tozan affirmed his story.

Another time, Tozan questioned Ungan, "Where have you been? Ungan said, "I've been walking in the mountains."

Tozan: What mountain is good to live on?

Ungan: Every mountain is the same: there is no mountain that is not good for living.

Tozan: All the world is then yours now.

Ungan: No. it isn't true.

Tozan; If so, did you find a special way into the mountain? (Did you experience discrimination?)

Ungan: when I enter the mountain, there is no way to discriminate.

Tozan: When you see me, it is a kind of discrimination; if everyday is equal, how can you then see me?

Ungan: If I only discriminate, I can't see you face to face for transmission

Tozan: You have become the person whom no number of people. Hundreds or thousands or millions can control.

When Ungo Doyo was crossing the stream following master Tozan, Tozan questioned him, "Is the water deep or shallow?"

Ungan: It is not wet. (It goes beyond water)

Tozan: Unrefined fellow!

Ungan: Then Roshi, tell me what you think.

Tozan: It is not dry. (goes beyond water) and told Ungan a story: "One day Nansen Fugan (Nanchuan) questioned a monk, 'What scripture are you lecturing on?'"

Monk: The sutra on Maitreya appearance in the world.

Nansen: When will the Bodhisattva Maitreya come into the world?

Monk: He is now in Tosotsuten^{108-EN}, the celestial heaven and preaching there. In future when the time is right, he will appear in the world.

Nansen: There is no Maitreya in Heaven or the Earth."

Ungan asked Tozan, "If there is no Maitreya in Heaven or Earth, why is there such a name as Maitreya? What does the name mean? Does it

108-EN Tusita, JEBD pp. 321

mean the true nature of every person?" When Tozan heard this question, his body shook (because of excitement) and he told Ungo, "Oh Doyo, when I was with Ungo Donjo, (Yunyen), I questioned him just as you did now, and the fire place shook at that time. Today you question me and my whole body is dripping with sweat." The master and disciple were of the same mind, and no other disciple could compare with Doyo.

Later Ungo Doyo made a hermit age on Mount Sanpo (Sang fang). He didn't come to Tozan's kitchen for ten days, so the master Tozan went looking for him. He found him and questioned him, "Why don't you come for meals these days?" Ungo replied "The heavenly gods send me my daily food." Tozan said to him "I thought you were a man who experienced the true Way. but I see you are still a person who receives the food from the gods and is satisfied with it you should come down and have Dokusan with me this evening."

That night Ungo went to Tozan's room. Tozan called him "the hermit, Doyo, host of the hermitage." Ungo answered: "Yes". Tozan asked, "What is the stage that goes beyond discrimination of good and bad?" Ungo went back to his hermitage and did Zazen quietly for a long time. The gods visited him but they couldn't see Ungo's form. After three days of coming to see him. they stopped coming and bring the food offerings.

One day, Tozan questioned Ungo Doyo, "What are you doing?"

Ungo: I put some shoyu in the pot for flavour.

Tozan: How much (salt) did you use?

Ungo: A little Tozan: How does it taste?

Ungo: It has a good taste.

Tozan: When a person is such at the stage of Icchantika^{109-EN} and commits unpardonable sins, how can he be concerned with filial piety?

Ungo: The person saves all sentient beings as a Bodhisattva through great compassion. This is the highest form of piety.

Tozan then made Ungo Doyo Shusso, first disciple, or head monk of the temple. When Ungo Doyo was staying of the Hermitage on Mount Sanpo and later on Mount Ungo many men and women came to hear him teach from all four directions.

Nentei (Dharma discourse):

In the beginning, Ungo Doyo was in Suibi and studied with Tozan, becoming a Dharma brother to Sosan (Caoshan). In the preceding dialogue, the question of relationship between master and disciple in the Way, was explained As Tozan predicted, his Way was transmitted through Ungo Doyo continuously from generation to generation to this present

109-EN Icchantika, ISSENDAI-JEBD pp. 132

day.

Truly, Tozan's Dharma stream was transmitted as it still is being done in the practice of the Buddhist Way.

Tozan's true Dharma is fruitful, pure and clean. Even now, it keeps its essence of serenity. When his disciple, Ungo Doyo, questioned him. Master Tozan showed his Zen spirit; not only did he shake, physically, but his body was dripping wet with sweat. It is a rare occurrence in the history of the Way.

Later, when Ungo Doyo went to stay at the hermitage on Mount Sanpo, Tozan went to him and questioned him about the celestial gods that were bringing daily food to the hermitage. He said to Ungo Doyo. "I thought you were truly a man of the Way; I am surprised that you are attached to such mundane viewpoints". He told Ungo to come that evening to see him and have Dokusan about this kind of thinking. In that personal interview, Tozan called him, "Doyo, master of the Hermitage." Ungo Doyo answered, "My true real self does not need to receive food from celestial beings."

When Tozan called to come for his Dokusan, they reached a point of non-discrimination in good and bad, and demonstrated the essence of true self. When we master our true self, then, even celestial beings have no way to offer flower or food; demons or non-Buddhists cannot approach of his own true self. In this realm of realization, even Buddhas and Patriarchs cannot approach you and the eye of the Buddha cannot see you either. It was when Ungo DOYO realized this realm. that he put shoyu in the pot and salted it for seasoning. It was in this way. that Ungo Doyo had power in himself and had no need for help from others.

The person who is attached to the stage of the Icchantika, will kill his father, mother, Buddhas and the Patriarchs; and he repeats the 5 unpardonable sins over. Only by questioning as a Bodhisattva, can we save these people. Bodhisattvas don't show any sense of pride. but instead totally selfless.

Tozan had the dialogue (Mondo) with Ungo Doyo to test Ungo's root knowledge; when parents and children are united in spirit, they don't need to explain it to others. Without explanation, there is real fruitful emotion in their relationship. This is the way it was in Tozan's and Ungo Doyo's observations. When Ungo Doyo entered Tozan's room as the head monk, and received the transmission, it was precious. Tozan then questioned him, "What is your name? When master and disciple see each other, the master does not rely on previous knowledge to assess the student's present position. That is why Tozan asked Ungo "What is your name?" Ungo simply answered. "Doyo". No matter how many ways Tozan could ask, his answer would always be 'Doyo'.

There were no other reasons for asking. Tozan tested Ungo's dance of

ordinary observation and his ability to pass through barriers with his special capability. Tozan accepted him to be in perfect equilibrium. Ungo Doyo had already cast off his body and mind; his six sense organs and his seven consciousnesses were obliterated. His face was missing, like a leprous, or a toy straw dog. Even though it appeared that he had a body and mind, he truly and completely had cast aside all mundane concerns.

Tozan felt that "Ungo Doyo" was no longer just a name to discriminate "Doyo" from others.

No one can achieve this acuity with out supreme effort. As Zen students, if you don't aspire to this stage. you can't really maintain a Buddhist practice and be called a true Zen practitioner.

If you fail. your right mind will be deluded by errors in observation. Because Ungo Doyo kept his precise practice. based on right mind, he never differed from Tozan, and even in this famous mondo about Icchantika, we see the fruits of right practice of true observation. We should all try to search and reach this stage that Ungo Doyo attained, then we can be called Zen students who clarify the supreme truth.

Juko (Verse):

Today, what words can I use to explain this important story? Are you ready to listen?

After a while he said.

True self originally has no name or form, there is no absolute equality or discrimination.

CHAPTER 40 Venerable DOAN DOHI (T'ung An Taopi)

同安道丕

Honsoku (Leading case):

The 40th Patriarch was Zen master Doan Dohi. (T'ung An Taopi). One day, his master. Ungo Doyo said to him, "If you want to experience your true self, you have to be your true self. If each person is especially being themselves, then why would they worry about experiencing self?" When Doan Dohi heard this. he achieved his own stage of Enlightenment.

Kien (Background):

No one knows about Doan Dohi's early background. After he became the Jisha (attendant) to Ungo Doyo. and practised with him, he spent years in his service. One day, Ungo Doyo gave a lecture in the Dharma hall and said. "When priests say anything. they must have a good reason, they shouldn't say anything mindlessly. What sort of position do you think you have? How can you just act carelessly? When you are questioned about the essence of Buddha Dharma, you should know how important this subject is. First of all. you should not take a self-centred standpoint. If you do, you will be far front the Way. It you are the type of person who can experience true self, you will be careful, then, to protect the life and teachings of the Buddhas and Patriarchs you should avoid self-serving behaviour in the treatment of others, and you must be cautions not to speak useless words. The reason I give you this precaution, is that it will be as useless to ourselves as it is to others. The person who experiences the Way. never uses words meaninglessly. It is like a fan in December's cold weather. It isn't just keeping silent either; it is natural. If you want to experience true self, should we have to worry about it or seek for it especially? In order to experience true self, it is not necessary to worry about the true self."

When Doan Dohi listened to these words from Ungo Doyo, he understood the teaching and finally achieved the state of enlightenment. Later he became a priest at Doanji (Tungan) on Mount Hosu in Kosho (Fenghsi in Hungchow). There Doan Dohi proclaimed his master's teaching.

one day. some students came to him, and asked, "How can we refine our perception and understand the situation when we mistake our original self for something else? Some times, we lose our focus and grasp at whatever comes." Doan Dohi responded, "There is no point in talking about it to others, since it has no relation to them."

Students: Then what shall we do?

Doan Dohi: As long as you seek your real self in others, you will be a far distance from the way.

Students: How is it then if we do not seek our true self in others?

Doan Dohi: Where is your head? Where is your true face?

Students: What is your standpoint?

Doan Dohi: A golden chicken holds a child and flies into the great sky. The jade rabbit gets pregnant, like the full moon, and enters the emperor's heavenly seat in the sky.

Students: When you receive guests unexpectedly, what do you do?

Doan Dohi: A monkey plucks golden fruit in the morning. a phoenix eats the jade flowers at night."

The actual form of our everyday life is the function of our original face, and truly reflects time. place and circumstance. It functions as muga, no self. and Mushin, no mind.

Nentei (Dharma discourse):

Although practice of the way is neither interior or superior, we must reflect on this story of Doan Dohi and Ungo Doyo's practice. Because, if you want to experience your true self, you must become your true self. (It is pure suchness if your head is full of illusions, and you seek the Way; the seeking itself is your head. Our founder, Zen master Eihei Dogen said, "Who am I? The person who asks the question, 'Who am I?' is only the true self that person." When Abbot, Ryosui (Liang tsui) went to see Mayoku (Maku), Mayoku shut the gate when he saw him coming. Ryosui knocked at the gate and Mayoku said from inside, "Who are you?" Ryosui said, "I am Ryosui" On saying his own name, suddenly he was enlightened. Then Ryosui said also, "Old priest, don't make a mistake about Ryosui. If I hadn't come to see you and offer prostrations I would spend my lifetime uselessly searching the 12 volumes of sutras and the Abidharma." The Mayoku opened the gate and allowed Ryosui to enter. When he checked Ryosui's enlightenment, he gave him Inka (certificate of enlightenment).

Ryosui went back to his dharma group and told them to disperse saying, "All the Zen practice and the Buddhist Dharma that you know, I know it all; but the true self I experienced with Mayoku, cannot be understood by you." As for true self, there is no room for discrimination between self and others. If we all penetrate this matter. and master it. we will realize that we had it all along from the eternal past. If we try to seek it ourselves. it comes from the original self not from others; when we illumine ourselves, or reflect about ourselves, it is our action, not the action of others. It was always there and is nothing new. For seeing

colour, we use the eye; hearing sounds, we use the ear. For tasting, we use the tongue, and for holding, we use the hand, for moving, we use our feet – all these actions are done through our own will. The original face, however, is not something we can experience using the five skandhas. When we think about this common point in each other, this true rear self is surely present; there is no mistake in recognizing this existence of true self.

What we want know about this true self, we must cut off all discrimination; have nothing based on others – no attachments at all. Only then can we find the natural true mind, brilliantly shining like the sun and the moon. This true mind is so pure and bright, it is more pure than frost or snow. Our true mind is always alert, purely white. It is self emerging from our true self.

You should all know that there is no original self that is separate from speaking or moving or stillness or skin, flesh, bones or marrow. And it is not a matter of body and mind being separate or discrimination of self and others: and not a matter of an intentional function mind, or being unconnected like a stump from its tree. In this way you will know that our original self is not separate like grasses and trees. The study of the Buddhist Way is not "no mind" either, like grasses and trees being and separate. If you see the discrimination of self and others and hold to this viewpoint, then you are holding the same views as those people in the lesser vehicle. How could the great Vehicle (Mahayana) be anything like this?

If you carefully and precisely achieve this goal and master the Way, don't think that has a true reality: because it is originally empty and clear. Nothing exists as an obstacle. You can't even call it nothingness, because it is so pure and clean. It can't discriminate by body, mouth or mind: and our mind's consciousness cannot even conceive of it.

Juko (Verse):

How can I show this principle of our original true face?

To seek the true self with empty hands, the true self emerges with empty hands. Originally, there is no attainment, attainment emerges by itself.

CHAPTER 41 Venerable DOAN KANSHI (Tungan)

同安觀志

Honsoku (Leading case):

The 41st Patriarch, Master Doan Kanshi, (Tungan), attended his master Doan Dohi. Doan Kanshi said to him, "The ancient practitioners said, 'I don't love in the same way ordinary people love. What do you love I wonder?' Doan Dohi answered, "If you can stay with your true mind, only then will you be able to love purely." With these words, Doan Kanshi had great enlightenment

Kien (Background):

Doan's first name was Kanshi (Kuan Chiu). His life is not recorded in detail. He had enlightenment while studying with Doan Dohi. When Doan Dohi was about to enter Nirvana, he went to the Dharma Hall to preach and asked the assembly, "What was Buddha Mind when Shakyamuni transmitted the Dharma to Mahakashyapa in front of the Stupa of Many Children?

When Bodaidaruma faced the wall at Shorinji on Mount Suzan, what the Zen Mind that he transmitted to Eka in the snow?" (Suzan is among the five holy mountains in China) No one answered, so Doan Dohi asked the questions again three times. Finally, Doan Kanshi responded and said, "The unique true mind, like an Emperor seated behind a bamboo screen, pierces all phenomena, ourselves, and the entire cosmos. This spiritual virtue illumines time and space and harmonizes the entire cosmos. This mind is no different from all our minds."

When Doan Dohi heard this, he considered Doan Kanshi to be unsurpassed as a person, and would be therefore the right person to transmit his Dharma. Following this episode, Doan Kanshi began to live in the temple and became well known, to take his place in the lineage of Patriarchs.

Nentei (Dharma discourse):

In front of the Stupa of many Children. an outstanding disciple appeared. It means that long ago, at the same place where Shakyamuni Buddha met Mahakashyapa for the first time, and the robe and bowl was transmitted that very first time from Master to disciple. Later.

Mahakashyapa practised the 12 Zuda^{110-EN} (kinds of aesthetic practices) and followed the teachings of Shakyamuni to stand in the lineage of the Patriarchs. When Shakyamuni went to his Nirvana, Mahakashyapa was not present, but all the disciples entrusted the transmission given to him by Shakyamuni. This is the story of the transmission of Buddha Mind, and it also demonstrates the appearance of "the outstanding disciple."

Master Doan Kanshi was the grand-disciple of Tozan Ryokai. The Zen spirit of Seigen Gyoshi flourished. When Doan Dohi died, he asked his group three times about the transmission that had occurred on Mount Sumeru, but all the assembly was quiet because they didn't understand what truly happened. Master Doan Dohi was like Mount Sumeru, the chief mountain among the five holy mountains: like the sun that illumines all sentient beings. He was like the Emperor behind the bamboo screen. He was independent and incomparable except for Doan Dohi who surpassed him.

He left no traces for miles and miles, and none of the officials or generals could match him. It was so eternally peaceful because his teaching was overwhelming. If all disciples would be like him, then they could be true descendants of the Patriarchs. Due to his outstanding deeds and dharma influence, Doan Kanshi became a true Zen priest and the other disciples were able to achieve the same stage following his examples, and acceded to the lineage. Doan Kanshi expressed his charisma in the assembly with Doan Dohi and as in the leading case, the dialogue was about the way of loving.

[O.K. "I don't love the same way ordinary people love. What do you love I wonder?" If you can stay with your true mind, then you will only be able to love purely."]

When we say loving of ordinary people, it means loving by losing yourself in attachment. From the Master's standpoint, this is deluded love. It increases greediness and reinforces samsara, making delusion ever worse. With this mind, loving the Buddha and Patriarchs is more impossible, creating bad karma that never stops. So, life and death become a trap without freedom because of this attachment in love. Sentient beings who base their love on attachment to Buddhas, men, women, or other things, must stop this cycle without fail. These people can't keep the rules, or accept objective existence, or the existence of suchness. They don't know true nature and wonderful existence of real sunyata or formlessness. And even this sunyata and formlessness can be a trap if we get stuck in the love for it.

If you are attached to forms, once you awake Buddha Seeking Mind, you can achieve non-attachment. However you must be careful not to get caught in the trap of attachment to that formlessness or sunyata like

110-EN Zuda, JEED, pp. 340

non-Buddhists practice, or you will spend many kalpas practising the reward of celestial like and karmic retribution will lead you to uninterrupted hell Mugenjigoku^{111-EN}. This way of thinking causes you to lose your mind, but this existence/non-existence. is the way of life for most people.

Seeing the self and others in forms, losing self and others in while falling into sunyata, are both incorrect Buddhist Dharma.

So. virtuous and noble Zen Masters, whether beginners who have not spent much time yet, or senior monks who have spent many years practising, you are all descendants of Shakyamuni and wear his robe and use his bowl. You receive everything from the Buddha, so how could you be like ordinary people?

First you must transcend false views of discrimination in men and women and good and bad; and don't get stuck in a stage of nonchalance refusing to act, of spending precious time uselessly. If you want to achieve the stage of transcendence over illusory observation which causes discrimination and nihilism, then we must seek the truth from ourselves. not from others.

We should focus sincerely on the time before our parents were born-before our body was formed – before we were even conceived. We won't find the slightest bit of discrimination there. We shouldn't attach to any form or formlessness, but be like dead trees and ashes of corpses.

Originally, our true mind is spiritually and wonderfully pure, white, and clean, and huge like the cosmos and illumines the entire ten directions. In it, there is no skin, flesh or bones or marrow; nor are there the six organs, delusion or enlightenment, purity or impurity.

These all vanish. (Our true mind reflects our self and or self-enlightenment) There is no spiritual type of thought or personality that comes from the Buddha or from a master. There is no sound, form or colour, no six sense organs like eyes. ears, mouth, to discriminate. But our true mind illustrates the clear moon shining brilliantly in an endless circle. If we experience this true mind, all these six sense organs also emerge, bright and clear and un-deluded. And outside forms absolutely show themselves as they are. We must carefully clarify this point of non-attachment to form or formlessness, staying in our own true mind that is the sphere of the Buddhas and Patriarchs as well Doan Dohi.

