

THE FORTY-SECOND ANCESTOR,
THE REVEREND MONK RYŌZAN ENKAN.

Whilst training, Ryōzan attended on Kanshi. One day Kanshi asked him, “What is IT that is important that lies beneath a monk’s kesa?” When Ryōzan did not respond, Kanshi said, “It is most distressing if you have not reached this stage in your study of Buddhism. Put the question to me and I will tell you.” When Ryōzan asked him what is IT that is important that lies beneath a monk’s kesa, Kanshi answered, “The UNSEEN,” whereupon Ryōzan had a great awakening to his TRUE SELF.

Very little is known about Ryōzan (C. Liang-shan): his personal name was Enkan (C. Yüan-kuan, ‘Observant of Circumstances’). He trained under Kanshi and served as his attendant for four years, having been put in charge of Kanshi’s robes and begging bowl. Once, when Kanshi was going to morning meditation for which it was appropriate for him to wear a teaching kesa, Ryōzan, in anticipation, had brought him the robe. As Kanshi took the kesa he asked Ryōzan, “What is IT that is important that lies beneath a monk’s kesa?” When Ryōzan did not respond, what is narrated above occurred up to the point where Ryōzan had a great awakening to his TRUE SELF; he bowed low before Kanshi and his tears wet the kesa. Kanshi said, “Since you have had a great awakening, can you now respond?” Ryōzan said, “Enkan is able to respond.” Kanshi said, “What is IT that is important that lies beneath a monk’s kesa?” Ryōzan replied, “The UNSEEN;” Kanshi commented, “The UNSEEN exists, the UNSEEN exists!” After that Ryōzan spoke of the existence of the UNSEEN whenever the opportunity arose.

After Ryōzan became an abbot, many asked him about the phrase, “beneath a monk’s kesa.” On one occasion when a trainee asked, “What is IT that is important that lies beneath a monk’s kesa?” Ryōzan answered, “Not even the whole multitude of saintly ones display IT.” At another time when a trainee asked, “When I am having trouble keeping thieves out of the house, what should I do?” Ryōzan replied, “When you can bring them up to consciousness, they will arouse no anger in you.” The trainee asked, “What should I do once I am conscious of them?” Ryōzan said, “Send them off to the kingdom of the UNBORN.” The monk said, “Is not that the place where they will find spiritual peace?” Ryōzan answered, “Stagnant water does not harbour the Dragon.” The monk said, “What about the Dragon in flowing water?” Ryōzan replied, “It raises waves without making billows.” The monk said, “How about when IT suddenly stirs up clear waters and topples lofty mountain peaks?” Ryōzan got down from his platform, grabbed hold of the trainee and said, “Do not let the corner of my kesa get wet!” At another time when he was asked, “What is a trainee’s TRUE SELF?” he answered, “Within the palace confines, the Heavenly Child; beyond its borders, the Commander-in-chief.” Whenever he acted like this for the sake of others he completely exemplified the UNSEEN.

In the first account above, Kanshi had said, “It is most distressing if you have not reached this stage in your study of Buddhism.” How true these words! Even though you sit still until you have broken through your meditation platform, persevere mindless of fatigue and are one of lofty deeds and chaste behaviour, if you have not yet reached this stage, you will still find it difficult to break out of the prison of the three temporal worlds. Even though you possess the Buddha’s four kinds of eloquence and His eight pleasing qualities of speech so that your skillful preaching flourishes like a paulownia tree and your speech rolls forth like an ocean, even though your preaching of the Dharma astonishes Heaven and Earth, making flowers pour

down and boulders move, if you have not yet reached this state, old Yama, Lord of Death, will have no fear of your oratory. Even though you may train for an exceedingly long time so that your discursive thoughts come to an end and your feelings subside, with your body like a dead tree and your mind like ashes, without feelings arising when you come up against limits or without thoughts being stirred up when you are confronted with some situation, even though you may relinquish life whilst sitting or standing and appear to have gained complete freedom from birth-and-death, if you still have not reached this stage, all will be of no use to you within the dwelling place of the Buddhas and Ancestors. This is why a person of old said, “Our predecessors all considered IT to be of the greatest importance.” This is also why our Ancestor Tōzan asked a monk, “What in all the world is most distressing?” and, when the monk responded, “Hell is most distressing,” he had replied, “No, not so; to wear this kesa yet not see THAT which is important clearly, that is what I call most distressing.”

Tōzan’s disciple Ungo showed his own horns by commenting after he had recounted the previous dialogue, “My late master said, ‘Hell is not what is real suffering; to turn to THAT which is beneath this kesa and not see IT clearly, that is the greatest suffering.’ If you put a bit more vigour into your training, that should do it. You who sit here in meditation should not go wandering off on conventional pilgrimages or transgress the rules of the monastic community. As the ancients said, ‘If you wish to be able to understand IT, you must proceed to the apex of the loftiest mountain and touch the very bottom of the deepest sea, going wherever you have a bit of breath to go.’ If you have not yet discerned IT, you must carry through with your practice and commit yourself deeply to it.” Even Shakyamuni Buddha says in the chapter on the skillful means of the five classes of Buddhas in the *Lotus Scripture*, “All Buddhas appear in the world only because of IT”—that is to say,

to open up and point out what the Buddha came to know so that people may enter into enlightenment. Indeed, to see IT clearly is considered a grave matter.

Merely resembling a disciple of the Buddha is nothing to take delight in. If you do not see IT clearly, you will, in short, be no different than an ordinary person who resides at home with his family; you will still be seeing forms with your eyes and hearing words with your ears. This applies not only when you turn outwards to external objects, you must also not overlook the discriminative thoughts that arise within otherwise your being a monk is nothing but a change in your outer form; in the final analysis you will be no different than those who are not monastics. In short, after your panting after external things has come to a halt and your eyes have closed to the outer world, your vitality will vainly spin about chasing after things as it flows through the three worlds of desire, form and beyond form. It may seem as if there is some categorical difference between being born among humans and being born in a celestial realm but, in either case, you will be like a wheel spinning, ceaselessly spinning.

What was the Buddha's initial intention in getting people to leave their attachment to home and family and to rise above the dirt and trouble of ordinary life? It was simply to help them arrive at THAT which He had come to know. He took the trouble to found a monastic community and collect together monks and laity, male and female, in order to open and clarify IT which is why we refer to a meditation hall as 'the place for selecting Buddhas' and call an abbot 'the master who is advocate and guide': a monastic community is not some haphazard gathering together of a bunch of people in order to raise a ruckus. It is something done purely for the sake of getting all people to open up and see their TRUE SELF clearly.

If you do not see IT clearly, you will just be labouring uselessly without realizing any results even if you have outwardly

left home and are trying to mix in with the monastic community. This is so for both novices and more experienced monks in these degenerate times of ours. Even if they undertake to study the methods and principles that the former Buddhas used for deploying Their bodies and restraining Their minds, they cannot succeed in learning if their natures are wavering. Monks nowadays are not quiet or gentle in the deportment of their hands or in the setting down of their feet; they do not try to learn all the larger and smaller aspects of dignified behaviour or the mental skills for handling inner and outer situations; for this reason it is as though there were no monkly deportment. Even if your physical behaviour and mental restraint resemble those in ancient times, if you are not clear about the realm of your TRUE NATURE this will cause defiling elements to arise within the otherwise surpassing karmic fruits of being reborn a human or a deva; further, if you are not clear about the realm of your TRUE NATURE and your physical behaviour is also not well regulated, you are taking alms from the faithful under false pretences; all such are a species bound for some hell. Nevertheless a worthy progenitor once said, “Society has declined and people are ignorant, however, even though your physical behaviour and mental restraint are not like those of the ancient saintly ones, perhaps you will not differ from all the Buddhas in the three worlds if you can accurately and meticulously clarify IT for then the successive generations of ancient Masters through the line of the Sixth Chinese Ancestor Enō will all be your brothers.”

From the first there are no three temporal worlds that need to be left so how can there possibly be any six realms of existence to keep returning to? Carefully turn this over in your mind, meditate on it, study it in detail and see clearly THAT which is important that lies beneath a monk’s kesa. IT is independent of the three periods of the Law—the authentic, the superficial and the degenerate—and does not differ whether you live in India, China or Japan. Do not grieve therefore that you live in

a decadent society during the final period of the Law; do not resent being someone living in an area remote from India or China.

If a thousand Buddhas were to come and vie with each other to exhibit IT to you, it would still be difficult for even the powers of a Buddha to ultimately come up to the task, hence Buddhist training is not some occupation to be handed on to one's child or some profession to be inherited from one's father. You can only practise it by yourself, realize it for yourself and understand it by yourself within yourself. Although you may train for kalpas as immeasurable as the dust specks in the universe, your own certainty and self-awakening will happen within a single instant. Once you allow the impulse of resentment to arise, you cannot possibly realize even the tiniest bit of it in heaven or earth but, once you have awakened, there will be no darkness for limitless and untold kalpas to come. How could there possibly be something that is given by the Buddhas? So, if you wish to realize this, first rid yourself of everything and cease to even seek after the realm of the Buddhas and Ancestors; under no circumstances can you harbour any hate or desire toward self or others. Without giving rise to even the slightest bit of intellectual discrimination, look directly to what lies beneath! Beyond question there will be THAT which has neither skin nor flesh; your body will be like empty space without a separate form, just like clean water that is crystal clear through and through. Quiet and clear, there will be only knowing IT for certain.

Now, how am I to express this principle in words?

The water is clear through and through
down to its very depths:
Even without cutting and polishing,
the TRUE SELF is naturally lustrous and bright.

CHAPTER 44.

THE FORTY-THIRD ANCESTOR,
GREAT MASTER DAIYŌ KYŌGEN.

Daiyō asked Ryōzan, “What is the seat of enlightenment that has no characteristics?” Ryōzan pointed to a picture of Kannon and said, “This was painted by the retired scholar, Mr. Go (C. Wu).” Daiyō was about to speak when Ryōzan suddenly demanded of him, “This one has characteristics; which is the ONE that has no characteristics?” Upon hearing these words Daiyō awoke to his TRUE SELF.

Daiyō’s personal name was Kyōgen (C. Ching-hsüan, ‘He in Whom the Precepts Are Deep’); because this was also the name of the emperor at the time, he is called Kyōen (C. Ching-yen) in *The Record of the Transmission of the Lamp* and elsewhere, but his real name was indeed Kyōgen. Daiyō was an offspring of the Chō (C. Chiang) clan from Kōka (C. Chiang-hsia). He left home to become a monk in order to be near to Meditation Master Chitsū (C. Chih-t’ung); he was made a full monk at the age of nineteen. Once he had heard a complete exposition of *The Scripture on Fully Perfected Enlightenment*, there was no one in the lecture hall who could match him and in the end he took to travelling about from monastery to monastery. Upon his arrival at Ryōzan’s monastery, he asked, “What is the seat of enlightenment that has no characteristics?” and what is recorded above took place up to the point where Daiyō awoke to his TRUE SELF; he then bowed respectfully before Ryōzan. After he had straightened up Ryōzan asked him, “Why did you not respond with some phrase?” Daiyō said, “I am not trying to avoid speaking but I fear that what I say may end up on paper.” Ryōzan laughed and said, “Those words will be carved on your gravestone for posterity.” Daiyō presented Ryōzan with a poem:

Long ago, as a novice,
I wandered off onto the path of learning.
Across myriad rivers
and over thousands of mountains
I searched for tangible knowledge;
Seeing the now clearly
as well as discerning what has long passed
Proved, in the end, too hard for me to comprehend,
And direct talk of what is beyond mind
set my doubt spinning about even more.
Then my Master gave me the ancient Mirror of Ch'in
which he set up before me;
Illumined in it I saw the time before the concept
'father and mother' had been invented.
Now that my pursuit has come to an end,
what have I attained?
Were you to set free into the night
the silky black raven,
It would fly off clothed in snow.

Ryōzan said, "Tōzan's line can depend on you." All at once Daiyō's reputation became wide-spread. Upon Ryōzan's death, Daiyō departed from his master's stupa for the monastery at Daiyō (C. Tai-yang, 'The Great Sun,' whence his name) where he had an audience with Meditation Master Ken (C. Chien). Ken resigned his position as abbot in favour of Daiyō. From that time on, he made Tōzan's tradition flourish throughout the land; people flocked to him, running like the wind.

Daiyō's presence was singularly powerful and sedate; from childhood he ate only one meal a day. He held what had been passed on from his worthy predecessors in great esteem. His feet never crossed beyond the confines of the monastery; he never rested himself upon his meditation platform. He was still training like this when, upon reaching his eighty-second year, he ascended to his seat, took leave of the assembly and died.

Truly, what you must treat as of greatest importance in your training and study is precisely this SEAT OF ENLIGHTENMENT THAT HAS NO CHARACTERISTICS. IT is not bound by any form or limited to any name therefore, even though IT has nothing to do with words, IT certainly has a definiteness about IT; IT is the image and likeness of the time before 'father and mother' had been invented by the discriminative mind. Because of the above, in attempting to point out this state to Daiyō, Ryōzan showed him the image of Kannon as depicted by the scholar Mr. Go; this is as if he had set a mirror before Daiyō. Before this Daiyō had eyes but did not see, he had ears but did not hear, he had hands but did not grasp, he had a mind but did not fathom, he had a nose but did not smell, he had a tongue but did not taste, he had feet but did not walk. It was as though all his six sense organs were disengaged; his whole body was a useless piece of furniture. Then in a moment he was suddenly and completely immune from seeing forms or hearing sounds as is a wooden figure or a cast-iron man. When Daiyō was about to speak, Ryōzan, in an attempt to bar him from rambling on, suddenly demanded of him, "This one has characteristics; which is the ONE that has no characteristics?" By means of something that has no function he got Daiyō to realize THAT WHICH HAS NO FACE; it was as if he had looked into a mirror and knew who he was. Long before, in the time of the Ch'in Dynasty, there was a mirror which seemed to anyone who looked into it to show all their internal organs, their eighty-four thousand pores and the three hundred and sixty bones of their body. Even though Daiyō had eyes and ears, when he ceased to use them he realized THAT which is not bound by body or mind. Not only did he break through all the countless mountains and myriad rivers of forms, he quickly dispelled the darkness of mindlessness and non-discrimination; heaven and earth were no longer split apart, the myriad images all ceased to sprout up and everything was whole and perfectly complete. It was not

Daiyō who, all at once, made the reputation of Tōzan's tradition flourish in this way; the succession of Ancestors had all contributed through their ability to see IT in a similar manner.