Juko (Verse):

How can virtuous and noble Zen priests understand this principle? Try to describe it as if it is your own. If not, I'll give you a word. As soon as possible, try to open your eye to the time before your parents were born.

111-EN JEBD pp. 226

Our true mind illustrates the mind of the moon. When the mind of the moon shines, through the minds eye, we don't see a spot of illusion nor a speck of dust.

This colourful light is wonderful. This true mind goes beyond time and space. Everyone can taste this stage, but who can master the truth? If there is someone. who is he? You are the person who can experience it.

CHAPTER 42 Venerable RYOZAN ENKAN (Liang Shan Yuan-Kuan)

梁山緣觀

Honsoku (Leading case):

The 42nd Patriarch was priest Ryozan. He attended Doan Kanshi; Kanshi questioned him one day, "What is the most important thing for a Zen priest?" Ryozan didn't answer. Kanshi then said, "As a person studying the Way, not clarifying your mind makes the most suffering of anything. You please ask me the question and I will tell you." So, Ryozan asked "What is the most important thing for a Zen priest?" Kanshi answered, "Intimacy in your own true mind, furthermore, you should become that true mind." Then Ryozan was greatly enlightened.

Kien (Background):

No one knows where Ryozan came from. His name was Enkan (Yuan Kuan).

He practised four years with Doan Kanshi as his Jisha, taking care of the robe, bowl and life affairs. One day, Doan Kanshi wanted to lecture early on the platform and needed his robe. When the proper time came, Ryozan gave him the Okesa, and Master Kanshi asked him, "What is the most important thing for a Zen priest?" Enkan didn't answer but as shown in the Leading Case, he received enlightenment. He prostrated in a profound tearful and emotional response which made the robe wet from his tears. Kanshi said, "You had great enlightenment just now. Can you tell us about it? Surely Enkan is able to answer what is the most important thing for a Zen priest." Enkan answered, "To try to become one with my true mind."

Doan Kanshi replied, "That is correct – You should become one with your true mind."

Nentei (Dharma discourse):

From that time, Ryozan Enkan used this story in his teachings to foster students capacity of understand their true mind. One day a student asked, "What is the real meaning of this patch robe?" Enkan said, "Many saints and sages of old made much effort, but none revealed this meaning." On another, a student asked him, "How can I control the endless delusion in my mind?" Enkan answered, "Once you experience true mind you never suffer from endless delusion."

Student: What happens after you experience true mind?

Enkan: If you try to turn back from true mind to Nirvana, it is not possible.

Student: What does it mean for Buddha Dharma to have true life?

Enkan: You should stop at a speck of deep principle, but if you have actualized and experienced it in daily life, you won't feel arrogant attachment to practice. Arrogance has no place in Buddha Dharma.

Student: If a dragon suddenly comes up from the pond with great power and tries to destroy the mountain, what would happen in this extraordinary case? In other words, instead of living our ordinary everyday life, when this great event occurs, would we find the true Buddhist practice emerging? Enkan stepped down from the platform and grabbed the student by the chest and said. "Don't pollute this old priest's Kesa. If you are following useless principles, and are being lazy in everyday practice, you are poisoning the Buddhist way."

Another day, a student asked. "How should a person who studies Zen and the Buddha Way behave?"

Enkan: Buddha Dharma is actualized in each personality, based on that person's commitment to practice. Each one actualizes the Buddha way without regard to time, place or circumstance."

Ryozan Enkan taught his students in this way, and expressed the secret meaning of the realm of true mind, revealing enlightenment.

In this story, we see that if we don't achieve the Way, we cannot clarify our true mind and it creates painful suffering. This fact is truth itself. Even if we devote ourselves to Zazen, and wear out the Tan and cushion while forgetting about tiredness, and acting with serenity in all our behaviour, nevertheless, if we don't achieve the realm of true mind we cannot escape illusion and the three worlds.

Even if you have the four kinds of eloquence^{112-EN} and eight Sounds^{113-EN}, and make skilful proclamations that arouse the multitudes, covering them as a great ocean wave like Venerable Furuna^{114-EN}, and the preaching astounds the heaven and earth so that flowers fall from the

112-EN Shiben: 4 Eloquences: Teaching non-attachment, knowing the essence of teaching non-attachment, having free discussion of the teaching orally, and among all the previous ways, try to preach fully to all sentient beings who want to listen.

113-EN Haton: 8 Sounds of the Tathagata; pure and elegant untiring sound, soft and flexible passing sound, Harmonious and healing sounds, respectful and comprehensive sound, astounding sound, leading to right observation and peaceful deeds sound, echoing in 10 directions and profoundly to awaken the consciousness to precepts sound, endless reverberating sound.

114-EN Venerable Furuna; Buddha's famous disciple, who taught eloquently, the Dharma, JEBD pp. 65. He was the son of the Kapilavastu King.

sky and break open the rocks: if you don't achieve clarification, you will never frighten the Yama king with your skilful tongue.

if you practice for years and calm your illusions, transcend the common and remain like a withered tree, and have a mind like dead ashes, never acting on external things, never being confused during confrontation, if you cast-off body and mind while sitting, or die while standing, staying free from life or death, still, if you haven't clarified true mind, there is no value in the way of Buddhas and Patriarchs. That is why an old sage said. "All our predecessors clarified true mind as the most important point in studying the Way."

In this way, Tungshan (Tozan) asked a monk, "What causes the suffering in the world?" The monk answered. "Hell causes the most suffering?" Tozan said, "It isn't true. For a monk who wears the Buddha's robe as a Zen priest, but has not clarified the great matter of original mind, that is what causes the most suffering."

Ungo Doyo (Yuri chu), a descendant of the Soto Zen stream, showed his strength and talent like a giraffe shows his home. He was a wonderful person and gave a speech about Tozan to his assembly of monks. He told them. "My late master, Tozan, said, 'Hell is not the main cause of suffering, but a Zen priest who wears the Buddha's robe without clarifying the original mind causes the most suffering. All of you make effort in your practice. If you gain your own shining insight, that is wonderful. You should never tire of Zazen practice and always follow the path as a wandering monk. You should never break the rule of the Zen monastery; just simply focus on your practice. The ancient people said. if you want to keep this great matter of the practice. you should focus more than ordinary people; like climbing to the very peak of a high mountain and going to the very bottom of a deep ocean. If you have not clarified your own original mind, you should spend much effort like the original Zen method has taught you.'"

Not only Tozan Ryokai and Ungo Doyo, but Shakyamuni Buddha, also proclaimed the dharma about why all Buddhas appear in the world, in the Lotus sutra chapter on skilful means. He said, "all Buddhas and honourable ones appear in the world to save all sentient beings." That means to enlighten Buddha Mind which you already have. This point is most important. we shouldn't be happy simply because we are like Buddhist disciples. The true mind that everyone possesses has to be clarified, or there is no difference in ordinary people's understanding and yours, of this Buddhist teaching. Seeing colour with the eye, and hearing sounds with the ear are not any different for lay people and monks. But it is not just being conscious of outside phenomena, but being conscious to the possible delusion as well in our mind. Otherwise, there is no difference in us. The point is, when we stop breathing, when we die, then our spirit changes to the three worlds, and six levels of existence

because of our Karma. Some of us will be reborn as celestial or human. Karmic retribution is the reason for our birth. It is like turning the wheel endlessly in samsara.

The precious intention of renouncing the world transcends passions and worldly desires known as the five cravings and six dusts that come from that activity. Where does this desire to leave the lay life come from? The reason is awakening of the original Buddha mind. Trying to establish communities in a dojo for the practice of Zen, collecting disciples together to help clarify this great matter, as well, is a Karmic activity. We name the Sodo, 'Sen Butsujo', and it means to choose a living Buddha among all the monks.

The older priests who are outstanding examples lead the monks and are called "Master". They lead the monks through all the stages of Buddha. It is not simply gathering people with no reason, but because the Master leads the monks to experience real true self. Therefore, the monks must stay in the Sodo with serious intent, to clarify that self, or they will spend their life uselessly with no merit. Much more so is this true in this degenerate time for beginners as well as seasoned monks when they are trying to keep commitment to the practice as the ancients did. They can't pursue the practice because their karma is not yet fulfilled. These days, monks are not stable in their movements, and they spend useless time foolishly. They don't even try to study manners, and fail to take precautions in the Mahayana and Hinayana teachings. They never look like priests, because their behaviour is not that of priests, because they have not clarified original mind they can't realize consciousness of manners. They only obtain merit as a human or celestial being, and consequently stay in a state of samsara like delusion. If they don't clarify original mind and change the" behaviour, continuing to receive offerings from lay people wrongly than these are the ones who will surely fall into hell.

Thus, the ancients said, "As time goes on, people became more undisciplined.

Their manners and consciousness are different from the old sages; if they only will carefully practice and clarify the most important thing for a Zen priest, then they will be the same as all the Buddhas in the three times. They will also be tied to the Patriarchs from Bodhidharma and the ancient sages to the present. They then inherit the blood lineage of all the Buddhas and Patriarchs, and are not ruled by greed, hate and delusion.

They won't be caught in samsara of the suffering of delusion in the six worlds. So, we should all focus on Zen practice carefully and pay attention to following the Way in detail, clarifying constantly, as Zen priests, the most important thing-that is the original self so we will wear the robe of a Zen priest as a true priest indeed.

Clarifying the main point of original mind is not contingent on the three 500 year periods, right, imitation and degenerate times. There will be no boundaries between countries which now separate India and China and Japan. So we shouldn't lament these three periods, nor should we regret that we were born far from Shakyamuni's birth place. Our original mind is not influenced by the many Buddhas trying to give us enlightenment.

Even the Buddha's power can't succeed in transmitting the great matter. As a father cannot make commitment for the child, neither can the child take it from the father. Only by learning by ourselves can we find the enlightenment through our own effort. All practice history in countless kalpas shows us that enlightenment happened in a moment. If we abandon our ego only once, and try to start the big Buddha seeking mind, like a great volcano will we experience the Buddha Way. There is no obstacle outside in the world. If we arrive at this stage finally, we can clarify Buddha nature, which we originally possessed. This is self-enlightenment from our own efforts. So where can we find any extraneous dharma that is transmitted by all the Buddhas?

Therefore, to find this stage, we must abandon all clinging-all attachments and we should not search for stages of the Buddhas and Patriarchs. Much more so, we shouldn't be attached to ourselves in loving ourselves and hating others. Without showing our small intellectual understandings, we should just focus on clarifying our true self; when transcending body and mind and the ego. we can't find our original spiritual self. This stage is like a vast cosmos where there is no discrimination in delusion and enlightenment or ordinary sage and saint, this and that, and getting and losing. But, like pure water, totally serene, we will be white without a blemish.

It is only self awakening, self obtaining, without clinging.

Juko (Verse):

Water is so serene and the depth is endless. Our original mind is shining from itself without expectation of merit from practice.

CHAPTER 43 Venerable TAIYO KYOGEN (Ta yang Mingan)

大陽警玄

Honsoku (Leading case):

The 43th Patriarch, Taiyo Kyogen, asked Zen priest, Ryozan Enkan (Liang Shan, Chinese), "What is a formless Dojo (place of enlightenment)?" Ryozan pointed to an image of Kannon and said, "That was painted by the scholar, Go (Wu, Chinese), a seeker of the Way." Kyogen tried to express an opinion, but Ryozan said suddenly, "Is it form or formless?" When Kyogen heard this, he was greatly Enlightened.

Kien (Background): Master Kyogen's original name was Ching Hsuan in Chinese. In the Transmission of the Lamp, however, he is called Ching Yen because of the Emperor at that time. Taiyo Kyogen was from Cho (Chang, Chinese) family in Koka (Chiang Hsia, Chinese). He was ordained by Zen master Chitsu (Chih T'ung, Chinese). When he was 19 years old, he received the Precepts and became a monk. He heard teachings on the meaning of Engakukyo, Perfect Awakening sutra, and other Mahayana sutras. No one could equal him in his classes, as he was an outstanding student. Eventually, he began to travel seeking a master. He visited Ryozan Enkan and questioned him about "What is a formless Dojo?" He was enlightened there and gave prostrations for Ryozan. He found his personal direction and standpoint.

Ryozan said to him, "Why don't you say something?" Kyogen answered. "I'm not hesitating to say anything, but I worry that what I may say will remain on record." Ryozan smiled and said, "Your words will wind up on a stone tablet." Kyogen offered the following verse: "Early in my practice, I was confused about following the Buddhist Way. I travelled Over a thousand rivers and mountains to seek the right master, and made much effort to open my mind's eye. Clarifying present day opinion and ancient sages' words, I still couldn't clarify the meaning of the Way.

Even listening to opinions such as "No mind". I still doubted could never find a peaceful solution to my questions. My teacher showed ancient mirror (from the Chin Dynasty, which reflects all the major organs in the body). In this way, I was given the teaching to reflect inside just as the mirror called the "Jewelled Mirror" reflects. For the first time I can understand "original form before parents were born", but what does it mean to the world? If you free a black bird at night, it flies with snow.

Ryozan said to him, "The Tozan style will flourish because of you. Indeed,

as Ryozan said, Kyogen had a great reputation. When Ryozan died, Kyogen left the stupa where his ashes were enshrined, and went to mount Taiyo and met Master Ken (Chien, Chinese). Master Ken was so impressed with his style, that he gave up his seat to him and made him chief priest of that temple. Tozan's style flourished and many people gathered to listen to his teaching. Kyogen's appearance was uncommon and dignified. From his childhood, he only ate one meal a day. Because of his gratitude for the transmission of the Dharma from the Patriarchs, he never left the temple on Mt. Taiyo (Fa-yang). He never lay down to sleep until he was 82 when he finally relinquished his position, gave his farewell Dharma talk and died.

Nentei (Dharma discourse):

Surely, When you practice, the most important thing is to clarify the gate of the mind. (Formless Dojo for enlightenment) It goes beyond form and name. Although words cannot describe it, nevertheless, it has a precise essence that is the "original form before parents were born". In order to show this form, Ryozan pointed to the image of Kannon painted by the scholar, Go. It was like holding up a mirror. This original form is like having eyes, seeing normally, ears, but not hearing the outside world, hands, but not hold things, mind, but not discriminating between things, nose but not able to smell, tongue but not able to taste anything, feet, but not able to walk around.

All the six sense organs seem useless to the body, like a wooden man or an iron figure; as if all were beyond ordinary perception. In this way, observing all attachments, they are cast off completely.

When Kyogen tries to give his opinion, Ryozan suddenly questioned him as to whether or not it had form. He wanted to demonstrate the facelessness of real life by using things that had no form; at the same time, showing "original form" by using things not used in everyday life.

There was a mirror in the Chin Dynasty that reflected the entire body's internal organs, and the 84,000 pores and 360 bones. When we say the "original face", it means having eyes and ears, but not using them for outside perception but instead, to perceive our true mind ground, not based on body or mind.

In this way, not only does the form of mountains and rivers disappear, but the stage of no-mind and no-discrimination emerges. The darkness in the mind it also disappears. There is no discrimination between heaven and earth, no myriad forms appear, so the Absolute emerges as the root of all forms. Each thing shows its own suchness. In this way, Kyogen clearly demonstrated this truth and the Tozan tradition flourished, showing the Formless Dojo for Enlightenment as did all the Patriarchs before him.

After Kyogen clarified his original mind and stayed on Mount Taiyo, a

monk asked him, "What is the style of your Dharma teaching?" Kyogen answered, "Original Buddha nature never decrease. All people in heaven and earth possess it; everyone is bathed in it."

This point, in truth, never changes. Nothing falls out if you turn it upside down, and when you try opening it, there is nothing to open.

As it is formless, you can't hoist it upon your back, and if you try to touch it, there is no substance. It means that even the eye and ear cannot reach it. It acts in our everyday life, though like speech and silence, or movement and stillness, it remains unchanged. This original nature is not only an attribute for the Patriarchs, but for everyone everywhere. There are no famished people.

So, all of you have fortunately encountered this Soto stream and listened to the Venerable Shakyamuni Buddha's teaching. If you carefully and precisely attend to practice then you will clarify your true self before your parents were born, prior to birth and emptiness. You will master your original self without form, not involving a speck of dust, or the four elements or five skandhas in a thousand kalpas. Even in twelve hours or one second, nothing is lacking. If you achieve this, you will make a shining stream of Zen Master Seigen Gyoshi and all the others' right transmission.

Juko (Verse):

How can I clarify this principle for you? Are you ready to listen?

The round mirror that Ryozan showed to Kyogen is nothing but Buddha nature that everyone possesses. This Buddha nature is original nature. This brilliant light pierces the cosmos. Nothing can express the beauty of this brilliance. The experience that Ryozan showed to Kyogen was like this original Buddha nature.

CHAPTER 44 Venerable TOSHI GISEI (Tou tsu Iching)

投子義青

Honsoku (Leading case):

The 44th Patriarch, priest Toshi Gisei, studied with Fu Shan (China) later named Ryozan Enkan (Yuan Chien, Chinese). Once Enkan mentioned that a non-Buddhist questioned the Buddha about "Speech and Silence". He asked Toshi Gisei about this conversation. Three years later, he again asked Toshi Gisei about the case; "Do you realize the meaning of this? If so, please tell me." Toshi Gisei was almost ready to answer and Enkan put his hand over Toshi Gisei's mouth. At that moment, Toshi Gisei was enlightened.

Kien (Background):

The Master's initiatory name was Gisei (I Ching, Chinese) He came from the Li family in Seisha (Ching-she, Chinese) When he was born, he was already brilliant. At 7 years old, he went to Myoshoji (Miao Hsiang, Chinese) and renounced the world. He studied many sutras and other scriptures and when he was 15 years old, he received Shukke-Tokudo (renouncing the world) and became a monk.

He studied the Treatise on 100 Dharmas. Soon he began to suffer because "it takes three incalculable kalpas to achieve enlightenment-a long pursuit. Even if I suffer this much, what value is there in it? Whatever my suffering would be in vain." So he went to Rakyo (Lo Yang, Chinese) and listened to lectures on the Avatamsaka Sutra. Its profound meaning expressed the whole essence as one string piercing many jade beads. On another day, he was reading a verse by Shorin Bosatsu (Chu Lin Pusa, Chinese) and was confronted with the expression, "Sokushin Jisho", which means, our mind is essence itself. Then he reflected on it deeply. Finally he realized that the essence of the Way goes beyond the letter, so how could it be conveyed in a lecture? How could it be described in words? Then he stopped listening to lectures and devoted himself to Zen.

Zen Master Enkan left Fu Shan and went to Eshogen Peak to teach. One night he had a dream that he fed a blue/green hawk, and his feeling was that it was a good omen. The next morning, Toshi Gisei arrived for a visit.

Enkan warmly welcomed him and mentioned the story about the non-

Buddhist's meeting with the Buddha to talk about "Speech and Silence". As in the leading case, three years later he became enlightened as a result of the story and gave prostrations to Enkan for that teaching. Enkan said to him, "Have you truly clarified the most profound essence of the Buddha Way?"