After Daiyō had comprehended the purport of this, a monk at Daiyō Monastery once asked him, "What, Reverend Monk, is your approach to training in our monastic family?" He replied, "The vessel, though full, spills nothing out when tipped upside down; in all the world there is no one who is starving." In truth, although you tip this condition over, nothing spills out, though you give it a push, it does not open, though you try to hoist it, it does not rise, though you strike it, no mark is left upon it, therefore it is not some place that eye or ear can reach. Although IT may be accompanied by speech or silence, movement or stillness, IT is not affected by movement or stillness. IT is not something that only an Ancestor or a Master may possess; there is not a single person in the whole wide world who does not have IT. This is why Daiyō said, "There is no one who is starving."

Because of this you who practise meditation have fortunately become the descendants of Tōzan's monastic family; already you have met with the ancient Buddhas' monastic approach to training. If you practise correctly and meticulously so that you grasp what the TRUE SELF is at the time before 'father and mother' were invented, before form and space arose, and have already arrived at the place where there is not even a fragment of form or condition and can already see that there is not even the minutest fragment of any external thing, you will not be able to find the four elements and the five skandhas even though you grope about for them through thousands of lives over myriad kalpas. If you can see clearly THAT which lacks nothing for even one second within the twenty-four hours of a day, then you will really be a descendant of Tōzan's family and one of Seigen's offspring.

Now, how can I express this principle? Do you wish to hear?

The Perfect Mirror hangs high, Its brightness
clearly shining into every nook and corner:
The Vermilion-trimmed Boat is so utterly beautiful
that no picture can truly capture It.

CHAPTER 45.

THE FORTY-FOURTH ANCESTOR,
THE REVEREND MONK TŌSU GISEI.

Gisei trained under Fuzan Enkan (C. Fu-shan Yüan-chien) who had him look into the story about the non-Buddhist who said to the Buddha, “Irrespective of whether there is a word for IT or not, what is IT?” After three years had passed, Enkan asked one day, “Can you recall the story? Try to present what you have seen in it.” Gisei was about to reply when Enkan covered Tōsu’s mouth with his hand. Gisei opened up completely and was awakened to his TRUE SELF.

Gisei (C. I-ch’ing, ‘He Whose Faith Is Ever Green’) was his personal name; he was an offspring of the Ri (C. Li) clan in Seisha (C. Ch’ing-she); by the age of seven his intelligence was already apparent so he left home to take up residence in Myōsō-ji (C. Miao-hsiang-ssu). He studied the Scriptures and, at the age of fifteen, was ordained a monk. He studied *The Treatise on the Hundred Dharmas* but, before long, began to complain, “The three incalculable aeons required to realize enlightenment are a long road to travel; even if I rely upon myself to keep to it, what benefit will there be?” so he went to the capital where he listened to lectures on the *Avatamsaka Scripture* the meaning of which is like a thread that pierces through a string of pearls. Once, whilst reading the verses on the various Bodhisattvas

associated with forests, he came to the phrase, ‘The HEART is none other than the SELF NATURE’ and, after serious reflection on this, said, “The Dharma stands clear of the words used to talk about IT: would that IT could be conveyed through lectures!” Thereupon he abandoned his studies and travelled to centres of our tradition.

At that time Meditation Master Enkan was residing on Ishō (C. Hui-sheng) Peak. One night he dreamt that he was rearing a green falcon and took this to be an auspicious sign; the next day Gisei arrived. Enkan extended every courtesy to him and had him look into the story of what the non-Buddhist had said to the Buddha, then what has been previously related occurred up to the point where Gisei opened up completely and awakened to his TRUE SELF whereupon he bowed before Enkan. Enkan asked, “Have you truly awakened to the subtle and ineffable functioning of the TRUE SELF?” Gisei said, “If I had, I should vomit IT up.” At that moment the second jisha who was standing to one side said, “Today Gisei of the *Avatamsaka* is like a sick person who has been able to break out in a sweat.” Gisei turned to him and replied, “Restrain the yelping! If you become any more solicitous, I will throw up!”

Three years later Enkan brought out the essentials of Tōzan’s line and explained them to Gisei who was in complete accord with them. Enkan gave him Daiyō’s portrait, leather sandals and kesa and then commissioned him, saying, “Continue Daiyō’s tradition of training in my stead. Do not remain here for long. And guard well!” He then composed a Dharma verse which he gave to Gisei:

Sumeru rises into the vast and empty sky,
The sun labours daily to lend its support
as it revolves around the peak.
The host of surrounding mountains
all gradually lean its way
And the white clouds form and reform about it.

The tradition of Shōrin Monastery
 will rise and flourish
 For the bamboo blind concealing Enō and Tōzan
 has been rolled up.
 A golden phoenix lodges in a dragon's nest
 So how can the palace moss
 possibly be crushed by cart wheels?

The Tathagata's Wheel of the True Law came to be Transmitted, unseen, from west to east and the five monastic families of Zen vigorously propagated It like forests sprouting up in great profusion. Their training techniques diverged and their traditions differed a bit; some were phoenixes, some were dragons. Although they are not identical, as a flock of sheep, none is inferior to any other. The words and deeds of Tōsu Gisei of the *Avatamsaka* were in accord with those of Daiyō so he must surely be considered a descendant from Tōzan's line. Master Enkan had inherited the principles of his own line from Yōken (C. Yeh-hsien) who was in the Rinzai tradition. Since a child of the phoenix should not roost in a dragon's nest, Enkan sent Gisei to Meditation Master Enzū Hōshū (C. Yüan-t'ung Fa-hsiu).

When Gisei arrived there he did no training only liking to sleep and did so. The Prior informed Enzū, "There is a monk in the meditation hall who just sleeps throughout the day. You should enforce the rules and regulations." Enzū asked, "Who is he?" The Prior replied, "The senior monk Gisei." Enzū said, "That will not do. Wait here whilst I go and investigate what is wrong." Taking his staff Enzū entered the hall where he saw Gisei fast asleep. He struck Gisei's platform and, chiding him, said, "We do not have spare food here to give to senior monks so that they can eat it up and sleep it off." Gisei said, "Reverend Monk, what would you have me do?" Enzū responded, "Why do you not inquire into spiritual matters and practise meditation?" Gisei answered, "Marvellous food is not what a sated man puts inside himself." Enzū said, "How about the fact that there are

those who may not particularly agree with you?” Gisei said, “Why should I put up with waiting for others to agree with me?” Enzū responded, “Who did you call on before coming here?” Gisei said, “Fuzan Enkan.” Enzū said, “I wondered how you came by your obstinacy and laziness.” They then clasped hands and, laughing together, returned to the abbot’s quarters. After this, Gisei’s reputation in the Way soared. First he resided on White Cloud Mountain (J. Hyaku’unzan; C. Pai-yün-shan) then he moved to Mount Tōsu (C. T’ou-tzu whence his name). This has been recorded in *The Compendium of the Five Lamps*.

In *The Further Records of the Sayings of Ancient Worthies* it says that Gisei had studied the Teaching under Meditation Master Enkan who had previously trained under Great Master Daiyō Kyōgen; both were in accord with each others’ words and actions. In the end Daiyō endeavoured to Transmit the principles of his line to Enkan and gave him his leather sandals and kesa, but Enkan declined saying that he had already been ordained. Daiyō lamented this, saying, “There is no one to whom I can Transmit my branch.” Enkan, assuming the responsibility, said, “Since you are advanced in years, the tradition from Tōzan on down will become exhausted and difficult to revive. If there is no one to whom you can Transmit it, I would certainly be honoured to keep your Robe of Faith and Transmit it in your name to someone later on, if this is agreeable to you.” Daiyō consented, saying, “I will compose a poem and leave it with you as a proof of my realization” so he wrote the following poem:

The trees and bushes
atop the sun-drenched mountain,
Relying on their lord,
await his developing their worth;
In the place where a variety of sprouts
grow in profusion,
Deep and hidden,
he strengthens their spiritual roots.

He concluded by saying, “Whoever receives my Teaching should conceal it from the assembly for ten years then let it be explained and spread abroad.” Later, Enkan and Gisei met. Enkan entrusted Gisei with the essential principles of Tōzan’s line, Daiyō’s portrait and his Robe of Faith along with the poem, saying, “Through me as proxy you receive Daiyō’s tradition.” Ten years later, sure enough, Gisei attained eminence as the heir to Daiyō.

‘The sun-drenched mountain’ of the poem is Mount Daiyō and ‘the place where a variety of sprouts grow in profusion’ refers to Meditation Master Gisei as he had now become. The ‘one who develops their worth’ refers to Enkan.

Gisei, upon finally attaining prominence as predicted, made an offering of incense, saying, “O great monks, tell me, do you know where this stick of incense came from? It is not from somewhere in heaven or on earth nor from some place generated by yin and yang. It has existed without falling into any of the various categories created by discriminative thought since before the time of the Lord of Majestic Sound, Bibashi (S. Vipasyin) Buddha. Starting from Bibashi Buddha it has been Transmitted down through seven Buddhas until it straightway reached Enō and then went off into branches throughout the length and breadth of China. At the beginning of 1064 I, though but a simple mountain monastic, was given by Meditation Master Fuzan Enkan in person Daiyō’s tradition and eulogy as an endowment and was fully confirmed. In his compassionate instruction he said to me, ‘Through me as proxy you are receiving Daiyō’s tradition.’ Although this simple mountain monastic had never laid eyes on Meditation Master Daiyō, the teachings of his line were inherited by me and will be passed on like this through someone that I perceive capable of receiving them. I would not think of betraying the kindness bestowed on me by Reverend Fuzan’s bequest of the Teaching. I respectfully offer this incense for Great Monk Kyōgen of Mount Daiyō in Eishū

(C. Ying-chou). Why? Not because my parents and all the various Buddhas are not dear to me but because I regard the Dharma as dearer.” Following this he expounded the training tradition of Daiyō and, as a consequence, found Meditation Master Fuyō Dōkai (C. Fu-jung Tao-k'ai) whom he made his heir.

Meditation Master Fuzan Enkan was in the seventh generation of Reverend Monk Rinzai and a legitimate successor to Reverend Monk Yōken Kisei (C. Yeh-hsien Kuei-hsing). Much earlier he had left home to be a monk under Reverend Monk Sankō (C. San-chiao), becoming a novice whilst still a small child. When a monk came to Sankō's quarters for sanzen and asked about the story of Jōshū's (C. Chao-chou) oak tree, Enkan, watching from the side, was awakened to his TRUE SELF upon seeing Sankō give the monk a pinch. When Enkan later visited various masters he found that he and they were all in mutual accord. He had audiences with Fun'yō (C. Fen-yang) and Yōken (C. Yeh-hsien) and received the Seal of confirmation from both; he ultimately became Yōken's legitimate heir. So it was that he likewise visited Daiyō with whom the occasion was also opportune for a mutual accord. Daiyō endeavoured to Transmit the principles of his line but Enkan declined accepting his Teaching, saying that he had previously received the Seal from Yōken. Although he did not accept Daiyō's Teaching for himself, he did accept it in trust (to pass on later) so that Daiyō's line would not become extinct since Daiyō had no one else to whom he could entrust his Teaching.

At this point you should know that from the first there has never been a distinction or barrier between the traditions of Seigen and Nangaku. Grieved that Daiyō's line was on the verge of collapse, Enkan acted as a proxy to Transmit the fundamentals of Daiyō's tradition, however some disciples in our own monastic family say that Nangaku's Teaching is inferior whilst Seigen's is superior; also some disciples of Rinzai say that the essential Teaching of Tōzan had died out and that it was

resuscitated by Rinzai's disciples. Both views appear to be ill informed as to the essential Teachings of the line. Be it someone in our monastic family or someone in theirs, if they are true disciples they will call neither tradition into question. The reason is that both Seigen and Nangaku were disciples of Enō; they are like the two horns on the head of an ox. Therefore Yakuzan was awakened under Baso and Transmitted by Sekitō; Tanka Tennen (C. Tan-hsia T'ien-jan) was also awakened under Baso and Transmitted by Sekitō. Truly, the flesh and bones of brothers know nothing of superior or inferior. Do not treat only our Ancestors as the legitimate heirs and all the rest as offshoots; you must realize that the disciples of Rinzai are also worthy of our respect just as those of our family are also excellent. If there were something inadequate about the Rinzai tradition, or if it were inferior, Enkan would have accepted heirship from Daiyō even though he already had it through the Rinzai line. If there were something inadequate or wrong about Daiyō's Teaching, why would Enkan have given it to Gisei? Never be disputatious about the five families (i.e. Sōtō, Rinzai, Igyō, Ummon and Hōgen) and the seven traditions (i.e. the preceding five plus Ōryū and Yōgi), just clear up your own doubts about TRUE NATURE; this is the True Law of all the Buddhas. How could you possibly argue about 'him' and 'me' so do not concern yourself about 'who beat out whom'!