Toshi Gisei answered, "Even if I have enlightenment, I purge myself of it." An attendant priest called Shi, was listening by the side and said, "Today Iching (Toshi Gisei) is on Eshogen Peak like a man with a high fever who sweats. Because of this non-Buddhist story, he clears away all illusion." Toshi Gisei turned to him and said, "You keep quiet; don't bark like a useless dog. If you continue, I'll vomit." When Toshi Gisei understood fully, his teaching about the essence of Zen, Enkan bestowed a portrait of the upper half of Taiyo Kyogen and leather shoes, and a large Kesa which had been transmitted from Taiyo Kyogen saying, "Instead of me, you transmit the essence of the Soto stream, so don't stay here permanently. Be more mindful than ever and keep the Soto stream well. He gave the following verse: Taiyo Kyogen's Buddha is limitless high and wide, as if Mount Sumeru stands in the great cosmos, and the sun and moon always turn around Mount Sumeru.

I'm like the sun and moon to the great master, Taiyo Kyogen.

In this way, I transmit his teaching

It is as if nine mountains follow Mount Sumeru, and all the monks in the world gather with Taiyo Kyogen.

White clouds sometimes change shape, but blue mountains never move.

In the true Dharma of the Buddhas and Patriarchs, the essence penetrates time from ancient to present.

Great teacher Bodhidharma of Shorinji is still flourishing like grass.

The Six patriarch, Sokei Eno's, Soto stream is like a wind blowing through a screen showing its true form.

In this Way. Toshi Gisei's teaching continues to grow and all people respect him.

You staying in my temple, is like an Arabian golden phoenix staying in the nest of a dragon. Imperial moss should never be damaged by chariots, and you wonderful treasure, never defiled by the dust of the world.

Nentei (Dharma discourse):

The Tathagata's true Dharma wheel was transmitted from East to West India to China, and the five schools (Soto, Rinzai, Igyo, Unmon & Hogen) flourished. Each school's method was unique and the styles were different. There were phoenixes and dragons and elephants (great Zen

Masters) but there was no superior or inferior in their teaching.

Seikagen's (I ching Fa Yen, Chinese) method was exactly the same as Taiyo ' Kyogen. He must be considered a descendant of the Soto stream (Tsou Tung; Chinese) Zen Master Fuzan Enkan inherited his teaching from Yoken Kisei (She Hsien, Chinese), an obvious Rinzaï (Lin chi, Chinese) line. So, Tozan's Soto descendant, the phoenix Toshi Gisei, shouldn't mix with a dragon nest in the Fuzan Enkan Fiinzai stream. Toshi Gisei sent Enkan to Zen Master Intsu Hoshu, (Yuan t'ung Fa-hsiu, Chinese) Gisei had no questions and did no practice with Intsu. He spent every day sleeping.

An attendant told Intsu, "There is one monk sleeping in the Zendo who does nothing else but sleep. You should punish him according to the Zen rule." Intsu responded, "Who is he?"

Attendant, "It is the elder (Jooza, Japanese) Gisei."

Intsu: "We must choose very carefully his punishment, so I will think about it." Intsu went to the Zendo and found Gisei asleep. He struck the floor with his staff and scolded Gisei saying, "We don't have spare food enough for you to just stay here and eat and sleep."

Gisei asked, "Well, my priest, what do you want me to do?"

Intsu, "Why don't you do Zazen or ask any questions?"

Gisei: "Because I am already enlightened."

Intsu: "What do you think about the other monks who can't understand your attitude?" Gisei: "Seems that few other priests understand me. and even if they did, I have no wish to do it."

Intsu; "With whom did you practice and from whom did you get such a spiritual attitude?"

Gisei: "I studied with Fuzan Enkan as my master."

Intsu "Now I understand why you are so lazy." They held hands together and laughed, then back to Intsu's chief priest quarters.

After that, Gisei was famous because of his practice and became the head priest at Kaieji on Hakuun (Mount Pai yun, Chinese) Later he moved to Toshi (You Tsu. Chinese) hence his name, Toshi Gisei. This is recorded in the five Lamps Joining the Source. In the Continuous Record of the Zen Teachings of the Ancient Elders, it says that Gisei got the Dharma from Ryozan Enkan, who studied with Taiyo Kyogen (Ta Yang Mingan. Chinese). Ryozan Enkan was in complete accord with his teachings and style. Then Taiyo went to transmit the essence of the teaching to, Ryozan Enkan along with the leather shoes and the robe. But Enkan refused it, saying that he had already received the great Dharma (from Yoken Kisei).

Taiyo Kyogen was surprised, and said, "I have no one to whom I may transmit my branch." Ryozan Enkan said to him, "Your Soto stream is in great difficulty if you have no Dharma heir. You are getting old, and if you have no one else to pass it along to, then I will accept it temporarily as custodian, and I will try to find someone and transmit it for you." Taiyo agreed and said. "I will make a verse as a verification."

It said, "Grasses on Mount Yoko came from seeds on Vulture Peak, They possess the best from Shorinji and grow in my place.

Now, because of your great generosity, the value of my true Dharma emerges and will flourish.

Someday, new sprouts will spread to many branches, and will form more secure roots. I wish for it."

At last, he instructed, "The person receiving this Dharma, should stay hidden for ten years, not carelessly sharing it with the world. After that waiting period, gradually begin to spread this Dharma.

Later Ryozan Enkan met Toshi Gisei and entrusted Taiyo Kyogen's right transmission with the upper half of this image in a portrait, the verse, and the robe saying, "You should now transmit Taiyo Kyogen's Dharma, instead of me." As Ryozan instructed Gisei, Gisei hid for ten years and emerged into the world to spread Taiyo Kyogen's Dharma.

In Taiyo's verse, Mount Yoko is the same as Mount Taiyo, which he mentioned because of the strong roots which makes the branches flourish. This indicated Toshi Gisei. The same indication was similar in the temporary custodianship; Toshi Gisei waited ten years.

As Taiyo Kyogen predicted, Toshi Gisei started to appear in the world and taught his true Dharma. When he opened his dojo and offered incense, he said. "You monks assemble here, are you aware of where this stick of incense comes from? This wasn't produced in heaven or on earth, and is not based on ying/yang. It comes from before heaven and earth began, and goes beyond the ordinary and the sacred, and sages and fools. Since before Nentobutsu, Dipankara, it was given to the past seven Buddhas and then on to the 6th Patriarch. Eno (Huinan, Chinese). From there the stream divided and spread throughout China. I, Toshi Gisei, practised with Fuzan Enkan (Yuan-chien) and around 1064 AD, was given Taiyo Kyogen's essence of the teaching with this verse by Enkan himself. I was certified. Then Enkan said to me compassionately. "Instead of myself, please transmit Taiyo's essential teachings.". Actually, Gisei never met Taiyo and didn't know about him, but Enkan observed Gisei's capability, and as a result, transmitted Taiyo's teaching that he had held in custody for Taiyo. This was a special transmission.

"So, I, Toshi Gisei, was given the Dharma by Ryozan Enkan, like an order to Enkan from Taiyo, but there is no difference in their teaching.

Respectfully, then, I offer this incense to Mount Taiyo and Myoan Daisho, (great master) (Mingan, Chinese) in profound gratitude for this transmission. Even with the relationship with my parents and the other past Buddhas, that cannot compare with the intimacy I feel for Taiyo Kyogen."

Where there is Dharma, Buddhas and Patriarchs appear. The Dharma is the basis for this kind of intimacy. Toshi Gisei announced this in this way when he offered incense that first day. Later, he promoted Taiyo's teaching of the true Dharma and encountered Fuyo Dokai, and eventually transmitted this Dharma to him.

Fuzan Enkan was the 7th Rinzai Patriarch and he received his transmission from Yoken Kisei (She Hsien Kuei Sheng, Chinese). At the early age of seven he renounced the world to the priest Sanko Chiko (San Chiao Chiu Sung, Chinese) to become a novice. A monk entered Sanko's room one day and was asked to explain the koan about Joshu's (Chao Chuo, Chinese) "oak tree in the garden".

Sanko demanded an answer firmly, and watching from the side, Enkan saw Sanko push the monk roughly, and he was greatly enlightened.

Later, he practised with various other masters and accorded with them all. He also studied at one time, with Hunyo Zensho (Fenyang, Chinese) and Yoken (She Hsien) from whom he received the Dharma transmission becoming his Dharma heir. He practised with Taiyo Kyogen and was at one with him. Taiyo wanted to give transmission to him, but Enkan declined since he already had received it from Yoken. So, even though he didn't have direct transmission from Taiyo, who had no direct Dharma heir, Enkan received Taiyo's seal of transmission in temporary custodianship to later pass on to a person worthy of Taiyo's teaching, and this was Toshi Gisei.

From this story, we realize that Seigen Gyoshi's Soto stream and Nangaku's Rinzai stream are both one Buddhist Dharma with no difference in their essence. Taiyo had no heir with whom to bequeath his Dharma and his line would have died out, but Enkan, who was from another school, bore the responsibility to pass it on for him, to Toshi Gisei. Some people in the Soto stream said that Nangaku Ejo (Nan Yuen)'s Rinzai stream was inferior to the Soto school of Seigen Gyoshi (Ching Yual). Some Rinzai people said that the spirit of Soto Zen perished with Taiyo. Enkan, who was a Rinzai descendant, helped keep the Soto stream alive. Neither school clarified the essence of Zen when they criticized each other. Both Soto and Rinzai should clarify the truth, then they would never have doubted the custodianship of Taiyo's transmission. Seigen and Nangaku were students of the 6th Patriarch, Eno, like two horns on an ox. So, Yakusan Igen (Yao Shang) in Seigen Gyoshi's stream, clarified his mind with Basso Doitsu (Matsu) to become the Dharma heir of Sekito Kisen (Shih tou).

Also in Seigen Gyoshi's stream of Soto Zen, Tanka Tenen (Tau Hua, Chitung) practised with Baso Doitsu as well, in the Nangaku Rinzai school, but the Dharma was transmitted in Sekito's Soto Stream. It was like a brotherly sharing of Dharma without discrimination of inferior or superior. Still, each stream says. 'Our Patriarch is transmitting the true Dharma and the other stream is only a branch'.

Needless to say, descendants of both schools are superior. If any are inferior in the Rinzai school, they say surely Ryozan Enkan transmitted the Dharma of Kyogen. There is no reason to say anything derogatory. If Taiyo Kyogen had inferior teaching to transmit, why did Enkan take custody of it to pass on later to Toshi Gisei? So, all students should have clear understanding, and not be confused by the five different streams, or seven sects in terms of inferior or superior. Instead, they should clarify for themselves. This is the central point of our study. This is the Way of all the Buddhas. Why should we quarrel about self-centred view points as inferior or as superior? That is different from true Dharma.

However, Eko Kakuhan (Huihung Chiao Fan, Chinese) says in his Sekimon Linkan Roku, (Record of Stonegates and Bushes) that the Chief of the Old Tower Zen Master Shoko (Cheng Ku, Chinese) said, one hundred years after the death of Unmon Bungeki's death, "I am his Dharma heir".

In the beginning, Seikagen didn't know Taiyo, but because of Fuzan Enkan's words, he received the teaching and transmission of Taiyo. Zen Masters Shoko and Seikagen (two elders) were indirectly transmitted: nevertheless, they had no doubt in the efficacy of their transmission. Themselves seriously, but took the Dharma lightly. An example of people who took the Dharma seriously would be Yoka Genkaku (Yun Chia, Chinese) and Obaku Kisen (Huang po). Through the Vimalakirti Sutra, Master Yoka was enlightened. This sutra, Yuimakyo, helped him awaken Buddha mind.

He visited the 6th Patriarch, Eno, (Huinan) for confirmation of his enlightenment about this essential teaching.

Obaku had enlightenment through Baso Doitsu's teaching, but was given transmission by Hyakujo Ekai. When we reflect on special events, Eko Kakuhan's teaching gives the impression that it lacks the essential matter because Taiyo transmitted his teaching to Enkan for custodial care. Enkan then encountered Toshi Gisei to continue Seigen Gyoshi's Soto line by passing on that right transmission so the Soto lineage could flourish continuously. That is why the certification remained clouded.

After Taiyo's death, his prediction was accurate in that Toshi Gisei appeared in the world and reflected his teaching perfectly. If Toshi had doubted his encounter with Enkan, then we should doubt Taiyo's request to have Enkan hold the transmission in custody. Enkan did, however,

transmit Taiyo's teaching to Toshi Gisei.

Patriarchal teaching cannot be compared to ordinary every day events, that have no structure. Ordinary people sometimes depend on the words of enlightened people to set their standards. So much more so, Enkan who knew the truth, particularly encountered Taiyo, and their enlightenment was exactly one with each other.

But Eko Kakuhan slandered Toshi Gisei for not doubting Enkan, who had his transmission actually from Yoken, a Rinzai teacher of the main stream. Ancient Zen students never doubted this kind of transmission. How could Buddhas make a false claim? Inka, (certification by all the Patriarchs and the prediction of becoming Buddha) makes true transmission paramount. Why would Toshi Gisei have doubts about Enkan? Taiyo's true teaching was transmitted to him, so Taiyo still lives.

The life of the Buddhas and Patriarchs fills the ten directions specially and penetrates past, present and future with no beginning or end. It covers these generations and goes beyond them. The Master and disciple facing each other are alike (as one) with no discrimination. (Both acknowledge Buddha's Spirit and stay in the Buddha Way). There is nothing more than this pure spirit of the Buddhas, nothing unnecessary between the Master and disciple.

In Taiyo's case, there is Taiyo, Enkan and Toshi, three masters in one, from Taiyo's side, only Taiyo's teaching pervades. From Shakyamuni's side, all Patriarchs in the three countries penetrate all three worlds. The deepest respect for the Buddhas and Patriarchs, called Menju – face to face transmission, is like this. So how can we doubt Enkan's custody of Taiyo's Dharma. If we do, then we doubt the true teaching of Master to disciple, and also Mahakashyapa's relation Shakyamuni. For the same reason. Taiso Eka, the second Patriarch in China, might doubt Bodhidharma. As to the way of the Patriarchs, we can't use round-about understanding based on everyday observations. The most crucial thing is not to put the self-centred ego before the Buddha's teaching.

Between Master and disciple, and the way of Buddhas and Patriarchs, there should be no self centred emotion, not even in one dot! So, this kind of transmission has continued to the present. Taiyo had communion with Enkan, and Toshi respected him as well. Therefore, Toshi had no doubt about Enkan's custody of Taiyo's teaching. This spirit is profoundly important for the Dharma, as these three Zen Masters never lost the spirit of the past Patriarchs and maintained a continuous link to the future Patriarchs to come.

This core of transmission in far and above, superior, and it shows the great treasure of the Buddha Dharma. Even in this present time, when Masters don't have a Dharma heir, they may ask a person who has had transmission to take theirs in custody. In Eko Kakuhan's case, he didn't

understand this custody. He took Toshi to be the chief of the Tower. Actually, Shoko was the chief of the Tower. Shoko (Chiao fan) lived in front of the Zen Master Ungo Kohaku (Yunchu Hung chiao, Chinese). Shoko lived 100 years after Unmon Buneki (Yun Men) and understood Yun Men's words well. He said, "Obaku Kiun (Huang Po)'s insight is not accurate. Even if Obaku understood the words of Base Doitsu (Matsu), he didn't have transmission from him. Since I understand Unmon's words, should I have transmission from Him?"

All records say that Shoko had transmission from Unmon, but this is laughable and the records should be changed. If we follow Obaku's thinking, we should question the transmission of Kogen Chikan (Hsian Yen)'s famous story of getting enlightenment from a pebble hitting the bamboo. And the same goes for the story about Reiun Shigon (Ling Yun) getting enlightenment from seeing peach blossoms. It is a pity that Obaku didn't have real understanding about transmission from the Buddhas and Patriarchs.

If Eko Kakuhan doubted Toshi Gisei's transmission, he himself didn't understand the meaning of transmission between master and disciple. He had a superficial understanding of the Dharma, and didn't know even the meaning of Dharma. So, this record of Lin Chien (Sekimon Linkan Roku) is not dependable.

Now to focus on the story of Enkan and Toshi as stated in the Leading Case, when the non-Buddhist asked the Buddha about "Speech and Silence?"

since the Way is far from "Speech and Silence", Shakyamuni kept quiet for a while. "Originally, than he said, the Way isn't considered in terms of appearance or disappearance, separation of self and others, inside or outside, or relative and absolute. The cosmos has no inside or outside; the Ocean water has no top or middle." The non-Buddhists quickly understood because of Shakyamuni's great compassion which dispelled their illusions. They said, "We could see the truth, but then the Buddha disappeared. He cut the bonds of illusion concerning speech and silence, and it became as clear as a blue sky on a sunny day. The wind of discrimination didn't exist. The great ocean became as quiet as a mirror."

Once, since Ananda didn't understand the essence of the truth, he asked the Buddha, "What kind of enlightenment did the non-Buddhists have?"

Buddha answered, "A superior horse understands the rider's intent before he uses the whip." For the non-Buddhist, it is the same. Truly, the Patriarchs use this means to help the students gain enlightenment, with no words or actions. Then they are like the superior horse who sees only the shadow of the whip, but runs to the right goal.

So, don't get stuck in discrimination, and pay attention, instead, to cultivating your mind. Many people misunderstood Shakyamuni's silence.

They say, "True mind appears in no thought," and others say, "When the entire form disappears, then original mind emerges." It is like seeing the mountain after all the clouds disappear. Some people thought Shakyamunis teaching was like this. This kind of understanding is more moderate than the kind where one searches for the truth outside the mind, based on discrimination.

However they are still attached to their own skin and flesh, still functioning in illusion. If we confront true transcendence, we completely cut off our roots as discrimination and illusion. Then what appears?

Is this "non-thinking"? There is no other word to explain it. However, is it enough to be silent? When our breath stops and our eyes close for the last time and our bones vanish, and all illusion disappears, stopping all attachments to the flesh, when we are able to cast off body and mind, then, this is the point for focus. This point belongs to neither light nor dark, or male nor female.

Juko (Verse):

How can we clarify this story's meaning? I'll give you a superficial interpretation with a verse.

On a steep mountain with such a high peak that birds cannot reach it, like the edge of a sharp sword or thin ice on a pond, no one can walk on it. (the absolute stage of casting off body and mind, or, leaving speech or silence cannot be achieved by 'no mind' seekers. So, Zen students should have a determined Buddha seeking mind and serious intention.)

CHAPTER 45 Venerable FUYO DOKAI (Fu-Jung Tao-kai)

芙蓉道楷

Honsoku (Leading case):

The 45th patriarch, Fuyo Dokai, studied with Toshi Gisei, and one day asked, "The words of the Buddhas and Patriarchs resemble everyday life; drinking tea and eating rice; other than this, is there anything else?" Toshi replied, "Tell me, do the emperor's laws depend on the mandates of the ancient rulers Yao, Shun, Yu, and Tang? (The words of the Buddhas and Patriarchs should feel like your own. Who else outside of yourself can experience this everyday activity for you?) Dokai was about to answer when Toshi hit him in the mouth with his hossu, and then said, "For what you think (because the truth goes beyond words) you deserve thirty blows with the Kyosaku." Dokai suddenly experienced full Enlightenment.

Kien (Background):

The master's name was Dokai. When he was young, he enjoyed peace and quiet, and isolated himself on Mount Iyo (I yang, Chinese). Later he appeared in the Capital and went to stay at Daijitsu (Tai-shu) Monastery, where he studied the Lotus Sutra and was ordained as a monk. Then he visited Toshi Gisei at Wai Zai (Hai-hui) Monastery, and asked the question about the words of the Buddhas and Patriarchs (as in the leading case.)

(Upon achieving Enlightenment) he prostrated himself before Toshi. As he was about to leave the room, Toshi called out, "Wait, come back here a moment." Dokai didn't turn around, so Toshi asked, "Did you arrive at the stage of no doubt?" Dokai only covered his ears with his hands.

Later, Dokai became Tenzo (head cook) at this monastery (Wai Zan). One day Toshi Gisei said to him, "It must be difficult to be head cook." to which Dokai responded, "Not at all." Toshi asked him, "Do you boil the gruel and steam the rice?" Dokai replied, "The lay assistants sort the rice and make the fires. The young monks boil the gruel and steam the rice." Toshi asked, "What do you do?" Dokai answered, "Master, please have compassion, and leave me alone."

One day, Dokai was jisha (personal attendant) for Toshi and they were walking in the kitchen garden. Toshi gave his chujo (staff) to Dokai, which Dokai accepted, following Toshi with it. Toshi said, "This is the way it should be." Dokai said, "Master, carrying your shoes or staff is the natural thing for a disciple to do." Toshi said, "There is someone else (the

original self) here with us." Dokai replied, "That one does not accept teaching from others." Toshi became silent and left.

That evening, Dokai visited Toshi, who said to him, "Our conversation hasn't finished yet. (Continue to tell me your thoughts.)" Dokai said, "Master, please say something." Toshi said, "The sun rises in the morning; the moon rises in the evening." Dokai lit a lamp. Toshi said, "You are quick and observant." Dokai replied, "While I am with you, this is how it should be." Toshi asked, "Is there anyone who does not have his own attendants or maids?" Dokai said, "Master, you are getting old; you must not be without them." Toshi then said, "You are very thoughtful," to which Dokai replied, "I want to repay you for your benevolence."

Nentei (Dharma discourse):

In this way, Dokai clarified the important things, precisely, thoroughly, and meticulously.

Dokai asked the question, "The words of the Buddhas and the Patriarchs resemble everyday life, drinking tea and eating rice; is there anything else?" The point of this question was to express his understanding and to confirm whether there was anything the Buddhas and Patriarchs taught apart from everyday life. To this, Toshi replied, "Tell me, do the laws of the emperor depend on the mandates of the ancient rulers Yao, Shun, Yu and Tang?" Truly, their new laws do not rely on the authority of the ancient rulers like Yao and Shun. It is just that when the emperor is benevolent, all of the people in the country are naturally blessed.

In this way, even if Shakyamuni Buddha were to appear today and great master Bodhidharma were still alive, we still should not depend on their power. If you have confirmed and validated (your true self), then your enlightenment can be accepted, but without this confirmation, to argue a point or "spice up the facts" with your own interpretation is like seeking something other than the true self. That is why Toshi struck Dokai with his hossu when he tried to Speak further.

In order to express that everyone possesses the Buddha nature from the beginning and that nothing is lacking, Toshi adds, "For what you think, you deserve thirty blows with the kyosaku." This is not a confirmation of Dokai's Enlightenment, (but rather a chastisement of Dokai), for once you begin to think "What is the mind?" or "What is the Buddha?" you have turned away from true self and have started to seek something else. For example, even if you may use such expressions as, "Everything is revealed" and "The Buddhist Way is inherently clear", and even if you may speak of "Buddhist mind", "the nature or truth", "Zen" or "the Way", all of these are focusing on something on something other than your true self. If you do this, it means you are immediately separated from the truth like clouds thousands of miles above the ground, and you have been deluding yourself for a long time. And why stop as thirty blows, for

even if blows rained down for a thousand lives over ten thousand kalpas (eons) it would still be difficult to find relief from (the karma of) this error.

Because Dokai was enlightened by Toshi's words he prostrated himself before Toshi and immediately left without turning his head when called. Toshi asked if he had already reached the stage where there is no doubt; (Dokai, by pretending that he could not hear, expressed the following) everyone originally possesses the realm of no doubt, so why is there any need to "reach" this realm (the stage of great enlightenment). If this realm were "beyond reach", we would be separated from it by mountainous barriers extending ten thousand miles. Thus if we hear the words of the Buddhas or Patriarchs. these words immediately defile our ears. Even if we were to wash them for a thousand lives over ten thousand kalpas, they would still not be clean, and that is why Dokai covered his ears and did not let in a single word, since he had his own experience of this point.

When he was the Tenzo (head cook) Dokai asked to be "left alone". The Tenzo (true self) is not the one who cooks rice, nor the one who gathers vegetables; carrying firewood and water are things that other assistants do. They are not the Tenzo's job. The Tenzo never seems to stop rolling up his sleeves and washing pots throughout the day, but in the end, the Tenzo never does anything, nor does he come in contact with anything, so Dokai spoke of "leaving him alone".

Though Dokai had already attained such insight when they walked in the vegetable garden, Toshi tried to make Dokai's insight more mature, so he handed Dokai his staff; Dokai took it and followed along. Toshi said, "This is the way it should be" to show Dokai that the master should not have to carry the staff, that there was someone (the true self) who does not carry things. Thus, Dokai achieved a more mature level of insight and showed that, saying, "Carrying your shoes and staff is the natural thing for a disciple to do." Here, Toshi realized that Dokai understood the function of carrying the shoes and staff, and that it was unacceptable for the Master to move the arms and legs, but Toshi still had some doubts about Dokai's understanding. So he tested Dokai further by saying, "There is someone else here with us." We live with this one from the beginning, but not only do we not know his name, we do not recognize the face of this elder. This is that "someone else here with us". Dokai had already seen and experienced this long before, so he said, "That one does not accept teaching from others."

Yet, Dokai still did not understand completely, the reason being that, even though he knew that the true self is not one who we can touch with our hands or feet, as long as he remained stuck to the rational aspects and could not actualize it in his actions, he still had some doubt, and this was not enough. Therefore, Toshi stopped his attempt to explain, and

became silent.

That evening, Toshi prodded Dokai, saying, "Our conversation hasn't finished yet." This time, Dokai already experienced the true self, and had no doubts, so he asked Toshi to "please say something." Toshi said, "The sun rises in the morning; the moon rises in the evening." As Toshi says, the cool night air passes, the stars move, the moon begins to fade and white clouds spread across the mountains; it is still dark out. But then the sun rises, unique in its brilliance. When the sun sets behind the mountains to the West, the myriad shapes are no longer visible. No one comes or goes, and the road is undistinguishable, but this does not mean that there is nothing there. Then, the moon appears.

In this stage, we all become one with our own true self, and there is no involvement with anything else; although we say there is no "other", there is a spiritual brilliance, clear and bright, an illumination that breaks up all of the inner darkness. Therefore, Dokai lit a lamp. This was proof that Dokai had clearly seen this stage. So, Toshi said, "You are quick and observant. (There is not a single action that is vain.)" As Dokai had already become familiar with this stage, he spent the day in concentrated practice, without wasting a single moment. Thus, Dokai responded, "While I am with you, this is how it should be." Thus Dokai seemed to have experienced full Enlightenment, and applied it to everyday functions, so Toshi tested him again: "Is there anyone who does not have his own attendants or maids?" Servants come and go; in whose house are there no attendants? Dokai replied. "Master, you are getting old; you mustn't be without one." Thus, both Toshi and Dokai are venerable elders who are not mingled with the dust of the world. The form (of the true self) is wonderfully bright and clear, and never leaves us. This is why Dokai said, "you mustn't be without one." Toshi understood that Dokai was very meticulous and careful in his practice of the Way, so he told Dokai that he was "very thoughtful".

For ages and ages, the Dharma supports us and never leaves us, and we are the recipients of its benevolent grace for a long time. If we look carefully, we find its grace extends beyond the highest mountains, and its virtues stretch beyond the widest oceans. This is because the mountains, the sun and moon, the great oceans and rivers all change with the passing of time, but the grace received from this "old priest" is always the same, and there is not a moment when we are not receiving his benevolence. If we are born and die in vain without paying our respects to this venerable old priest even once, then we will flounder in the sea of birth and death for a long time as disrespectful people. However, if we are diligent and careful in seeking our true self, we can repay the vast amount of benevolence we have received in a thousand lives for ten thousand eons. Therefore, Dokai said, "I want to repay you for your benevolence."

Since Dokai experienced the essence of the Buddhist way so precisely, after he became abbot of a monastery, one monk asked him, "The flute of the nomads (in North China) doesn't follow the five tones (of classical Chinese music) and yet its sound echoes throughout the early dawn. (Even without depending on words or letters, the essence of the true teaching is transmitted from master to disciple.) Master, will you please play it for me?"

Dokai responded, "A wooden rooster crows as midnight, an iron phoenix cries at dawn." (The depth of Enlightenment cannot be measured by words or letters.)

The monk said, "So, as a single phrase of music contains all the tones of the past thousand ages, then as Dharma brothers, all of the monks in the hall harmonize with those tones (the truth)."

Dokai said. "Yes, and any tongueless child can repeat the harmony as well." (The enlightened stage goes beyond mere words or letters.)

In this manner, Dokai matured in the Way, and not even the verdant mountains obstructed his view, and not even the clear springs distracted his ears. Thus, attachments to profit and fame or glory were like specks of dust in his eyes, and he remained unattached to sights and sounds. like a flower planted on a rock. So, Dokai never left the monastery, and never accepted offerings of meals from the laity. He never turned away those who came to practice and didn't mind if they left; therefore. the number of practitioners changed accordingly. They ate only one bowl of gruel a day. and if they didn't have enough gruel for everybody, they added hot water to thin it. The essence of the Soto (Ts'ao-tung) sect flourished at this time.

Because he kept an accurate observation of the Dharma and received the right transmission, he never forgot the transmissions of the former masters. He studied the teachings of the ancient Buddhas carefully, but he still told the other monks, "My practice and achievements have not been worthy of recognition but, to my shame, I am acting as the abbot. I am wasting the temple's goods without doing anything. How can I forget the transmission of the great Dharma of Buddha and the Patriarchs? Whenever I study the behaviour of the former abbots, and whenever I preach about the past sages and saints of the monastery, I deeply regret that I don't have any place to hide, because the descendants, including me, have such a weak determination."

Now, I (Keizan), a ninth-generation Dharma descendant from Dokai, lecture on the Dharma carelessly, and my practice doesn't contain any good examples for my successors in their daily life. My attention to the Way in my daily actions wasn't accurate (enough). From what standpoint can I teach a few practitioners a short phrase (of truth), or even half of a phrase? I am terribly ashamed, but all of Buddhas, Patriarchs, and sages

have already known about this fact through their piercing vision.

Even though I am like this, all of you successors are descendants of Fuyo Dokai, and of the school of Eihei Dogen, so be careful to clarify the details of our practice and use precaution in precise matters. Do not let a speck of fame, glory or arrogance disturb your training; focus your mind precisely, and adjust your behaviour accordingly. Strive for what you should attain, master what you should master; cultivate the essential goal of your life's practice; without forgetting the disciples of former masters, follow in their footsteps; let your eye be one with the Buddha's eye.

Although these are degenerate times, you can still find the diamond in the rough, or the spiritual "pot of gold at the end of the rainbow". (It is very difficult to find and keep the light in one's heart.) This is my sincere wish and earnest prayer.

Juko (Verse):

Let's look at the following points: Without make up, true beauty appears (No need for make-up, no ugliness will appear). We appreciate the natural luster of jade ornaments.

CHAPTER 46 Venerable TANKA SHIJUN (Tan-Hsia Tzu-Ch'un)

丹霞子淳

Honsoku (Leading case):

The 46th Patriarch, Tanka Shijun, posed the following question to Fuyo Dokai: "What is the one phrase that would best express the Buddha mind as transmitted by all the Patriarchs from ancient times to the present?" Zen Master Dokai answered, "If you try to limit the Buddha mind to just a single word (or phrase) the Soto tradition will be extinguished." Tanka Shijun attained great awareness through his answer.

Kien (Background):

Zen Master Tanka's Dharma name was Shijun. He was from the Ko (Chia) family in Ken Province (Chien-shou, Chinese). He began to seek the Way when he was young (20 years old) and was greatly Enlightened under the tutelage of Fuyo Dokai. At his first stage of practice he studied under Zen Master Seppo (Hsiieh-fang, Chinese) and then later moved to (Mount) Tanka.

Nentei (Dharma discourse):

Tanka Shijun's first question to Dokai was to sum up the Buddha mind. Even if the Buddhas and Patriarchs have taken various appearances there is definitely something which is without front or back, top or bottom, inside or outside, self or other, than has been transmitted. This is called the emptiness of non-emptiness. (Absolute equality penetrates each individual quality.) This is the final stage, accessible to everyone. to where all people must return.

However, many students misunderstand that this (the emptiness of non-emptiness) is the original non-existence and that there are no words to describe this, nor any way to imagine it. The ancients called this kind of person "non-Buddhists who fall into the emptiness of the void". They will never achieve complete Enlightenment if they spend kalpa (eons) believing this.

Thus, if we focus our complete attention on our mindful practice and achieve complete emptiness, there will always be an element that cannot be emptied. Furthermore, after careful and deep investigation, if we rid ourselves of all attachments and surpass all obstacles, we may find the one phrase to describe the Buddha mind which has been transmitted by our predecessors.

When Dokai said that the mind cannot be expressed in a single phrase or it will extinguish the Soto tradition, he was implying that the expression of our understanding cannot be limited to a single word or phrase. To do so would be like seeing bird tracks on newly-fallen snow. (This would be like impurities in the pure Buddhist Way.) That is why it is said there are no traces (effects from the chain of causation) when one renounces the world. When all perception and recognition stop completely, and our skin, flesh, bone, and marrow cease to exist, not a single trace remains. If we don't leave a speck of discrimination behind us, our true mind will naturally emerge. People without the experience cannot understand this, and they can never transmit or receive this phrase (the true law). But, once we have this experience, it is a direct transmission from mind to mind. An occurrence of the true transmission from master to disciple is like the ideal relationship between a king and his minister in the lay world. It is called the supreme stage of Enlightenment.

Juko (Verse):

Now, explain to me this supreme stage of Enlightenment.

The inherently pure wind circles the earth

And shakes it from time to time

Who can bring it here and show it to us?

CHAPTER 47 Venerable CHORO SEIRYO (Ch'ang-lu Ching-lao)

真歇清了

Honsoku (Leading case):

The 47th Patriarch, Zen Master Goku (Wu-k'ung, Chinese) practised under Tanka Shijun. Tanka asked him, "What is the original self in age before emptiness?" When Goku tried to answer, Tanka said. "You have too many illusions/distractions; please leave for a while (and calm down)."

One day, Seiryō (Goku) climbed Mount Hou (Po-yr], Oh.) and he was suddenly greatly enlightened.

Kien (Background):

Master Choro's ordination name was Seiryō (Ching-lao) and his Dharma name was Shinketsu (Chen-hsieh). Goku was his name as Zen Master.

When his mother held him in her arms and entered a temple when he was a baby, he was delighted to see the Buddhist images and moved his eyes and brow. The people who saw this found it marvellous and were moved.

When he was only eighteen years old, he gave lectures on the Lotus Sutra. After his ordination, he visited Daiji (Ta-t'zu) Temple in Seito (Ch'eng-tu), the Capital of Shoku (Sichuan) province, where he learned many sutras and scriptures, and mastered their great meaning. After he left Sichuan he went to the Koben-kan (Chiang, Mien, and Han Rivers) and called on Zen Master Tanka Shijun. That is when Tanka asked him about the original self in age before emptiness, as in the leading case.

After Goku climbed Mount Hou and became enlightened he immediately returned to Tanka's monastery and stood before him. Tanka slapped him and said, "I believe you have become enlightened about it!" Goku prostrated himself before Tanka with much joy.

The next day, Tanka entered the Dharma Hall and recited the following poem:

"The rising sun illuminates the soaring mountain peaks

And the mountains reflect a deeper green

At night the moon shines on the valley waters

And the still waters show a greater depth

Like this, Goku's enlightenment is very high and very deep." Then, to Goku, he added, "You have already mastered the highest and deepest enlightenment, but do not remain stuck in that stage. You must continue your practice (even after enlightenment) and never be lazy in teaching others." After Tanka gave this speech he climbed down from his seat. Then Goku walked up to him said. "You praised me very much in your speech today. Please don't delude me." Tanka replied, "Then show me the real points of my speech today." Goku simply remained silent, so Tanka said, "You look dull, but you are actually quite talented."

Goku left Tanka's monastery and went to Mount Godai (Wu-t'ai) and then travelled to the capital. He crossed the Ben (Pien) River and arrived at Mount Choro (Chang-lu), where he was received by Master Sosho (Tsu-chao). They quickly established a rapport, Sosho made Goku his attendant, and made him chief disciple. Shortly thereafter, Sosho became ill and retired, and asked Goku to take over.

Practitioners entered the monastery like rivers flow into the ocean. At the end of the year 1130, Goku travelled to (the monastery at) Mount Shimei (Hsi-ming) in Ming Province. Later he became head of the monastery at Mount Hoda (Pu-t'o), abbot of Mount Tempo (T'ien-f'eng) in Daishu (T'ai-chou), then abbot at Seppo (Hsueng-feng) in Binshu (Ming-shou). He became the abbot of Mount Ikuo (Yu-wang) at the emperor's request, and then moved to Ryu-u (Lung-hsiang) Temple in Onshu (Wen-Chou). He then became the abbot of the monastery at Keizan (Mount Ching) in Kosshu (Hang-Chou), and later founded Sosen-ji (Ch'ung-shen) in Konei (Kao-ning) Province at the request of the emperor's mother, Jinei (Tz'u-ning).

Nentei (Dharma discourse):

When Goku was a child he surpassed the ordinary standards. Moreover, he was determined to practice Zen and focused earnestly on his studies. When the time came, Master Tanka asked him. "What is the original self in the age before emptiness?" Goku tried to provide an answer, but Tanka didn't accept it and made him leave.