Despite this, Ekō Kakuhan (C. Hui-hung Chiao-fan) says in his *Records of Sekimon and Rinkan* (C. Shih-men and Lin-chien), "The Lord of the Ancient Stupa lived about a hundred years after Ummon but called himself Ummon's heir. Gisei of the *Avatamsaka* had never laid eyes on Daiyō, yet he did not doubt that he was Daiyō's heir especially since he had received Daiyō's words through Fuzan. Those two old fellows were content to behave in this way because of the Transmission words of Daiyō; they took themselves very seriously and took the Dharma very lightly. The ancient ones who took the Dharma

seriously were Yōka (C. Yung-chia) and Ōbaku (C. Huang-po). Upon hearing the *Vimalakīrti-Nirdeśha Scripture* Yōka awakened to the Buddha Heart-Mind tradition of Zen so he went to see the Sixth Chinese Ancestor Enō and said, 'I want to be certain about the essentials of the Teaching.' Ōbaku awakened to Baso's intent but became Hyakujō's successor."

As I consider these comments today, there seems to be something that Kakuhan still had not yet grasped. Why do I say this? There is no doubt that Daiyō's Buddha Dharma was entrusted to Enkan, especially since he left his poem as proof when he found someone trustworthy in Enkan. Finally, Daiyō's prophecy was fulfilled through Gisei without any deviation. If Kakuhan were so bold as to doubt that the Dharma was bequeathed to Enkan, then he would have to doubt that Daiyō Transmitted It to him. What Ancestors and Masters decide is Dharma should not be compared with the dubious ways of the world. Even ordinary people regard the words of a truthful person as reliable evidence; how much more did Enkan, as someone who knew the Dharma, have Daiyō's face-to-face Transmission and was in accord with him in word and spirit. Kakuhan has censured Gisei for not doubting Enkan's word, but Enkan, already a legitimate heir to Yōken's line, was a true descendant of Rinzai; people of old did not doubt this. How could Buddhas and Ancestors possibly make false claims? As a recipient of generations of Ancestral approval and prediction Enkan was honoured and respected, so how could Gisei possibly doubt him? It was as if Daiyō were still living.

The life-line of the Buddhas and Ancestors continues on without beginning or ending; it goes far beyond the three worlds of past, present and future. Master and disciple obviously do not differ; they have become as one, like bottle-gourd vines enveloping their gourds; you can say that, in the last analysis, they are not separate entities. From Daiyō to Enkan and then down to Gisei, all comprise one Daiyō or, to put it another way,

Shakyamuni has come down to the present as one continuous person. This is precisely what comprises the life blood of the Dharma of the Buddhas and Ancestors, so how can anyone possibly doubt Enkan? If you doubt Enkan, why did Makakashō not doubt Shakyamuni? Why did Eka not doubt Bodaidaruma? Buddhas and Ancestors cannot deceive; they have come to inherit and continue the Buddha's Teaching because they prize the egolessness in It. Daiyō trusted Enkan, Gisei respected Enkan; neither doubted the other's words nor considered the other's Teaching something of no importance. None of these three Masters neglected or abandoned the fundamental principles of their Ancestral predecessors; they entrusted Tōzan's tradition to many generations to come. This is truly something commendable in our monastic family and is a treasuring of the Buddha's Dharma.

Even now, when a suitable vessel is not to be found in one's lifetime, the Teaching can be entrusted to an accomplished master. Kakuhan was careless when he compared Gisei with the Lord of the Ancient Stupa; it is quite a mistake. Senpuku Shōko (C. Ch'ien-fu Ch'eng-ku) was known as 'The Lord of the Ancient Stupa'. He took up his abode before the stupa of Meditation Master Unko Kokaku (C. Yün-chū Hung-chüeh) about a century after Ummon. Because he barely understood Ummon's words, he said, "Ōbaku's way of looking at things was incomplete for how can past possibly be separated from present? Even though he clearly understood Baso's words, he was not Baso's successor. I clearly understand Ummon's words so I ought to be Ummon's successor." Ultimately he claimed to be Ummon's successor and all the various records list him as Ummon's heir; this is a mistake on the part of recorders which has certainly proved laughable. Kyōgen (C. Hsiang-yen) was awakened by a bamboo being struck by a pebble; why is he not the successor to the emerald bamboo? Reibun (C. Ling-yün) was awakened by a flowering peach; why is he not the successor of a

peach blossom? It is sad that Shōko did not realize that the inheritance occurs within the ‘room’ of the Buddhas and Ancestors; if Kakuhan also doubted Gisei, it seems that he did not know of the mutual recognition within that ‘room’, hence it must be said, “Kakuhan, you slighted yourself and did not reach the Dharma, thus your *Record of Rinkan* is unreliable.”

In the earlier story the non-Buddhist asked the Buddha, “Irrespective of whether there are words for IT or not, what is IT?” Since IT is the Way that does not fall into the duality of ordinary speech versus silence, the World-honoured One was still for a while for the Way is not hidden or revealed, self or other, inside or outside, relative or absolute. The non-Buddhist instantly understood when the Buddha let him clearly see that IT is just like the empty sky or like the water within the ocean. He bowed and said, “The great benevolence and great compassion of the World-honoured One has parted the clouds of my delusion and let me gain entrance,” so saying, he took his leave. He had truly become as immaculate as the empty sky with every trace of cloud dissolved and as calm as the vast ocean when wind and wave have abated. Even so, Ananda, not grasping this, respectfully asked the Buddha, “What did the non-Buddhist obtain proof of that he could speak of gaining entrance?” The Buddha replied, “He was like a fine horse who goes when he sees the shadow of the riding crop.” This is truly the means of the Ancestors and Masters; without their using any devices or speaking a single word in order to make the Treasure House open, full awakening occurs. It is like a horse taking the proper path upon clearly seeing the shadow of the riding crop.

So, do not abide in the realm where no thought arises but keep on using your eyes! Do not get attached to the wordless realm but keep on clarifying what ORIGINAL NATURE is! Many have misunderstood that stillness of the Buddha. Some think, “When not a single thought is produced, the whole Substance is revealed. When someone lets go of name and form, IT becomes

completely exposed, just as a mountain emerges when all clouds vanish; it is resolutely free of everything.” When you compare this with your previous habit of first trying to understand the issue intellectually and then turning outwards to gallop off in search of IT in externals, there seems to be some little respite, but you have still not forgotten skin and flesh nor has perceptual discrimination departed.

If you want to be in accord with this realm, just go ahead and stop your panting after things and sever the karmic roots of your life! When you see THAT WHICH IS clearly, how can you possibly consider IT to be ‘non-thought’? Since you cannot make IT out to be anything at all, how can you consider IT to be silence? It is not just a matter of stopping your panting and closing your eyes to attachments; look to the place where the hundred bones are scattered and no trace of flesh remains. There is the ONE THING that partakes neither of light nor of darkness, that is neither male nor female.

How am I to communicate this principle to you?

A ridge of rocky hills so many miles high
 that birds can scarcely pass over it,
 A sword blade and thin ice—who can tread on them?

CHAPTER 46.

THE FORTY-FIFTH ANCESTOR,
 MEDITATION MASTER DŌKAI OF MOUNT FUYŌ.