One day, when Goku climbed Mount Hou, nothing obstructed his view, and when he saw the open space in every direction, he found nothing to obstruct his mind, and discovered his original self. When he went back to Tanka's monastery, he stood in front of Tanka without saying a word.

Tanka realized that Goku had found his original self, and said, "I believe you have become enlightened about it!" Then Goku prostrated himself before Tanka with joy. Then Tanka went to the Dharma Hall and announced Goku's enlightenment.

Later, during a Dharma talk as the abbot of the monastery, Goku said the

following: "All delusions were cut off by the late Master's slap. At that time, I tried to speak and describe my experiences, but I could not. Now is there anyone in this assembly of monks who has achieved enlightenment and felt such joy? If you do not have entanglements like a bit in your mouth or a saddle on your back, and do not surrender your freedom, and do not become a prisoner of your delusions, then you will be happy. How is your actual situation? You should challenge yourself to find the means for your own enlightenment." This was Goku's Dharma discourse at that time.

In fact, what the Patriarchs tried to express is this: Try to walk in the age before emptiness, and bring out the true form of enlightenment. If you cannot gain a glimpse of enlightenment, you will be like withered trees, or dead ashes. Of what use will that be? It is like speechless Zazen for thousands and thousands of years.

If people hear the expression "original self before the age of emptiness", they may mistakenly think there is no self or others, no back or front, no life or death, no Buddha and no sentient beings. We cannot simply say it is "one" or "two", "same" or "different". If we are based on such measurements, when we say one word, people will say we're wrong; when we express one thought, People will say they're against it, so, if we uselessly protect one opinion, others may be against it, and finally it will turn into a dead person's opinion.

The point is, everything should have a common point of agreement. if we know this point, we can proclaim a mountain, a river as a river, ourselves as ourselves, and others as others. And also. there are some who say that if we say "mountain", it's not always a mountain, or if we say "river", it's not always a river. However, it is always a mountain or river. If you talk like this. what does it mean? All this leads to is a malicious approach, or attachments to the toms of existence, or falling into the view which negates emptiness.

The stage (of the original self) goes beyond discussion of being or non-being It goes beyond words or discrimination. It is also beyond heaven and earth, past and future, (or space and time). Thus, there is no reliable base to stand on, so we should focus on the qualities of mushotoku (no possessions), mushujaku (no attachments) and mujo (no permanence) Then, you may surely find your original self as it is.

This also goes beyond so-called rules and regulations and discrimination. These observations cannot be obtained by people in the process of their practice. Naturally there is sore gap from the true self. Still, if we are attached to the phenomena in front, of us, like flowers, the moon, snow, water, and wind, and if we mistake these, we are far away from our original self. When we see this phenomena, we should take it as flowers in emptiness (and so on). Therefore, what do we mean by "mountain"? In fact, there is no single determined element in our original self. What

can touch the original self, and what makes it feel cold or warm? The original self is not something that changes into something else. Because we don't truly know ourselves, we have a tendency to depend on other phenomena like grass and trees. When we have abandoned both Buddhist Dharma and worldly affairs (as all delusions) and then sincerely focus on the true self, we will not doubt its existence.

Do not seek a single determined self inside, and do not seek (Buddha) outside (and forget your original nature). Do not try to control yourself to consciously calm your mind. Do not force your body to relax. Subconsciously know yourself, understand the Buddhist Way, and try to cut off all delusion and discrimination immediately. Try to do Zazen if only for a moment. If you fall into the condition where all is cut off, and you are forced to stay where there is no place to go, you still must not depend on the power of others.

If we have this kind of observations, our skin, flesh, bone and marrow do not influence us; our life and death, and coming and going do not affect our ego. If you transcend your flesh, only truth emerges. The truth (our true self) is illuminating from ancient times to the present, transcending time. So is our original self from ancient times to the present, transcending time. So our original self goes beyond discrimination of the past and future.

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That is the reason why this stage of "the original self in the age before emptiness" is not influenced by changes of becoming, going, destruction and emptiness. Could it be possible to think of the self and others as causeless? If we want to experience this true self, we should abandon all attachments to the outside, and all discrimination inside. If we attain this stage, we still continue to keep the serene mind of nirvana. If we look carefully at this stage, our body and mind will be like emptiness, and be completely free and function freely. If we do not clarify this stage, we cannot say we achieved it. If you clarify this stage, (as it passes through past, present and future) it is each single moment. If we can cut discrimination for even a moment, and we abandon all attachments, then our observations of life start to awaken automatically. Then we can be completely free, without dependence on others.

However, most students tend to depend on a rational approach, and this leads them in the wrong direction. For most of them, it is a minor difference, but we should understand that even the slightest differences

lead to huge changes in the wrong direction. Therefore, if they spend a long time in such practice, they will never find the ultimate peaceful stage. We should be careful to focus on this point, and give our best efforts to reaching the right stage. Then we may attain enlightenment without relying on others, and finally arrive at the stage of complete and clear freedom.

Juko (Verse):

Please explain carefully how you would show us this principle.

Cold fountain in the deep valley

No one knows of it

Its depth cannot be measured

No one can approach it.

(Everyone possesses the venerable true wisdom of water; It is nothing but "the original self in the age before emptiness"

Ordinary people cannot realize it in their rational approach

However, students of the Way manifest it without attachments.)

CHAPTER 48 Venerable TENDO SOKAKU (T'ien-t'ung Tsung-chüeh)

天童宗珙

Honsoku (Leading case):

The 48th Patriarch, Zen Master Tendo Sokaku, (T'ien-t'ung Tsung-chüeh) was attendant for Zen Master Seiryō (Goku). One day, Goku asked Sokaku, "How is your interpretation of the Way these days?" Sokaku replied, "I am like this." (I am originally in the Way, and would like to say that I intend to remain in the Way.) Then Goku said, "Your answer is not enough. Tell me some more." Sokaku said, "Why isn't it enough?" Goku replied, "I didn't say that what you said is not enough. I simply said you didn't mention anything about your true self." Sokaku said, "I already mentioned it." Goku asked him, "Then, what is the true self?" Sokaku answered, "I could tell you about the true Self, but I couldn't clarify it for you." Goku said, "You still haven't said enough about the true self." Sokaku replied, "Master, won't you clarify it for me?" to which Goku told him, "You should ask me about it." So. Sokaku asked him, "What is the true self?" Goku answered and clarified by saying, "I must say you stick to your knowledge of the concept, but lack in the means to actualize it." After hearing this, Sokaku experienced Enlightenment, and Goku certified, that it was true Enlightenment.

Kien (Background):

The Masters ordination name was Sokaku, and for a long time he was a personal attendant to Zen Master Goku. Day and night, when he was both busy and at rest, he practised Zen unceasingly, and moreover, he showed himself to be very distinguished in his practice. Goku asked him, "How is your interpretation of the Way?", and Sokaku replied, "Like this." In response, Goku said it wasn't enough, and asked for clarification.

Nentei (Dharma discourse):

Actually, Sokaku talked about being in the Way in the present, but to Goku, there was still something missing. Even though Sokaku knew that he was in the Way, and that everything else is also in the Way, he did not know that each shows its own particular function. Sokaku thought that the Buddhist Way itself is expressed entirely in form, and nothing is lacking or missing, and that is how he tried to express his understanding. He knew that time when "The clouds dissipate and the mountain shows its peak and reflects the sunlight". (If the clouds of illusion disappear we find that we are on the Buddhist Way.) However, he didn't know that

there is yet a higher mountain than that one. (Even though he knew that he was in the Buddhist Way, he didn't know that he needed to bring himself to function in some capacity.) Therefore, Goku said, "I didn't say that what you said is not enough. I simply said you didn't mention anything about your true self." Even though Sokaku had studied and practised for a long time under Goku, he still did not realize completely the essence of the real self. That is why Goku said this.

No matter how hard Sokaku tried to express the true self in words, he was always very far away from the true Buddhist Way, and couldn't touch it. Even though he said, "I cannot clarify it for you," this shows that Sokaku himself did not have a complete realization of the Buddhist Way. Much more so, he was still attached to the level of clarifying. Therefore, Goku pressed on, and said, "You still haven't said enough about the true self." At this time, Goku lost couldn't find the power to express it, but he was able to beg Goku for his teaching, saying, "What is the true self?" Goku answered, "I must say you stick to your knowledge of the concept, but lack in the means to actualize it."

Having knowledge is quite different than actualizing it. It is like the difference between heaven and earth, or fire and water. Sokaku believed that only knowing his true self was the actualization of his true self; however, Goku pointed out that Sokaku was trapped in the level of acknowledgement. This means that the true self will forgo actualization and instead remain transcendent. Here, Sokaku realized his mistake for the first time, and this led to his Enlightenment and its certification by Goku

After receiving Goku's certification, Sokaku continued to proclaim the Dharma. Some time later, one monk asked him, "What is the Way?" Sokaku answered, "The Great Way is achieved level after level, and it is found everywhere; don't look for it far away."

One day Sokaku gave the following lecture in the Dharma Hall: "Head for the age before emptiness. Seek the serene mind (nirvana) outside of the mundane world. Mastering of the Way cannot be achieved through the conscious efforts of the mind. Enlightenment itself cannot be transmitted by words; you must experience it (Enlightenment)yourself. Quietly meditate; the clouds around the mountain peak will disappear, a spiritual light will pierce the darkness, the clear moon will accompany the boat on the river; (Our original mind will start to shine just as our illusions dissipate.) When this happens, we will achieve actualization of the self. Relative (the phenomenon of discrimination) and absolute (the essence of equality) are never separate from the serene mind of nirvana, which we originally possess. This goes beyond any means of expression through words, and can only be obtained by individual effort.

Indeed, eternal quietness (of nirvana) has no limits. Even if we try to express it, we cannot, for there is no boundary between the words and

the quietness. if we focus on progressing to this stage, we naturally realize that is true. If we limit ourselves to the expressions of "Buddha mind" or "nature", this is not the truth. Some have said, "A mountain is a mountain, water is water." They believe this level of interpretation indicates the truth, but they are mistaken, (True form expresses the truth; although this level of interpretation is supposed to be the truth, it is not.)

Zen Master Tozan (Tung-Shan, Chinese) said, "When we experience the truth, we can start to talk about Buddhist Dharma." When one monk asked, "What do you mean by 'talking about the Buddhist Dharma'?" (What is the relationship between subject, object, and listener?) Tozan replied. "If the subject, object and listener are in harmony, nothing is involved except the truth."

Zen Master Banzan (Pan-san, Chinese) Hojaku said, "Realization of the true self cannot be transmitted from others, or to others. This is also true of the saints and sages. But it does not mean to spend your life as you will, like ordinary people."

One monk asked Zen Master Goku "What is the true self?" Goku replied, "The true self already exists before life appears in the womb. Even the saints and sages cannot observe it. (Everybody must experience this by themselves.) The true self includes the periods before and after life appears in the womb. It is before anything, (discrimination) is planted-that is why it is called the true self."

Furthermore, Fuyo Dokai's disciple, Zen Master Koboku Hojo (K'u-mu Fa-Chang, Chinese), said the following in the Dharma Hall: "After we know our original self (in the age before emptiness) we may be capable of talking about Tight Buddhist practice. So, Zen students. tell me, what is the original self? There is a child (the original self) in a house who has no sense organs, and none of the forms of consciousness (and therefore no discrimination and no attachments). (He functions completely in the Buddhist nature, and yet is not attached to anything.) He is unable to attain Buddhahood (because he has surpassed this stage). If he meets a Buddha, he is not attached to the Buddha; when he meets a Patriarch, he does not attach himself to the Patriarch. There is no place to keep him in Heaven, and no way to enter Hell. So, student, do you know the kind of child I am talking about?" After a while, he added, "This child is not quick and alert, but rather sleeps a lot and wastes time dreaming."

Truly. in the matter of the original self, when the Buddha appears, he will lose his life, and when Patriarchs come, they will be broken into dust. if he (the original self) wants to go to Heaven, Heaven will be destroyed, and when he heads toward Hell, Hell shatters. So, what should we call the myriad forms? There are no discernable traces. It is like we are dreaming. The dreamer himself doesn't know he is dreaming-how do the others in the dream? Even without any clear reason. the dreamer has

clearly transcended enlightenment and illusion. This is the true proclamation of the Patriarchs. If we realize the absolute truth, and open our mind's eye, we can be together with our original self.

Juko (Verse):

Would you please tell me a little about this principle?

It is just like a wedge on the top or bottom

You can't insert one, but you can't remove one either.

(If we experience our true self, then we'll be one with the Buddha Mind, wherever we go, because there is nothing missing and nothing extra is needed.)

CHAPTER 49 Venerable SETCHO CHIKAN (Hsueh-Tou Chih-Chien)

雪竇智鑑

Honsoku (Leading case):

Zen Master Setcho Chikan was the 49th Patriarch. One day when Setcho was studying, Tendo Sokaku made a proclamation from the platform in front of the altar in the Dharma Hall, and said, "Buddha had inscrutable words, and Kasho (Kasyapa, Sanskrit) didn't conceal anything." (To the unenlightened, Buddha's words may seem secretive, but for those who have been enlightened, they are not secret.) When Setcho Chikan heard this, he understood its profound meaning, and from his position in the line of monks, he began to weep, and suddenly blurted out, "Why didn't I receive this profound teaching until now?" After Sokaku finished his proclamation, he summoned Setcho and asked him, "Why were you weeping?" Setcho answered, "Buddha had inscrutable words, and Kasho didn't conceal anything."

When Sokaku gave a seal of transmission to Setcho, he said, "Ungo Doyo (Yun-chu, Chinese, see Chapter 39) predicted your appearance." (You are the treasure of the lineage; try to work for the proclamation of the Dharma).

Kien (Background):

Setcho's Dharma name was Chikan; he was child of the Go (Wu) family in Joshu (Ch'u-Chou). When he was a child, his mother washed his hands' warts, and asked him, "What are these?" Setcho answered, "My hands are like Buddha's hands."

When he grew up, his parents passed away. He visited Zen Master Shinketsu Seiryō (of Chapter 47) at Mount Choro (Chang-Lu). At that time, he met Tendo Sokaku, Shinketsu's chief disciple, who thought that Setcho had enough capability for the Buddhist practice. Later, Setcho secluded himself on Mount Sho (Hsiang), where many beasts and wild animals did not disturb him. One day, in the middle of the night, he attained enlightenment and went to (Zen Master) Enju (Yen-shou, Chinese) to receive the seal of transmission (but Setcho wasn't satisfied with Enju). Then he went back to Sokaku, who at that time was staying at Mount Tendo. Sokaku asked Setcho to be his personal secretary. One day, Sokaku made the proclamation about Buddha's inscrutable words as in the leading case.

The leading case's story is an excerpt from the Nirvana Sutra (section 2 in Chapter 4, Nyorai Shobon [Tathagata Nature]). At that time, Kasho said to Buddha, "O World-Honoured-One, according to what the Buddhas have said, all Buddhas speak with inscrutable words, but this is not Buddha's real meaning. The reason why is that the Buddha's teachings seem secret according to the listener, but from the Buddha's eyes, nothing is hidden from sentient beings. This is like a puppeteer handling a puppet-when the puppet bends down or lies on its back actually it is the puppeteer who is controlling the puppet, but he is not seen. The Dharma of Buddha is quite different from this! Buddha's Dharma makes the truth known for all sentient beings, so how can any Buddhas possess something that appears secret?"

For this, Buddha praised Kasyapa, saying, "Oh, that's very good! You are right! As you say, the Tathagata doesn't have anything to conceal. It is like a full moon in the autumn; nothing hides it in the sky, and it is so clear and unobscured that everyone can see it. Like this, the Tathagata's teaching shows itself as it is-so clean and pure-but the foolish think they don't understand it at all, and claim it is secret. However, the wise do understand, and never say it is secret."

The Zen tradition has used those words of the Buddha for a long time as an aid in mastering the Buddhist Dharma. Even now, Sokaku proclaimed this, and Setcho had enlightenment. Indeed. Buddhist Dharma shows everything for all sentient beings; nothing is hidden.

Nentei (Dharma discourse):

Whenever we hear a word, we must comprehend its true meaning and not be attached to its expression. Thus, when we say "fire", it is simply a word and not actual fire. Likewise, when we say "water", it is simply a word and not actual water. When speaking about fire, it never burns the mouth of the speaker; and when speaking of water, it never moistens the lips of the speaker. Thus, the words "fire" and "water" are very clear, but they are not actual fire and water.

Zen Master Sekito Kisen said, "When we hear words, we should comprehend their real meaning, and not simply become attached to the words. We should also avoid making personal interpretations of them."

Zen Master Yakusan Igen (of, Chapter) said, "You have to be careful not to lose the word. If you cannot pierce the essence, you cannot transcend the word and you can't find the real meaning of its roots. The reason why I tell you this now is because I want you to reveal the essence which goes beyond words. What is the essence of roots of words, or the real self? What is it? Originally it doesn't possess ears or eyes or flesh."

Zen Master Chokey (Ch'ang-ch'ing, Chinese) E'nyo said, "The 28th Patriarch, Bodhidharma, proclaimed that he had transmitted the mind, not the word."

Great Zen Master Unmon (Yun-men, Chinese) Bun'eki said, "If the Buddhist Dharma is just simply words, then aren't the three vehicles and the twelve cannons simply words? Why is there something in Zen tradition that is transmitted independent of words? If we remain stuck in scholastic intellect and influenced by various discrimination, then anyone going beyond words is equal to the sages who have clarified the ten stages of enlightenment. Talk about the Dharma is as common as the clouds floating across the sky, or the rain they produce, but there's quite a big gap between our discriminating mind and our original mind such a gap is just as big as the gap between heaven and earth. But for the ones who have experienced the original mind (and gone beyond words), how could his mouth be burned by the word "fire"? Even if that person points out the Dharma to us all day long, not a trace of dirt will stick to his lips and teeth, and that person will not be stuck to words."

Therefore, we should know that there is one who is not only speechless but also has no mouth. Furthermore, not only is there no mouth, there are also no eyes and none of the four elements (to form the body) or six sense organs. This means that there is originally nothing that exists to analyse or discriminate, and cannot be given a limited definition like "emptiness" or "nothingness". If you look at or hear something, this is not seeing by eye or hearing by ear. It simply happens as such; it goes beyond discrimination as the functions of the original self.

Your body and mind functioning as they are. is the functioning of the original self, so this body and mind is not a created work. If you cannot achieve this stage of understanding, we may think our body is from the chain of causation and therefore, received from our parents, or as a gift from our ancestors. The majority of people think our body is born from the union of sperm and ovum, and our body simply consists of skin and flesh, since they do not clarify the essence of their original self (in the eons before emptiness).

In order to make this original self appear, the people who clarified the true Way use various kinds of skilful means and try to reject the functions that come from the six sense organs and ignore all the words that come from delusions.