Whilst training with Tōsu Gisei, Dōkai asked, “The words and phrases of the Buddhas and Ancestors are like ordinary, everyday tea and rice; apart from these, is there anything else that is particularly helpful to people?” Tōsu responded, “Tell me, when the emperor creates mandates from within the palace

walls does he still avail himself of the authority of Yao, Shun, Yü and T'ang (i.e. the four ancient rulers during the Golden Age of Chinese history)?" Dōkai wavered. As he was about to respond, Tōsu brushed across Dōkai's mouth with his fountain sceptre as if brushing away crumbs and said, "When you intentionally let thoughts arise, forthwith you will get thirty blows!" Thereupon Dōkai awakened to his TRUE SELF.

Dōkai (C. Tao-chieh, 'A Model of the Way') was his personal name; from childhood he took pleasure in solitude and quiet, secluding himself on Mount Iyō (C. I-yang); he travelled to the capital and enrolled at Jutsudai-ji (C. Shu-t'ai-ssu) where he undertook a study of the *Lotus Scripture* and was ordained. Whilst calling on Tōsu at Kaie (C. Hai-hui) Monastery he asked the latter about the words and phrases of the Buddhas and Ancestors as above up to the point where he awakened to his TRUE SELF; he then bowed several times and was taking his leave when Tōsu said to him, "Come here, Acharya." When Dōkai did not turn round, Tōsu said, "Have you arrived at the Realm Beyond Doubt?" Dōkai covered his ears with his hands. Later, when Dōkai had been made Chief Cook, Tōsu said to him, "Supervising the kitchen and the begging is not easy." Dōkai responded, "I would not venture to say so." Tōsu said, "What about boiling the gruel and steaming the rice?" Dōkai answered, "Assistants sort the rice and tend the fire; lay workers boil the gruel and steam the rice." Tōsu asked, "And what do you do?" Dōkai responded, "The Reverend Monk, in his compassion and benevolence, has left THAT ONE free to rest."

One day, whilst Dōkai was attending on Tōsu, the two strolled through the vegetable garden. Tōsu handed his staff to Dōkai who took it and immediately followed behind Tōsu. Tōsu said, "This is how the ideal should be." Dōkai said, "To carry your shoes and your staff for you, Reverend Monk, is nothing special." Tōsu said, "There is SOMEONE here with us." Dōkai

responded, “THAT PERSON does not receive instruction.” Tōsu then went off to rest. Later that evening he said to Dōkai, “We still have not completely finished our earlier conversation, have we?” Dōkai said, “Please, Reverend Monk, go on.” Tōsu responded, “Dawn brings forth the sun; nightfall brings forth the moon.” Dōkai thereupon lit a lamp and came to Tōsu who said, “None of your comings and goings, arisings and settings, are futile.” Dōkai said, “When I am with you, Reverend Monk, this is what the ideal should be.” Tōsu asked, “Whose house is without bondsman or servant?” Dōkai responded, “Reverend Monk, as you are getting on in years you should not be without one.” Tōsu said, “What attentiveness I have found in you.” Dōkai said, “It is but partial payment for your kindness.”

In this way Dōkai thoroughly and meticulously came to clarify that singular blossoming which he had experienced through first asking, “The words and phrases of the Buddhas and Ancestors are like ordinary, everyday tea and rice; apart from these is there anything else that is particularly helpful to people?” At heart he was saying, “Apart from their everyday behaviour and conduct, do Buddhas and Ancestors set forth anything else?” This bears a close resemblance to someone presenting his understanding to a master, however Tōsu responded, “Tell me, when the emperor creates mandates from within the palace walls does he still avail himself of the authority of Yao, Shun, Yü and T’ang?” In truth, laying down orders in that instance does not rely on the authority of the ancient kings Yao and Shun. Quite simply, when one person has cause to rejoice, myriad citizens are the automatic recipients of the effect, therefore, even if the venerable Master Shakyamuni reappeared in the world and Great Master Bodaidaruma were still alive, people must not rely upon the strength of others. When you simply undertake the GREAT MATTER for yourself and authenticate IT for yourself, you will have complete accord with IT, hence, if you add some enticing flavour when explaining a principle,

there will still be some part that you see as something other; you have not escaped from using devices. This is why Tōsu, when Dōkai tried to respond, brushed across Dōkai's mouth with his fountain sceptre.

To show Dōkai that he was completely right from the first and had never lacked for anything Tōsu said, "When you intentionally let thoughts arise, forthwith you will get thirty blows!" This was not a confirmation of Dōkai's spiritual realization; the moment that you intentionally let thoughts arise and seek what IT is or what BUDDHA is, you immediately violate yourself and turn to others. Even though you can, on your own, expound 'The Whole Substance is revealed', or 'It is naturally luminous', or explain 'Mind', or 'Original Nature', or 'meditation' or 'the Way', you have by no means escaped from using devices. If there are any devices in what you say, immediately there will be white clouds for ten thousand miles; you will be wandering away from TRUE SELF for a long time. How could a mere thirty blows cure you? Even if you were beaten for thousands of lives over myriads of kalpas, it would be hard for you to escape these offences.

Upon hearing these words, Dōkai forthwith awakened to his TRUE SELF. He bowed several times and was just departing without venturing to look back when he was asked, "Have you arrived at the Realm Beyond Doubt?" Had he answered, "What need is there for me to reach the Realm Beyond Doubt?" he would have immediately been separated from IT by ten thousand miles of obstructing mountains, therefore, when the words and phrases of the Buddhas and Ancestors have come in contact with our ears, our ears have immediately defiled them. Although we wash them out for thousands of lives over myriads of kalpas, it is almost impossible to get them clean. This is why Dōkai covered his ears with his hands not letting a single word enter. Because he had been able to see this 'Realm' in detail, he had said when he was Chief Cook, "You have left THAT ONE

free to rest.” HE is not the one who steams the rice or the one who gathers the vegetables, therefore carrying firewood and toting water are all activities for assistants and lay workers; ultimately they are not tasks for the CHIEF COOK. Although it seems that HE does not stop any time during the whole twenty-four hours of a day, what with tying up HIS sleeves and scrubbing out the pots, ultimately there is no task to which HE sets a hand nor is there any reason for HIM to come in contact with anything. Therefore Dōkai spoke of ‘setting HIM free’.

Although Dōkai was able to perceive in this way, Tōsu tried to get him to ripen, so, on entering the vegetable garden, Tōsu handed over his staff to Dōkai who took it and immediately followed behind him. Tōsu said, “This is how the ideal should be.” By this means he let Dōkai know that it was not something that a monk should carry in his hand, that there was SOMEONE who does not carry anything and, in consequence, he saw Dōkai ripen. This is why Dōkai said, “To carry your shoes and your staff for you, Reverend Monk, is nothing special.” Tōsu said to test him, “There is a SOMEONE here with us.” Not only do you not know HIS name even though you have resided together from the beginning, HE is the OLD ONE whose face is unknown. HE is none other. Since Dōkai had been able to see HIM much earlier, he said, “THAT PERSON does not receive instruction.”