However, there remains something that cannot be extinguished or destroyed, When we clarify this without any mistake, it is originally absolute, so it doesn't extend to the extremes of emptiness and form as relative ideas, not does it extend to brightness and darkness, so we cannot give a clear definition of it like "enlightened" and "unenlightened". We don't call this "Buddha", "Dharma", "Mind", or "Nature". It is only brilliant light, simply illuminating. Consequently, we don't specify that it is the light or fire or water; it is simply unlimited brightness. Even though we search for it, we cannot find it, and even if we want to obtain it, we cannot possess it. It is just unobstructed brilliance (and anyone who

discriminates cannot possess it.)

Even if three disasters of water, fire, and wind occur, and the entire world is destroyed, it (the original self) still exists. When the three worlds (in the realm of unenlightened men) of desire, the world of form, and the world of formlessness and the six different levels of existence (hell, hungry spirits, animals, asura [demons fond of fighting], men, and heaven) make their karmic appearance, everything appears, but it doesn't change. Therefore, Buddha, the Patriarchs, sages and saints cannot do anything about it.

If we want to experience and recognize this, we should close our eyes; control our breathing and our bodies; abandon our houses; leave behind all our tools and apparatuses; and seek that stage of no discrimination which is like the blue sky without any clouds, or a vast ocean without any waves.

In this situation, one bright pearl may not influence you at all; however, there is one brilliant light. This is not like the sun or moon in a clear sky. The clear sky is the moon, and it illuminates nothing; the entire clear sky is the sun. (There is no difference between the shining subject and illuminated object). You should clarify this in detail, and if you do not clarify this stage, you may continue to be confused by the laity and men and women who renounce the world, and you may continue to transmigrate in the three worlds and six different levels of existence. As a Buddhist disciple, if you have the appearance of a monk and end up in the care of Emma (the judge of the dead), wouldn't that be shameful!

Shakyamunis Dharma extends all over the universe; nothing is lacking. If someone starts to seek the Dharma, they will not fail to find it. It is believed that our human body is easy to acquire; however, our bodies appear by the power of past virtues. If you achieve the essence of the Buddhist Dharma, you will be completely free of karma from evil conduct in the past and from rebirth, for in this stage there is no male or female, god or devil, sacred or profane, ordained or lay; you cannot limit it to some certain classification, since the Buddhist Dharma goes beyond all such discrimination. The original self in the age before emptiness goes beyond all colour or form, so if you want to see it with your eyes, you cannot.

If you experience the true original self, you can avoid the discrimination between priest and laity. You will not be confused by the senses or the forms of consciousness associated with them. if you do not reach this stage you will be controlled by the senses and their forms of consciousness, and that would truly be regrettable. However, all of us already possess this essence of Buddhist Dharma, so if we really want to reach this stage, we should spend all of our energy to do so. Even if we say that we all possess this Buddha nature, if by some chance we were to fall into our own individual observations and thus be led into confusion

and endless delusion, wouldn't that be pitiful!

Try to let go of the activities of the senses and their objects, and do not depend on your consciousness for a while. Carefully clarify your practice, and you should surely arrive at the final goal (of your original self). It is not necessary to progress step-by-step; if you are determined to find the Way, then naturally you can reach the final goal. If you recognize your true essence even for a short time without an intermediate understanding, then you will automatically start to enter the way of enlightenment. After you reach this stage, you will never sway, no matter how hard the diverse winds blow.

An ancient sage said, "Learning the Way is like rubbing wood together to make fire. Even if smoke arises, never stop rubbing the wood." If you use all of your energy, you can achieve fire. What is this "smoke", and where does it come from? When you meet a teacher of the Way, you may experience a stage of no doubt. This is when smoke appears, and if you rest at this stage for a while, it is like stopping when the wood is just starting to warm up. However, if you continue diligently, surely you will be able to make fire.

In other words, we should come to recognize this stage of no doubt (of the Original Self). If we cannot find this Original Self, it is like we are resting awhile, and some say this is like a withered tree or corpse without a spirit. Therefore to focus on this point, you should practice Zen and clarify yourself totally. Not Only doing Zazen, but if you talk carelessly (like a bullfrog) it is also meaningless.

Juko (Verse):

What is the core of the Dharma, hidden or unconcealed?

It should be called a diamond-hard body because

Its body is boundless and illumined.

CHAPTER 50 Venerable TENDO NYOJO (T'ient-T'ung Ju-Ching)

天童如淨

Honsoku (Leading case):

The 50th Patriarch, Tendo Nyojo, studied under Setcho Chikan. Setcho asked Tendo, "As a student, Nyojo, how do you make holy something which is originally untainted?" Nyojo spent over a year on this subject, and then was suddenly enlightened, and said, "I do not practice to purify myself; I do it to make myself holy." (I am not originally tainted or disillusioned: I am clean from the beginning and I continue this practice to keep myself holy.)

Nyojo focused on this subject all day long, but even after spending two or three months on this subject, he still couldn't answer. One day, Setcho asked Nyojo to come to his room, and questioned Nyojo again, saying, "What happened with the subject?" Nyojo wanted to answer but could not. At that time, Setcho repeated his question.

Nyojo spent a year without answering. Then Setcho asked again, "Can you answer the question?" Nyojo replied, "No, I can't." At that time Setcho said, "You should leave your precious nest and be freed from your illusions. Why can't you answer?" After hearing these words, Nyojo spent all of his energy on this subject. Later, when he was greatly enlightened, he went to the Master's room and said "I found my answer." Setcho said, "Tell it to me right now."

Nyojo replied, "I do not practice to purify myself; I do it to make myself holy, | have clarified the meaning of 'untainted'." Before Nyojo could finish his answer, Setcho hit him. Then Nyojo broke out in a sweat and made prostrations before Setcho. Then Setcho gave him the seal of transmission.

Later, when Nyojo was at Joji (Ching-Tzu, Chinese) Monastery, he was made responsible for cleaning the lavatories in order to show his gratitude for his enlightenment under Setcho's guidance and for the seal of transmission. One day, when Nyojo walked in front of the Arhat's (Buddhist Sages') Hall, a mysterious monk appeared and said to Nyojo, "This temple is called Joji-ji ('jo' means "pure/purify"); the person responsible for cleaning the lavatories is called Jozu (this 'jo' is the same character for "purify"); and your name is Nyojo (literally, "like this pure"), and you are the one who shows deep gratitude to the Way, the Masters and all sentient beings. Therefore, you are the proper master of

this temple." After he finished talking, he suddenly disappeared. The Prime Minister heard this story, and talking this as an omen, said, "Nyojo will become master of Joji-ji in the future." Indeed, it was as they said – Nyojo became the master of Joji-ji. All the people said that it was the result of his deep gratitude in his everyday practice.

When Nyojo was nineteen years old, he renounced the world and started his practice in the monastery. He never went back to his home town. Not only this, he never talked with natives of his home town, never visited the other rooms in the monastery to chat, and never talked with junior or senior monks or the monks in the seats next to him; he just continued to sit in single-minded Zen practice. He promised himself to perfect his Zazen even on a diamond-hard seat. Because of this, once in a while the flesh on the rump of his buttocks would break out in sores, but even so, he never stopped his Zazen. From the time he renounced the world and became abbot of Keitoku-ji on Mount Tendo (T'ien-tung, Chinese) and until the age of sixty-five, there was never a time, day or night, when he didn't do Zazen.

After becoming the abbot of Joji-ji for the first time, he became the abbot of Seiryō-ji of Zuigan (Shut-Yen, Chinese), and then abbot of Keitokuji, and during all of this period, he was outstanding as a Zen Master, especially in his self-discipline. This made him different from other priests. He was very determined to do the same things as other ordinary monks in the monastery. Therefore, even though he had the Kesa (symbolic surplice) passed down from Fuyo Dokai (see Chapter 45) he never used it, and when he gave lectures in the Dharma Hall, or when he received disciples in his quarters for personal interviews, he always wore a black Kesa and robe.

In the Katei (Chia-t'ing, Chinese) era in the Sung dynasty, emperor Neishu (Japanese) gave him a purple robe and the title of Zen Master, but Nyojo rejected them in an official letter. Also, he never revealed his lineage; however, just before entering nirvana (death) he offered incense (shijoko, which is incense given in gratitude only to one's Dharma master) and thus his Dharma master's name became known. Not only did he renounce fame and fortune, but he was-also too modest to reveal his outstanding Dharma lineage. Indeed, his discipline was unequalled and the virtue of his conduct unsurpassed, as it still is today.

Nyojo always said the following about himself: "In the last one hundred or two hundred years, the Way of the Buddha and the Patriarchs has deteriorated, so in the last one or two centuries, I cannot find an outstanding Patriarch like me. Therefore, all the other masters are afraid of me." Nyojo never praised other masters. He always said the following: "I began to seek the Way at the age of nineteen, and have visited many places in search of the right master, but I haven't found one yet (to practice the right way.) Most masters are too busy meeting government

officials to educate the practitioners in their monasteries. Most of them used to say, 'Disciples themselves clarify the Buddhist Dharma independently', and never tried to meet and direct the assembly. Many masters in big temples are like this. They think spending their time in comfort with no special training is the Way. They never care about Zazen. How could we find Buddhist Dharma in these people? If we accept what they say as the truth, how could we train the diligent practitioner who seeks the true Way? What a ridiculous situation. Those priests in the big temples cannot even dream about the Way of the Patriarchs!"

The attendant Kohei (Huang-Ping, Chinese) in Fuku (Japanese) Province kept a diary in which he wrote about Nyojo's everyday events, and he wrote the following: "One day, Cho Teikyo (Chao T'i-chu, Chinese), a high official, asked Nyojo to give a Dharma lecture at the government office. After Nyojo's speech, though, Cho couldn't understand anything at all about the Dharma lecture. So Nyojo refused to accept the offering of ten thousand pieces of silver, and returned them to Cho. Likewise, when someone could not understand the Way, not only did Nyojo not accept offering, he also showed no concern for reputation or profit. Therefore, he wasn't acquainted with kings and ministers, and he didn't even accept presents from the mendicant priests (who came to stay in his monastery). Indeed, his virtue was unsurpassed."

One day, there was an elder Taoist called Dosho (Taosheng, Chinese) who, with five of his followers, vowed to practice in Nyojo's monastery and never return to their home town unless they could obtain the Way. Nyojo was really pleased with their decision, and he permitted them to enter the monastery without having them change their religion from Taoism to Buddhism. And concerning the order in the Dharma Hall, Nyojo permitted them to sit next to the nuns' seats. This was a very rare example.

In addition, there was a priest called Zennyō (Shan-Ju, Chinese) who said, "I vow to remain in practice under Master Nyojo for the rest of my life, and will never try to take a step toward my home in the south." There are many other such monks who had the same determination and did not try to leave Nyojo's monastery.

Fu (Pu, Chinese), a person responsible for gardening, never learned any of the Chinese characters, and started to seek the Why when he was over sixty years old. Even so, Nyojo was very kind to teach him, and finally Fu clarified the Way as a Patriarch. Although he was a gardener, from time to time he expressed unsurpassed words and superb phrases. One day, Nyojo gave a lecture in the Dharma Hall and said. "None of the elders in various places surpass Fu," and appointed Fu to be the person responsible for the sutras. Really, there are many people who seek the Way, and practice the Way in the monastery where there are truth-seeking minds.

Usually Nyojo recommended single-minded sitting to the people. He also said that burning incense, prostrations before Buddhist images, reciting the name of Buddha, repentance, and chanting the sutras were not as important as single-minded sitting. He rather stressed single-minded sitting. He used to say, "In practising Zazen, doshin (seeking the Way) comes first." Indeed, even if we have a complete or partial understanding of the Way, if we do not have doshin, it doesn't mean anything. If we do not have true doshin, we may fall into false views and become lazy and then become non-Buddhists within the Buddhist Dharma. Therefore, that is why the wise never forget about doshin as the first step, always keep mindful practice, focus on the effect of true practice, stay away from the mundane world, and earnestly study about ancient Zen tradition.

Nentei (Dharma discourse):

In fact, if you do the above, even if you not understand Buddhist Dharma thoroughly, you will still be untainted original practitioners. Like this, if you are originally untainted, why wouldn't you be a pure person? Therefore, Setcho said (in the leading case) "How do you make holy something that is originally untainted?" and "You should leave your precious nest and be freed from your illusions."

So, the ancient Buddha's methods to teach (us) did not focus on intellectual understanding, but only on the practice for enlightenment, and emphasized the Buddha-seeking mind above all else, and also urged us to avoid personal, individual interests. Thus, there is never discrimination about tainted and untainted, therefore, we are originally untainted.

Yet, as long as Nyojo couldn't avoid the view of defilement, he was always occupied with the concept of using a broom (or any instrument or tool). Thus, he spent over a year without clarifying it (the meaning of 'originally untainted'); he arrived at the stage of undefilement (or, the Original Self) and realized there was no skin to peel off, no body or mind to shed. (The Original Self is a form of detachment.) Even so, he still had the discrimination towards the opposites of "tainted" and "untainted". That is why, before Nyojo had finished speaking, Setcho hit him. At that time, Nyojo sweat profusely, and forgot himself, and obtained his own real inherent power to find the Way. Here, Nyojo found original purity, and learned that everything is untainted. Because of this, his expression, "The practice of Zen is casting off body and mind" is common among Zen practitioners today.

Juko (Verse):

Now tell me, what is the untainted stage?

The fragrance of the Way

(Blown) on the winds from afar
Is respected more so than diamonds
Since it is interwoven with the entire cosmos.

CHAPTER 51 EIHEI DOGEN

永平道元

Honsoku (Leading case):

The 51st Patriarch, Priest Eihei Dogen, practised under Priest Tendo Nyojo. One day, Tendo Nyojo had a proclamation to the assembly of monks during an early Zazen session (3:00 – 4:00 in the morning), and he said, "The practice of Zazen is casting off the body and mind." When Dogen heard this, he was greatly enlightened. He immediately went to Nyojo's quarters and burned incense. Tendo Nyojo questioned him, "Why are you burning incense?" Dogen said, "I came here to cast off body and mind." Nyojo said, "Body and mind cast off; cast off body and mind." Dogen said, "This burning incense is a very small action (compared to the greatness of my enlightenment.) So, Master Nyojo, don't give me the seal (of enlightenment) so easily." Then Tendo Nyojo said, "I'm not giving you the seal of enlightenment so easily." Dogen said "What is the real meaning of not giving the seal of enlightenment so easily?", Tendo Nyojo said, "You have already cast off body and mind." Dogen made prostrations to him. Tendo Nyojo said, "Casting off, casting off."

At that time, Nyojo's attendant Kohei (Huang-ping, Chinese) of Fuku Province (Fu-Chou) said, "It is a very rare thing to obtain such a stage for a foreigner." Then Tendo Nyojo said, "How many students could obtain this stage among all my monastery? You have already cast off and cast off, been liberated. and practised compassion; You have overcome your deep, malicious insight."

Kien (Background):

Dogen was his Dharma name; he was descended from the Genji clan. He was a ninth-generation descendant of Emperor Murakami. Emperor Murakami's Crown Prince was Tomohira, so Dogen was eight generations from him. He was born in 1200. (in the Japanese calendar, the second year of the Shoji Era; January 2, by the lunar calendar, but January 26, by the solar calendar.)

A fortune-teller examined him and said, "This baby is holy. His eyes have double pupils. He has great potential. In an old book it says that when a holy man is born, his mother will surely die. When this baby becomes seven years old, his mother will surely die." When Dogen's mother heard this, she was never surprised or afraid; instead, she gave greater compassion to him. Almost as this fortune-teller said, Dogen's mother died when he was eight. Many people said, even if there was a one-year

difference, the fortune-teller's prediction was correct.

In the winter of his fourth year, he read Chinese poet Li-chiao's "One Hundred Poems" at his grandmother's knee for the first time. When he was seven years old, in the autumn, he presented a collection of his own poetry based on Chinese poems to his compassionate father. (Perhaps to his uncle. Michitomo, as his father passed away when he was three.) At this time, many old scholars said, "This child is not ordinary. He is very special."

When he was eight years old he lost his mother, and his grief was very deep. At her funeral at Koyuji, when he saw the incense smoke rising, he felt the impermanence of the world and started to seek the Way. In the spring of his ninth year, he read Kusharon (Abhidhara-kosha by Seshin [Vasubandu]). The old Buddhist scholars said, "He was as brilliant as Monju (Manjushri). He has great potential for Mahayana." When Dogen was young he was mindful to these words and studied very hard.

Around that time, Matsudono no Zenkojo (the place and building indicates Fujiwara Moroie) was a person who came from an aristocratic family to become Prime Minister/Regent of Japan. He was the unequalled model for other ministers. Moroie adopted Dogen as his heir, taught Dogen about his family's secrets and important national affairs. In the spring when he was thirteen years old, his foster father held a ceremony on his attaining adulthood, and tried to make him an important official of the court. However, Dogen secretly left the villa at Kobata-yama (Mount Kobata) and went to the foot of Mount Hiei where Ryokan Hogen was staying.

Ryokan was an advanced leader of the other monks, and master of exoteric Tendai teachings. He was also Dogen's mother's uncle. Ryokan was greatly surprised and questioned him, "Your ceremony of attaining adulthood is approaching and your late father and foster father will be angry and upset. What do you think about that?" Dogen answered, "When my compassionate mother passed away, she requested that I renounce the world and practice the Way. I myself agreed with my mother's proposal. I don't want to waste my time among the dust and dirt of the mundane world. So, I really want to renounce the world and focus on the way. I'd like to show my deep and true gratitude to my compassionate mother, grandmother, and aunts. Therefore, I renounce the world." Ryokan's eyes were full of tears as he accepted him as a student of the Way and Ryokan urged him to study under Sendoko at Hannya-dani (Valley of Wisdom) at Shuryogon-in (temple name) in Yokkawa (Mount Hiei).

In the following year, when Dogen was fourteen, on April 9th in the first-year of the Kempo Era (1213), Dogen made prostration to Abbot Koen, the highest priest of the Tendai sect, and Koen shaved Dogen's head. The next day, Dogen received the Bodhisattva precepts at Enryaku-ji's kai-

dan-in (the place where the monks receive the precept) and became a bikku (monk). Later, Dogen learned the Tendai sect's shikan method (contemplation of insight and meditation) and esoteric teachings of Shingon (which came from South India). By the age of eighteen he had read the entire Buddhist canon. (He already had a big question.)

Later, Dogen questioned about the great matter of Buddhism to Koin, who was the abbot of Miidera and also a maternal uncle, and unrivalled at that time in both esoteric and exoteric teachings. Koin told Dogen, "What you now question is the highest stage of Tendai tradition. This stage has been transmitted by great teacher Dengyo and great teacher Jikaku. I cannot clarify your question for you. I've heard as hearsay that long ago the Indian Great Master Bodhidharma came to China and transmitted the seal of enlightenment. Now, his teaching has spread all over and it is called the Zen tradition. If you want to resolve your doubt, you should visit Eisai, the abbot of Kennin-ji Monastery. and receive his guidance at his room about your great matter of Buddhism, and if you are not satisfied, then you should visit China to find the Way."

Then, in the autumn of his eighteenth year, that is, August 25th, in the fifth year of the Kenpo Era (1217), Dogen visited Kennin-ji's Myozen and officially entered the Rinzai sect monastery. At the time of Eisai in Kennin-ji, students were supposed to spend three years before they started to wear Rinzai robes, however, in Dogen's case, he was permitted to wear Rinzai robes in September and in November was given sogyari (big robe – sanghati, Sanskrit). This shows that he was a very special talented person.

Myozen received three different traditions – exoteric (Tendai), esoteric (shingon) and Zen (Buddha mind) and he was the official successor of Eisai. It says in the records on Kennin-ji of Eisai that "only Myozen has received my true Dharma teachings. The students who want to seek Eisai's true teaching must ask for Myozen."

So, Dogen entered Myozen's room and received the Bodhisattva precepts again, and a robe and bowl and learned the 134 pure practices, with instructions in the goma (burning fire) rituals of the Tani-ryu (Tani school). Dogen also studied the precept canon and the shikan method of contemplation. For his first time, Dogen studied the Rinzai style of teaching, and received the right teachings of the three traditions (exoteric, esoteric, and Zen) so Dogen was Myozen's only Dharma successor.

Some seven years later, when he was twenty-four, in that spring (Feb. 22, Teio 2nd year [1223]), he made prostration memorial stupa (monument) for the founder of the Kennin-ji Monastery, Zen Master Eisai. At the end of March, he left Hakata, Kyushu, for Sung-dynasty China. In the beginning of July he moved to Keitoku Temple of Mount Tendo. It was 1223, or Katei 16 in the Great Sung (Chinese calendar).

While he was in China, he visited various masters. He met priest En (Juyen, Chinese) of Mount Kin (Ching). Priest En asked him, "When did you arrive in this country?" Dogen answered, "I arrived here in April of last year." En asked Dogen, "You may see many different masters. Why do you come here?" Then Dogen said, "I couldn't find correct masters. That's why I came here." "Then what's going to happen?" Master En said. "You might see many different masters. However, you came here." Then Dogen said, "I met many different masters already. But I came here. Do you know why it happened?" Then En gave him a hit and said, "What a chattering priest!" Then Dogen said. "Yes, I am a chattering priest. Then what's going to happen?" Then En said, "Why don't you have a cup of tea?"

Then Master Dogen went to Shosuigen (Hsiao t'sui-yen) of Dai (T'ai) Province and met Priest Banzan Shitaku (Szu-cho) and asked him, "What is Buddha?" Banzan replied, "Buddha is staying in the Buddha Hall." Dogen questioned, "You said Buddha is staying in Buddha Hall, then why is Buddha staying in the ten directions of the entire world?" Then Banzan said, "The Buddha who is staying in the Buddha Hall illumined the entire world." Dogen said, "Our story's over."

Like this, Zen Master Dogen visited various masters in various mountains, and finally he started to have great pride in himself. He gradually started to think no one was more superior than himself. Not only Japan, but also in Great Sung. So he almost decided to go back to Japan. Then he met Roshin (Lao-hsin). He encouraged Dogen to stay to meet Zen Master Nyojo, "who is the only master to clarify the Way in the Great Sung dynasty. If you meet him, you may learn something from him." Although Dogen was given this kind of advice, he was too busy to see Zen Master Nyojo for one year and some months.

At that time, Zen Master Musai Ryoha (Wu-chi Liao-p'ai) retired. Zen Master Nyojo of Joji-ji moved to Mount Tendo. Dogen thought this was karmic retribution and asked Nyojo about his great question. In this first meeting, Dogen broke his great conceit and made prostration to Nyojo and became a disciple to the master.

Dogen wanted to have a full practice and have Nyojo's direction. He wrote a letter to him, and mentioned the following story: "When I was young, I awakened the Buddha seeking mind. I studied Buddhist teaching under various teachers and masters in Japan and I clarified Buddhist Dharma, in a way. However, I don't know yet the fine truth of Buddhist Dharma and I'm still having many doubts about Buddhist teaching and principles. Later, I had a chance to see Zen Master Eisai and I could learn Rinzai style teaching for first time. Now I follow Myozen; I came to the Great Sung and now, finally I have a chance to have your teaching. I am very happy to have this karmic retribution. Oh my master, please have great compassion to see me in your room to give me instruction. This

small person from a foreign country needs to visit you day and night and thought may not have the correct manner for you, I will honestly try to have questions about the essence of Buddhist teaching. Again, with great compassion, accept my Buddha-seeking decision and give me a chance to learn." Then Nyojo said, "My disciple Dogen. from now on day or night, with Kesa or not, you may ask me any question without any hesitation. I will be like a father who gives permission to his child."

Then, day and night, Dogen learned the essence of Buddhist teaching and received directly, inner truth from Nyojo's talk. One day, Dogen was asked to be jisha (attendant). Dogen strongly objected and said, "I am person from a foreign country. If I agree to be your attendant in this great monastery in this great country, it might cause trouble in the monastery, so I only want to have Your teaching day and night." Then Nyojo said, "Honestly, what you say is most modest and reasonable. I agree with the reason in some way." In effect, Master Dogen simply visited Nyojo and had dialogue with Nyojo and had direct instruction from him.

Later, one night during late night Zazen, Nyojo entered the Zen Hall. Nyojo gave him caution about steeping and said, "The Practice of Zen is to cast off body and mind. It doesn't need burning incense, prostration, reciting the name of Buddha, making repentance, or chanting the Buddhist scripture. if you simply sit mindfully you can learn it."

When Zen Master Dogen heard this instruction, Dogen suddenly had great enlightenment. This is the point of leading case. Since Dogen met Nyojo for the first time, Dogen practised the Way day and night never ceasing a single moment (this means he never laid down to sleep.) Master Nyojo would tell Dogen, "Your practice is like the ancient Buddhas. You will surely spread the Way of the Patriarchs. When I met you it was like Venerable Shakyamuni finding Kasyapa. So, in first year Hokei in the Chinese calendar, and first year of Karoku in the Japanese calender in 1225, Dogen became the 51st Patriarch in the lineage and Tendo Nyojo instructed Dogen, "Return to your own country at once and spread the Way of the Patriarchs. Stay in the deep mountains and cultivate what you have attained."

In addition, while in China, Dogen respectfully examined the seal of transmissions of five schools of Zen (Rinzai, Soto, Igyo, Unmon, Hogen). First, Dogen met Eiitsu Seido (Wei-i Hsi-t'ang, Chinese), former abbot of Kofuku-ji (Kuang-fu) Monastery. Seido said, "Seeing these ancient documents is a great pleasure. How many old documents have you seen?" Dogen answered, "I have never seen them." Then Seido said, "I have old documents which I'd like to show you." Then Dogen saw it was the seal of transmission of the Hogen line. Seido said, "I was given it among the various possessions of a certain old priest." It was not Seido's. Although he knew its own unique writing style, Dogen did not

have the chance to see it in detail.

Also, when elder Sesso Sogetsu (Tsung-yueh, Chinese) was chief monk at Mount Tendo Monastery, Zen Master Dogen had a chance to look at the seal of transmission of the Unmon (Yunmen) stream by this Elder reverently. Then Dogen questioned Elder Sogetsu, "There's some difference in the seal of transmission of the five different streams. Why is there such a slight difference among them? If the Dharma is transmitted from India to China, intimately from master to disciple, how could there be any difference?" The elder Sogetsu answered, "If there is some difference among them, we should understand that Buddhist Dharma of Unmon is like this. The reason why the old Patriarch Shakyamuni is venerable is that he had great enlightenment. The reason why Unmon is venerable is that he has also great enlightenment. When Master Dogen heard this, he had some intuition of the situation.

There was a man called Dendoshu (the librarian Ch'uan) who was a distant descendant of priest Seion (Ch'ing-yuan) and he was also known as Zen Master Butsugen (Fo-yen) of Mount Ryumon (Lung-man). He also had a seal of transmission. In the early part of Katei (1200) a Japanese Elder called Ryuzen took care of Ch'uan while he was sick. Ch'uan brought out the seal of transmission and he showed it to Ryuzen in gratitude. Ch'uan said, "It is very difficult to see this kind of seal of transmission, but I will show it to you, then you can see it." A half year later in the period of Katei 16, fall (1223) when Master Dogen was staying overnight at Mount Tendo, the elder monk Ryuzen asked Ch'uan to show it to Master Dogen. It was a seal of transmission of the Yogi (Yang-ch'i) school of Zen. In the period of Katei 17, Jan. 21st (1224), Master Dogen had a chance to look reverently at the seal of transmission of Zen Master Musai Ryoha (Wu-chi Liao-p'ai) of Mount Tendo. Zen Master Musai said. "It is quite rare to see this lineage. However, you have had a chance to see it. It is the true result of studying the Way." Zen Master Dogen was overjoyed.

In the Hokei period (1225-1228) Master Dogen continued travelling visited Mount Tendai (T'ien-t'ai), Mount Ganto (Yen-tang). He arrived at the Mannen-ji (Wan-nien) Monastery in Heiden (P'ing-t'ien). At that time the abbot was priest Gensai (Yuan-chi) of Fuku (Fu) Province. After greeting each other, they discussed the teaching styles of Patriarch's in ancient times, when Master Dogen decided to propose the subject about the story of the transmission between Zen Master Isan Reiyu (Ta-kuei) and Gyozan Ejaku (Yang-shan). Then Gensai asked, "Have you ever seen the seal of transmission of our stream?" Zen Master Dogen replied. "How could I have a chance to look at it?" Then Gensai stood up and held up his seal of transmission and said, "I would not show this seal of transmission to even a close friend or someone who had been my attendant for many years for this is the Dharma instruction for the Buddhas and Patriarchs. However, the other day when I visited the

governor to see him, and was staying in the castle, I had a very strange dream. A well known priest who is supposed to be Zen Master Hojo (Fa-Chang) of Mount Daibai (Ta-mei) while holding a plum flower said to me, "If you meet a true student of the Way who arrived by boat from overseas, do not begrudge him this flower," and he gave me the flower. In my dream I unconsciously recited, "Even before he got into the boat (the person who does not come from overseas) if he is a true man of the Way, he may have thirty blows (he may be praised)." Within five days, I met you, and you even arrived in China by boat. The seal of transmission is written on silk with plum blossom. This must be what Daibai (Ta-mei) instructed. I showed it for you because it is connected with my dream. If you want to get transmission from me, I will not begrudge it for you." Master Dogen trusted Gensai's intuition in his dream, and could not help being overjoyed, but even though he was offered the seal of transmission, he simply burned incense and made prostrations before it and prayed for well-being. At that time, there was a man called Honei (Fa-ming, Chinese). He was the attendant to take care of incense burning, and he said, "I saw the seal the transmission for the first time." Then Master Dogen thought, "Without the help of Buddha and the Patriarchs it would be very difficult to have a chance to see a seal of transmission. What good fortune to see it for an ignorant person from an uncivilized land!" Tears of joy wet his sleeves.

Like this, when Master Dogen travelled various places, and happened to visit Shogo-ji (Hu-sheng) on Mount Daibai (Ta-mei) and he stayed overnight in the tanga-ryo (temporary quarters for new arrivals), Zen Master Dogen dreamed that Patriarch Daibai gave him a blooming branch of plum blossoms. Master Dogen opened his Dharma seeking eye same as the other ancient Patriarchs. Therefore. Dogen had a chance to look at numbers of transmission seals and greatly felt spiritual stream from the ancient Patriarchs.

Master Dogen received acceptance from various masters and Master Tendo Nyojo's seal transmission. Having clarified the great matter of his life, and perceived the Dharma instruction of successive Patriarchs, he finally returned to Japan in 1227 (Jitsuo 3rd year in the Great Sung dynasty, and Antei 1st year, in the Japanese calendar.)

In the beginning, Master Dogen settled at Kennin-ji Monastery, where Master Eisai had been, and retrained there for a while. He was twenty eight years old. Later, he started to look for a serene, beautiful place separate from the worldly noise for his dojo. He looked at about thirteen places around the Kyoto area which were offered by big devotees, but none of them could satisfy his ideal. So, he stayed near Gokuraku-ji in Fukakusa, in Uji (an area of Kyoto). He was now thirty-four.

Monks gradually gathered and sought his teaching, and soon there were more than fifty monks. (Ten) years later, he moved to Esshu (Echizen

Province, currently known as Fukui Prefecture) and cleared some land in the deep mountains in the Shibi district; removed the thorny bushes; made thatch-roofed houses; dug trenches in the ground for water, and started to preach the Way of the Patriarchs. This is the origin of the present Eihei-ji Monastery.

When Master Dogen was staying at Koshoji Monastery, spirits and gods visited to listen to Dogen's lectures on the precepts and even attended the twice-a-month renewal of the Buddhist vows. At Eihei-ji, dragon spirit visited and asked for the eight precepts and wanted to be included in the daily dedication. Because of this, the eight precepts were written down and dedicated to the dragon spirit, after Dogen died. It has never been forgotten up to the present.

Nentei (Dharma discourse):

Well, it is now more than 700 years since the Buddhist Dharma spread to Japan. However, Eihei Dogen was the first Zen master to advance the true Dharma. Also, 1,500 years after Buddha entered nirvana, his image and sutras were first brought from Shinra (Korea) to Japan in the 13th year of Emperor Kimmei's reign (552 AD). The following year, two more Buddhist scrolls were brought to Japan from Korea. After that, the wonderful gift of the Buddha Dharma began to emerge and spread throughout Japan.

It was said that Prince Shotoku was born holding a relict of the Buddha in his hand, eleven years after these first sutras, in the third year of Emperor Yomei's reign. Prince Shotoku lectured on the Lotus (Suddharma-Pundarika), Shoman (Shirimaladevi) and Yuima (Vimalakirti) Sutras. The names, texts, and teachings of Buddhism spread throughout the country.

Following Prince Tachibana's request, Zen master Giku, who was a follower of the national teacher Enkan Seian (I-kung Sian-chian, Chinese) of Tang-dynasty China, arrived in the southern capital of Nara. However, he soon returned to China and left only a stone epitaph in Nara. Therefore, he had no successor in Japan and his teaching was not transmitted.

Later, the venerable Kakua became a true dharma disciple of Zen Master Bukkai (Fo-hai), Katsudo Eon (Hui-tang Hui-yuan, Chinese). Although he came back to Japan, his teaching did not prosper.

Also, Eisai, who was a successor of Torin Esho (T'ung-lin Huaiochang, Chinese) and the 8th Patriarch of the Oryu School of Rinzai Zen, tried to spread the teaching by writing treaties like *Kozen-gokoku-ron* (Promoting Zen and Protecting the Nation) as a petition to the emperor, as he was troubled by the old established monasteries in Nara and Kyoto. He was unable to establish pure Zen so he formed a stylized version combining Tendai, Shingon, and Zen.

Nevertheless, Zen master Dogen thoroughly mastered the Rinzaï stream's teachings, and became a direct dharma descendant of Eisai. Dogen called on Zen master Tendo Nyojo in China and clarified the great matter of life and death, and returned to Japan in 1227 to spread the true dharma.

Truly, this was good fortune for Japan and a blessing for all people. This was the equivalent to the 28th Patriarch, Bodhidharma, who was the first to travel to China and introduce the true Dharma there. Dogen was likewise the first person to introduce the true Dharma to Japan. Even though Dogen is the 51st Patriarch in the Great Sung, here in Japan, he is the founding Patriarch, and therefore, we honour him by calling him the 1st Patriarch of our school.

Even if Great Sung China was filled with right masters, and their teachings widespread all over the country, if Zen Master Dogen didn't have a chance to meet with a true master like Tendo Nyojo, how could the eye and treasury of the true law of the Patriarchs have been opened and clarified? At that time, China was already in the final (mappo) stage of Buddhist Dharma and even the Buddhist Dharma had started to decline and clarified masters who were enlightened were few in number. Therefore, even it Musai Ryoha (Wu-chi Liao-p'ai) and Hsi-wen Ju-t'an (an outstanding Zen Master at that time) and others were abbots of great monasteries, however, they still lacked something. So Master Dogen was about to return to Japan, since there was no one, even in China, who was a true master. Only master Tendo Nyojo (Ju-ching), 12th descendant of Tozan (T'ung-shan), transmitted the true lineage of the Patriarchs. Even though Tendo Nyojo didn't announce his transmission, he didn't hide it from Master Dogen and transmitted the teachings of the Patriarchs to him by not withholding his oral instruction. This was truly exceptional and rare.

Like this, we today, have been fortunate in seeking out the descendants of the Soto tradition of Zen Master Eihei Dogen. It is like the 3rd Chinese Patriarch (Kanchi Sosan) meeting the 4th Patriarch (Daii Doshin). The Way of the teachings of the Patriarchs has not collapsed, though there are some differences of traces in India, China, and Japan, and it has changed a bit. But in what had been transmitted as the essence of the Dharma, there is no difference at all.

When we clarify the Buddhist Dharma, is there anything particularly extra in the essence of the spirit? First, we should clarify our true mind in Buddha Nature. Therefore, when Master Dogen obtained the Way, he found that practice of the Way, was casting off body and mind and being free from illusion. If we cannot cast off body and mind, we are not in the practice of the Way. We often think our body is made from skin, flesh, bone, and marrow, but when we clarify about this point (the true self) we naturally realize that nothing belongs to us at all.

Present-day people think that there are two interpretations of the mind. One mind is that of discrimination, leading to relativism; the other is tranquillity, which doesn't have any individual discrimination. This serene tranquillity is taken to be the mind, but we do not notice that even in this deep tranquil mind there may be the essence of consciousness. The ancients named this "the stage of deep, inner, unmoving brightness". You students, do not misunderstand, stick to this stage as mind.

When we look more carefully, there are three kinds of discrimination: one is mind, one is cognition, and one is consciousness. When we say "consciousness", this is the mind of discrimination of love and hatred, and when we say "cognition", this is the mind of discrimination of love and hatred, and when we say "cognition", this is the mind of the consciousness of cold and warm, aches and tickles. The "mind" goes beyond discerning right and wrong, or aches and tickles: it is like a wall, or like wood and stone. It is truly tranquil, as if it doesn't have eyes or ears. So when we speak from the standpoint of the mind; it is like a man made of wood or a statue of iron; even though you have eyes, you cannot see, and though you have ears, you cannot hear. At this stage, words and reactions do not work. Even though it is like "mind", it must know the warm and cold, pain and tickles; this is the essence of cognition. Cognition and consciousness arise from here, so we should not think that this is the true mind.

Learning the Way is said to be apart from mind, cognition, and consciousness. They should not be thought of as the idea of body and mind. We should realize that there is always a marvellous spiritual brightness which is eternally unmoving. If Zen students carefully watch, they will surely attain this stage. If they clarify this mind, no body and mind can be found in that stage and no self or others (subject and objects) will be involved. Therefore, it is said, "body and mind are cast off".