There was, however, a stage that Dōkai had not yet reached; even though he already knew that there was that PERSON who does not accompany you when you raise your hand and is not affected when you move your feet, still, if the extent of his understanding was merely this, then some doubt remained as to his realization. This is why Tōsu, thinking that at that time the principle had not been exhausted, left to rest. Then, that evening, he said to Dōkai, “We still have not completely finished our earlier conversation, have we?” Dōkai, as if to say, “I have already realized that IT exists beyond any doubt; what is there still to reach?” said, “Please, Reverend Monk, go on.” At

this moment Tōsu responded, “Dawn brings forth the sun; nightfall brings forth the moon.” As the stillness of the night passes, the stars shift, the moon grows dark and the white snow sweeps across the green hills which are still invisible, however, there is a SUN that rises which is not of this group; this SUN on ITS course sinks behind the western hills which darken and are lost from sight. Although no one comes or goes and the roadside is indiscernible, there is also SOMETHING THAT IS NOT EMPTY, therefore the moon is brought forth. Even though in this ‘realm’ everything is of a piece without anything else mixed in or to be seen, there is THAT which, in itself, is vitally and gloriously luminous. Quickly ITS radiance bursts through the darkness, therefore Dōkai lit a lamp and came to Tōsu; it is evident that he had truly realized IT deeply. This is why Tōsu said, “None of your comings, goings, arisings and settings are futile.” When Dōkai became familiar with this state, truly there was no time during the whole twenty-four hours of the day for idle endeavours, therefore he said, “When I am with you, Reverend Monk, this is what the ideal should be.”

Although he had understood IT deeply, he seemed to comprehend IT as a sort of wondrous functioning. Thus, when Tōsu again tested him by asking, “Whose house is without bondsman or servant?” he was asking, “Whose dwelling place is without the HELPER coming in and going out?” Dōkai responded, “Reverend Monk, as you are getting on in years you should not be without ONE.” There is already SOMEONE venerable and eminent WHO does not mix in earthly affairs; HIS Body is wondrously bright and ultimately not separate from oneself. This is why Dōkai had responded, “Reverend Monk, as you are getting on in years you should not be without ONE.” Since he had come to understand like this, truly he had reached IT so Tōsu said, “What attentiveness I have found in you.”

For vast, great kalpas HE has borne us upon HIS shoulders and has not left us even for a moment; great is the time in which

we have come to receive HIS kindness and strength. If you try to compare HIS kindness with anything, even great Mount Sumeru, with its encircling range of iron mountains, cannot equal it in magnitude; if you try to measure HIS virtue, even the four oceans and the nine continents cannot compare with it. Mount Sumeru, sun, moon, great oceans and rivers all change over time but the kindness of this OLD MONK will never change or pass away; there is no time within time when we do not incur HIS benevolence. If you live vainly and die without once paying your respects to this venerable COUNTENANCE, then, as an unfilial person, you will sink down into the sea of birth and death but, if at length you are able to catch just a glimpse of HIM, you will in one instant be able to completely repay HIS great benevolence during a thousand lives over myriads of kalpas. This is why Dōkai said, “It is but partial payment for your kindness.”

So completely had he come to see in this way that, when a monk asked him after he had become an abbot, “Even though the tunes from a barbarian’s reed flute are not in harmony with the five tones of the Chinese scale, its sounds reach the canopy of heaven. Will you not perform for us?” Dōkai had replied, “The wooden rooster crows at midnight, the iron phoenix cries out at dawn.” The monk responded, “If that is the case, then a single melodic phrase is included within a thousand ancient tunes. All the trainees in the meditation hall are thoroughly familiar with the sound of that.” Dōkai said, “A tongueless child can continue in harmony with it.”

In this manner he matured with no green hills to block his eyes and no clear streams to wash out his ears, therefore the sight of fame and gain were, to his eyes, as if dust; seeing forms and hearing sounds were like planting flowers atop a stone. His feet ceased to pass beyond the threshold of the monastery and he did not partake of monastic feasts. He paid no heed to whether others came or went and his monastic community

shifted in its size according to the times. He ate only one bowl of rice gruel a day and, when the supply of gruel was short, he had only rice water. The essential teachings of Tōzan's tradition flourished.

THAT which he had come to see he made no mistakes in guarding closely, hence he did not forget what the former sages had entrusted to him. Even though he came to learn the monastic rules and regulations of the ancient Buddhas in this way, still he said, "Do not take this mountain monk's conduct as your example; as head of a mountain monastery I am a disgrace. How is it possible for me to sit here and waste the communal goods forgetting what the former sages have entrusted to me? Now, every time that I, this mountain monk, try to emulate the former abbot or speak of what the ancient sages realized, I am aware that I have no burrow to hide in. I am ashamed of how soft and weak my successors may become."

As my master's indebted and grateful ninth-generation Dharma heir, I, Keizan, am imperfectly repeating for you the traditions of our line. My own daily behaviour is inadequate as an example for my successors. My attention within the four types of bodily deportment of walking, standing, sitting and reclining has altogether been wandering. How can I ever face even a few kesa-clad trainees or give out a talk consisting of a phrase or even half a phrase? How disgraceful and unbecoming! How appalling! Oh, the illumined gaze of the ancient Ancestors and the deeply penetrating stare of the former sages! Nevertheless all you practitioners and students should be grateful to be distant descendants of Meditation Master Fuyō Dōkai and within the same monastic family as Eihei Dōgen. You should clearly discern the realm of the UNBORN in detail and pay full heed to IT. Without the slightest thought for fame and gain, much less the tiniest speck of pride or arrogance, amiably cultivate your mental skills and take care to tidy up your physical actions. Proceed to where you should proceed, investigate what

you should investigate and dispose of the issue that is the purpose of your whole life's training and study. Never forget what the ancient Ancestors have entrusted to you, follow in the footsteps of the former sages, look the Old Buddha right in the eye. Despite the decadence of these final days of the Dharma, you may still be able to catch sight of a tiger in the market place or perhaps be someone who finds gold under his rain hat. Oh, how I pray for this!

Now tell me, how am I to set forth completely what is happening in the preceding story?

There is no need for rouge or powder
for any ugliness would be hard to find;
Just love the lustrous radiance that adorns
the Body of the Heavenly Child within yourself.

CHAPTER 47.

THE FORTY-SIXTH ANCESTOR,
MEDITATION MASTER TANKA SHIJUN.

When Tanka asked Fuyō, "What is the one phrase that all the sages have passed on from the beginning?" Fuyō answered, "Were you to reduce IT to a single phrase, you would really bury the tradition of our line." Upon hearing this, Tanka had a great awakening to his TRUE SELF.

Tanka's personal name was Shijun (C. Tzu-ch'un, 'Pure and Honest as a Child'); he was an offspring of the Ko (C. Chia) clan in Kenshū (C. Chien-chou). When he was barely twenty he left home to become a monk; he penetrated to the PROOF whilst in Fuyō's quarters. At first he resided on Snowy Peak Mountain

(J. Seppō; C. Hsüeh-feng) and later on Vermilion Mist Mountain (J. Tankazan; C. Tan-hsia-shan).