If you arrive at this stage, and if you look carefully, even looking with a thousand eyes, there is not a speck of dust that can be called skin, flesh, bone, or marrow; nothing to be distinguished as mind, cognition, or consciousness. How could you then feel warm and cold, or be aware of pain and tickles? What is there to affirm and deny, or to love and hate? So, it is said, "When you look, nothing is there." (Everything is absolute; of true mind there are no forms or relatives.) When Master Dogen personally experienced this stage, he said, "Body and mind have been cast off." Then Nyojo confirmed this, and said, "Body and mind cast off, cast off body and mind." In the end, Nyojo said, "Casting off has been cast off."

Once we reach this stage, we will be like a bottomless bamboo bucket, or like a lacquer ware bowl with a hole punched in it – no matter how much is piled on, or no matter how much is put in it, it will always be empty

and never full. Arriving at this stage is called "the bottom falling out of the bucket". (Perfecting the Way and finally arriving at the stage of total freedom.) If we think that we have some enlightenment or achievement. we are not in the Way. It is simply the activity of playing with the spirit.

Monks and wise men should practice diligently and clarify and find that there is a body not affected by skin, flesh, bones, and marrow. Try to cast this body off, try to leave it, but it is impossible (because it has already been cast off). If we focus and express about this stage, when everything is completely ended, there is still something that is not ended. (When everything has fallen through the bottomless bucket, there is still something that remains.) If we can clarify this stage thoroughly, we will never doubt the teachings of all the venerable priests in the world or all the Buddhas in the past, present, and future.

Juko (Verse):

What is the essence of this? Would you please listen?

Clear and bright stage, there is no in or out, How can there be any body and mind to cast off?

(The eye and treasury of this stage is the serene mind of nirvana)

CHAPTER 52 KOUN EJO

孤雲懷莊

Honsoku (Leading case):

The 52nd Patriarch, Eihei (Koun) Ejo, practised under Eihei Dogen. One day during a dharma lecture, Dogen said, "One hair pierces countless holes." (One instant penetrates all time; the Buddha-mind penetrates all universes.) Then Ejo was greatly enlightened. That evening, Ejo prostrated himself before Dogen and said, "I'm not asking about the one hair – what are the countless holes?" Dogen smiled and said, "Already pierced." Ejo prostrated himself again.

Kien (Background):

The master's dharma name was Ejo. His layman's name was Fujiwara, and he was the grandson of Fujiwara Hidemichi, the fourth-generation descendant of the Imperial Minister of State, Fujiwara Tanemichi.

Ejo joined Enno Hoin's monastery on Mount Hiei at Yokkawa, and renounced the world and shaved off his hair when he was eighteen. Later, he studied the Kusha (Abhidharma) and Jojitsu (Satyasiddhi) [canon] and subsequently studied the makashikan (Mo-ho-chih-kuan, Chinese, the Tendai method of contemplation). He realized that there was no profit in practising Buddhism for fame and fortune, so this aroused an even deeper desire to seek the Dharma. However, he obeyed Enno Hoin's instructions in order to make progress, and gave the study of these teachings priority.

Then, one day he visited his mother's place, and she scolded him, saying, "My wish in letting you renounce the world was not so that you'd be appointed as a high-rank priest and only associate with the aristocracy. You should not practice only for fame and fortune, but rather become a mendicant monk with a straw hat on your back, and just travel about on foot in search of the truth."

When Ejo heard this, he accepted his mother's wishes, and changed into different robes, never to return to Mount Hiei. Instead, he studied the Pure Land (Jodo-shu) teachings and listened to the profound teaching of the founder of the Seizan branch of Pure Land Buddhism, Shoku-shonin (shoin is the posthumous designation for a high priest or saint) on Mount Kosaka (a place in Kyoto).

Later, Ejo visited Tonomine (a mountain name) to see Butchi Kakuan, founder of the Japanese Daruma-shu, who had received the Zen

teachings of Zen Master Bussho Tokko (Fo-thao Te-kuang) of Mount Aiku (pronunciation is Japanese) in China. Tokko was teaching about the meaning of Kenshoibutsu (seeing essential nature and becoming Buddha). Like this, Ejo surpassed the other students in seeking the true Dharma.

One time, Butchi Kakuan talked about the Shuryogonkyo (Shuramghama Sutra). He illustrated the part about the kalavinka (Sanskrit) bird in this sutra by saying, "When emptiness is added to emptiness, emptiness does not increase, and when emptiness is taken away from emptiness, emptiness does not decrease." Ejo was greatly awakened (by these words). Kakuan said, "How can the roots of evil and the obstacles of passion which have existed for countless kalpas simply melt away and all sufferings come to cease?" The more than thirty monks there thought this was marvellous, and completely respected Ejo.

Around that time, in the first year of the Antei Era (1227), Zen master Eihei Dogen returned to Japan and stayed at Kennin-ji, where he refined his practice. Ejo heard rumours that Dogen had brought back the True Law from China and privately wished to spread it. He thought to himself, "I have mastered the Tendai teachings of three cessations and three contemplations, and also the essential practice of the Pure Land approach to Buddhism. Not only that, I have studied under Butchi Kakuan and I have grasped the tenet of seeing essential nature and becoming Buddha. What else could Dogen have brought back from China?" So, Ejo resolved to pay a visit to Dogen to answer his questions.

When Ejo talked with Dogen for the first time over several days, he discovered that Dogen's opinion was completely the same as his own, and they discussed seeing essential nature and other profound topics. Ejo was overjoyed to find that his comprehension was the same, and thus just as genuine as Dogen's, therefore he praised and respected Dogen. After a few days, however, Dogen started to express a very different understanding. Ejo, surprised, started to argue with Dogen, but he realized that the differences in Dogen's way of thinking contained something special beyond his own understanding, so Ejo aroused new interest in the Buddha seeking mind, and asked Dogen for his instruction.

However, Dogen said, "I inherited the Dharma of the Buddha and the Patriarchs through right transmission, and now want to spread it out over all of Japan for the first time. I'm now staying in Kennin-ji Monastery but I am looking for another place to stay. When I do find a place and build a hermitage, please come and see me, but it is not good for you to become my student here." Ejo understood, and obeying Dogen's request, waited for the right time.

As he indicated, Dogen built a hermitage near Gokuraku-ji in Fukakusa (in Kyoto) and stayed there by himself. Two years passed without a

single visitor. and then Ejo paid him a visit. (This was the first year of the Bunreki Era, 1234.) Dogen was overjoyed and accepted him into his room for private instruction, and they discussed the Way of the Buddha and the Patriarchs day and night. Three years later the topic in the leading case came up while Ejo was seeking Dogen's instruction. The topic was, "One hair pierces countless holes. (An instant penetrates all time; the Buddha-mind penetrates all universes.) This is your subject, you must find your own answer." Hearing this, Ejo was enlightened. After receiving the seal of transmission, Ejo followed Dogen for twenty years like a shadow follows its owner, never leaving him. Although he was given many different responsibilities, he always remained Dogen's attendant. When he finished his other tasks, he would return to the attendants' room. I, Keizan, heard the following directly from the second Patriarch of Eihei-ji, Ejo himself:

"Though Myozen had many disciples, only Zen master Dogen completed his practice. Although Zen master Dogen has many disciples, I alone received direct instruction from him in his quarters, and therefore, I've heard things that no one else could have heard besides the things that everyone has heard him say."

After Ejo finally inherited Dogen's Soto tradition, Dogen always held him in high regard. Ejo was eventually asked by Dogen to carry out all of the ceremonies and services at Eihei-ji. When Ejo asked Dogen why, Dogen answered, "My life won't last much longer – you will surely live longer than me and carry on my practice. Therefore, for the sake of the Dharma, I treat you with the utmost respect."

(Thereafter), in Dogen's room, Dogen customarily treated Ejo as if Ejo was the master and Dogen the disciple. Dogen would congratulate Ejo on the successful completion of each period (of official monastic training) and otherwise treated Ejo with much ceremony and respect. Master and disciple became one in the Way, and the light of their inner core illuminated each other. They were like water mixing with water, emptiness harmonizing with emptiness. Without an iota of difference between them, only Ejo knew Dogen's true mind, and no one else.

While Dogen was practising at Fukakusa [at Kosho-ji, a monastery he had built,] it was officially announced that the periods for being absent from the monastery would be limited to three days twice a month. When Ejo's mother became ill, he visited her but did not break the rule. As her condition became critical, she requested to see him one last time. The assembly of monks urged him to disregard the time limit and see his dying mother. Ejo had already inwardly made his decision, but wanted to know what the monks thought, so he gathered them together to ask them.

"My mother wants to see me for one last time. Do you think I should disregard the rules and go to see her?" he asked the assembly. All of the

more than fifty monks said, "Even though there is a rule [limiting the number of times we may leave the monastery], you will never be able to see your mother again, so you should ask for permission to see her. How could Master Dogen refuse permission? Her condition is critical – you should not stick to insignificant rules," Master Dogen heard the monks talking, and thought to himself, "Ejo has already decided not to go. His opinion is clearly different from that of the assembly."

After the opinion of the monks came to this conclusion, Ejo explained to the group, "The rules of Buddha and the Patriarchs are more important than the opinions of the assembly. This is the true custom of the past Buddhas. If I surrender to my emotional attachments towards my mother and turn my back on these rules, it will mean unavoidable suffering for both of us. The reason why it means unavoidable suffering is that, if I break the rules of Buddha for the sake of my mother, it means that she has greatly sinned. As a monk who has renounced the world, the correct thing to do is to have your parents practice the Buddhist Way and eternal tranquillity. How can I cause my mother untold suffering because of my tentative emotional attachments to her?" Thus, Ejo did not agree with the opinions of the other monks. The assembly was very surprised by Ejo's decision. In the end, it turned out just as Dogen had thought it would. Everyone respected Ejo's uncommon decision and resolve.

In this way, Zen master Dogen came to understand Ejo's determination not to disobey his master's will. Truly, the mind of master and disciple penetrated each other completely. In addition, during the twenty years that Ejo acted as Dogen's attendant, the number of days that Ejo didn't see Dogen due to illness numbered so more than ten in all.

Nangaku Ejo (Nan-yueh Huaj-jeng, Chinese) practised under the Sixth Chinese Patriarch Eno for eight years prior to enlightenment and eight more years after, for a total of sixteen years. There are other examples of people who practised thirty or forty years under the same master, but no one was like Koun Ejo. Not only this, during the fifteen years after he took over Eihei-ji [after Dogen had died], Ejo kept a portrait of Dogen with him in his room, and greeted him each morning and night every day without fail.

Ejo set out to be Dogen's attendant for his entire life, and tried to show the same manners that Ananda had shown Shakyamuni. Moreover, Ejo did not want to be separate from Dogen even in death, so he asked that his ashes be buried in the attendants' position next to Dogen's grave, and asked that there be no special stupa (memorial) built for him, as he was afraid it would indicate self-pride. He was also afraid that the services at Eihei-ji after his death would be performed for his own personal gain, so he asked that he be given only one day during the eight-day memorial services held in honour of Zen master Dogen. In the

end, Ejo passed away on the 24th [of August] in the same month as Dogen, and the Ceremonies were carried out just as he had asked. This shows Ejo's character and determination.

Moreover, Ejo's ceremony and respect for the law was exactly the same as that of Eihei-ji's founder, Zen master Dogen. Therefore, both wise and ignorant, young and old in Dogen's Sangha turned to him. All those who are called "disciples of the Eihei school" are all Ejo's Dharma descendants.

Since the Dharma fire burned high and was visible from afar, a person in the Ono district of Echizen Province (Fukui Prefecture) had a dream in which this great fire was blazing high in the northern mountains, and someone asked, "Why is there a fire that burns like that?", to which he responded, "It is the Dharma fire of a holy man of Buddhism. After he awoke from his dream, he told other people about the dream and asked [if they knew what it meant], and they said, "The man you know as the holy man of Buddhism once lived in the secluded northern mountains, but many years have passed since he left this world. But, I hear that his disciples and their descendants still live on the mountain." Thinking this remarkable, the man wrote down his dream and brought it here.

Truly, because Ejo inherited the Dharma of Eihei-ji's founder, master Dogen, and he spread and promoted the Dharma at Eihei-ji according to Dogen's plans, and Dogen's Dharma descendants exist in the present, master Dogen's Soto tradition has never ceased. Because of this, the late Tetsu Gikai, as Ejo's direct dharma heir, has installed Dharma banners (representing the Soto tradition) here at Daijo-ji Monastery. Therefore, all the Dharma brothers bear the lack of food and cold weather and study the ancient teachings, and disregarding the various difficulties, concentrate of their practice of the Way day and night. This is possible because of master Ejo's great virtue and warm spiritual guidance.

Nentei (Dharma discourse):

If the practice of the true dharma is emphasized as it was under Ejo, and the spread of virtue is promoted as it was in Ejo's style, then the teachings of the Soto tradition will certainly spread all over Japan. and everyone will accept the practice and teaching of the founder, Eihei Dogen. If the practice of the dharma is like the sincere practice of Dogen and Ejo, then the transmission of the true Buddha Dharma should thrive just as it did in Great Sung (China).

Regarding the meaning of "One hair pierces countless holes (An instant penetrates all time; the Buddha Dharma penetrates all phenomenal," Ejo did not have a question about the one hair; instead, he asked about the countless holes. In the stage of the absolute, there is no "one mind", nor are there "countless holes"; there is nothing extra (from outside) involved, so the ancients said, "The absolute stage doesn't include even

a speck of anything extra. The original, inherent, and pure mind does not include illusion." Since Ejo understood this "one mind", Dogen gave him the seal of transmission, and said, "Already pierced." Indeed, Ejo had already penetrated the diverse meanings and countless truths of the Buddha Dharma, and there was not a speck of dust that could interfere.

Therefore, there were no obstacles in any direction, and no barriers in time (past, present and future). The "one mind" is pure, clear, and serene: even the brightness of a thousand suns would not compare to the illumination of his "one mind", and even a thousand eyes cannot define its limits. However, (if we clarify this stage) no one will have any doubts about this. This is complete, utter enlightenment. Therefore, this stage cannot be limited in expression as "absolute quietness" or in any aspect of discrimination; there is no movement or stillness, no hearing or seeing. You should carefully examine this point and try to ascertain true enlightenment. if you are not careful about this, even if you practice for thousands of years under countless Buddhas, you will remain stuck in this stage of [false] goal-oriented practice. There is not a speck of the Patriarchs' mind included in this practice, and as long as you stay in this stage. you will remain in the endless cycle of samsara (suffering, illusion, and rebirth).

All of us have graciously accepted the Buddha's form and customs, and we have accepted the items (bowls, robes, etc.) that Buddha used. Thus, if we cannot adapt our minds to meet the Buddha, we will not only continue to deceive ourselves. but we will also inflict harm upon the Buddhas, Therefore, we will never be able to break the fundamental illusion of ignorance, and will naturally wander in the cycle of samsara. and even if we are temporarily able to enjoy the fruits of good fortune based on the karma of good deeds in the past, it is only like trying to move the wheels of a car mired in mud to dry land – the only result is spinning in the cycle of samsara, with no beginning or end.

So, even if you are completely proficient in the twelve-part canon of Buddhism and all of the Buddhist teachings, you are still like a cat trying to catch a mouse. Your outward appearance is still, but inside, you are restlessly expecting something. Even if you practice carefully and mindfully, the status of your mind is never still day or night. It is like a fox running very quickly, but as the fox is always doubtful of his path and looking this way and that, he's always late in the end. If you stay in the same level, you will be like this fox, always trying to outsmart others while only deceiving yourself.

Therefore, it is not necessary to have a strong interest in scholastic learning, nor is it necessary to master various approaches. It even for an instant we can awaken strong determination to complete the Buddhist Way, it will be like a fire burning all its fuel until nothing is left, or like a clear sky without a puff of a single cloud in it. If we clarify our practice

until we are like this, we will surely arrive at that incomprehensible stage that goes beyond cognition, that stage which originated from the true emptiness. If we keep our strong determination to reach this stage and attain the Buddhist Way, everyone will achieve the essence of the Buddha Dharma and attain the same enlightened stage of all the Buddhas in the past, present, and future.

Therefore, Zen master Eihei Dogen said, "In seeking the Way, we should be like the ordinary people when they want to meet a reputable person of the opposite sex, or try to defeat a feared opponent, or try to storm a fortified castle. Because their determination is strong, they will certainly meet this reputable person, or break into the castle. If we have the same strong determination to attain the Way, one thousand people or ten, everyone will surely attain the Way."

Therefore, everyone must realize that the Way is formless truth of the Greater Vehicle, and it always selects true ability (over all else), so we should not think that beginning students of the Way or those who began their studies late in life cannot attain enlightenment. In the Buddhist Way there is no discrimination between wise and ignorant, as there are no set rules. If we begin with a strong determination, anyone can attain the profound stage of enlightenment.

Try to tell me about the principles of the Way. I have already shown it to you before. The Great Way is the universe that will not let a sliver of anything in (from outside). Vast and unlimited, and independent. No words can describe it. When we reach this stage, there is no name for "one hair", so how can there be "countless holes"?

Even though everything perishes, there is still something that does not perish. In the same way, we say that everything is completely emptied out, but there is still something that remains. It is naturally full and spiritually clear; it is pure and unblemished, bare and bright, unobscured and unobstructed, there is not a sliver of doubt, not a wisp of incorrect thought, and it is more brilliant than a billion suns and moons.

We should not call it "white" or "red" (male/female, yin/yang). It is just like when we awaken from a dream. It is active, so we say it is being vibrant and alive. It is being completely awake so we say it is sharp and alert. It is brilliant, so we say it is bright and clear. We must not limit our expression to "no inside or outside", or "it was transmitted in the past" and "it is being transmitted today". So we should not say "One hair pierces countless holes" – how could it be "already pierced"?

Juko (Verse):

When we say "one hair", what does this mean for the second Japanese Patriarch Ejo? What is the real meaning of "one hair"? Are you ready to listen?

The universe has never let in a single sliver (from outside)
Vast, limitless, and independent, no one can limit it.
Do not say that one hair pierces countless holes,
Unobscured and unobstructed, there are no scars.

Needless to say, Zen is no longer limited to Japan and the Orient. All of us know of the many students of Zen in America and Europe. Most of them want to open the gate that will lead to the real Way of Zen. And now that an English translation of the Denkoroku will be presented to the western world, we can hopefully say, that this gate is almost open.

– Rempo Niwa Chief Abbot, Eiheiiji –

I am very glad to learn that the Denkoroku, the principal work of Keizan Zenji, the founder of Sojiji, will finally be made available in an English translation and therefore become common property of the entire world. I must commend the devoted efforts of the translators, and I hope that their work will be widely disseminated

– Shinryu Umeda Chief Abbot, Sojiji –