His first inquiry was, 'What is the one phrase that all the sages have passed on from the beginning?' Even though Buddha after Buddha and Ancestor after Ancestor has changed in outer appearance, beyond doubt something has passed on which is without back or front, top or bottom, inside or outside, self or other. IT, THE EMPTINESS THAT IS NOT EMPTY, is the TRUE PLACE to which all return; there has never been anyone who has not possessed IT fully and completely, however many students make the mistake of thinking that originally there was nothing at all, saying moreover that there is nothing that can be said about IT and nothing that the mind can conceive about IT. The ancients gave such people the name of 'non-Buddhists who have fallen into vacant nothingness'. Although kalpas as numerous as the sands of the Ganges River may pass, in no way will any such be liberated, therefore, even if you are thorough and meticulous so that every single thing is brought to an end and is utterly emptied, there will still be SOMETHING that cannot be emptied. Look inwards and probe deeply into yourself; once you succeed in catching a glimpse of IT, without fail you will be able to come up with a phrase to express this. This is why we speak of it as 'the one phrase that has been passed on'.

As stated above, Fuyō commented, "Were you to reduce IT to a single phrase, you would really bury the tradition of our line." Truly this 'realm' is not something that can be designated by a single phrase; that would be using words incorrectly and resembles bird tracks in the snow. Because of this, it is said, 'A hiding-place shows no traces of its whereabouts'. When seeing, hearing, cognizing and comprehending utterly cease, and skin, flesh, bones and marrow are all gone, then what traces of anything can remain? If you do not create even a smidgeon of evidence, sure enough, IT will come to appear. IT is not something that others will know about which is why IT is not

something that is passed on openly, however, when this 'realm' can be realized, it is spoken of as 'Heart Transmitting Heart'. This occasion is referred to as 'the uniting of lord and retainer' or as 'the oneness of the absolute and the relative'.

Now tell me, what do you think the form of this 'realm' is?

Though a clear breeze swirls round and round,
stirring up the earth,
Who can grasp hold of it and show it to you?

CHAPTER 48.

THE FORTY-SEVENTH ANCESTOR,
MEDITATION MASTER CHŌRO SEIRYŌ.

Seiryō trained under Tanka who asked him, "What is the SELF prior to the period of cosmic emptiness?" Seiryō was just about to respond when Tanka said, "Since you are being so noisy, go away for a while." One day, whilst climbing Begging Bowl Peak (J. Hachi'uhō; C. Po-yü-feng), Seiryō suddenly awoke to his TRUE SELF.

Seiryō (C. Ch'ing-liao, 'Clear in Intelligence') was his personal name, Shinketsu (C. Chen-hsieh, 'Truly at Rest') was his Buddhist name and Gokū (C. Wu-k'ung 'The Enlightened Void') was his title as a meditation master. Whilst he was still in swaddling clothes, his mother, cradling him in her arms, took him into a temple; upon seeing a statue of Buddha, he raised his eyebrows and blinked with delight. Everyone considered this unusual; in his eighteenth year he lectured on the *Lotus Scripture*. After being ordained he travelled to Taie Monastery (C. Ta-tz'u) in Seito (C. Ch'eng-tu) in Szechwan Province where he was taught the Scriptures and Commentaries, taking

note of their substantive meaning. Leaving Szechwan he proceeded to the Yangtze and Han River area where he knocked on Tanka Shijun's door. When Tanka asked him, "What is the SELF prior to the period of cosmic emptiness?" what was stated above occurred up to the point where Seiryō suddenly awoke to his TRUE SELF. He returned at once from Begging Bowl Peak and stood in attendance on Tanka. Tanka gave him a slap and said, "I would say that without doubt you know IT exists." Seiryō joyfully bowed before him. The next day Tanka entered the meditation hall and said in verse,

"The sun makes the solitary peak glow green,
The moon visits the valley stream so chill;
The dark and wondrous SECRET
of the Ancestors and Masters
Does not turn toward a trifling heart
to find a resting place."

He then got down from his seat. Seiryō immediately came before him and said respectfully, "Your preaching of the Dharma today could not deceive me in the least." Tanka said, "Come, try to present to me the meaning of my lecture today." Seiryō was still for some time. Tanka said, "Without doubt I would say that you have glimpsed that 'realm'."

After Seiryō left Mount Tanka he travelled to Mount Godai (C. Wu-t'ai), went on to the capital, sailed the River Ben (C. Pien) and forthwith reached Long Reed Mountain (J. Chōrozan; C. Ch'ang-lu-shan) where he had an audience with Sōshō (C. Tsu-chao). No sooner had they talked together than they found that they were in complete accord and Sōshō made Seiryō his jisha; after a year had passed, they were sharing the seat of teaching. Not long afterwards Sōshō, pleading illness, retired as abbot and had Seiryō inherit the abbot's seat; students flocked to him. Around the end of 1130 he travelled to Mount Shimei (C. Hsi-ming) and then went on to Mount Hoda

(C. Pu-t'o). He became abbot at Tenpō Monastery (C. T'ien-feng) in Daishū (C. T'ai-chou) and at Snowy Peak Monastery (J. Seppō; C. Hsieh-feng) in Binshū (C. Ming-chou). By imperial edict he was made abbot at Iku'ō Monastery (C. Yü-wang) and subsequently at Ryūshō Monastery (C. Lung-shang) in Onshū (C. Wen-chou). He was also abbot at Mount Kei (C. Ching) in Kōshū (C. Hang-chou). Jinei (C. Tz'u-ning), the emperor's mother, requested that he establish a mountain monastery on Mount Sūsen (C. Ch'ung-shen) at Kōnei (C. Kao-ning).

From the time that he was in swaddling clothes he was not one of the herd and stood apart from others; as his resolve to study Zen meditation progressed, he intensified his efforts. When he was asked about the SELF prior to the period of cosmic emptiness, he tried to respond but Tanka did not give his approval and had him leave for a while. One day, whilst climbing to the top of Begging Bowl Peak, all ten quarters were unobstructed and there were no barriers on any of the four sides as well. Upon reaching the moment when the ten quarters appeared right before his eyes, he grasped what IT was; when he came back he stood before Tanka without saying a single word. Tanka, realizing that Seiryō knew that IT existed, said, "Without doubt I would say that you have glimpsed that 'realm'," Seiryō then joyfully bowed before Tanka and Tanka entered the meditation hall and acknowledged Seiryō's awakening. Later, when Seiryō went forth to teach, he entered the meditation hall one day and said, "When I was given a slap by my former master all my abilities and talents had been exhausted and, try as I may, I was unable to open my mouth. Is there any person here now who has not been able to experience such happiness as this? If you would not have an iron bit between your teeth or a saddle on your back, each of you must reach THAT which is the ideal."

When the Ancestors and Masters actually meet face to face they step forth into THAT which is prior to the period of cosmic

emptiness and immediately manifest the natural beauty of the fundamental 'realm'. If you have not yet seen this 'realm', then, even though you sit without uttering a sound for ten million years, immobile as a withered tree or like dead ashes, what use will it be? However, when some people hear about 'THAT which is prior to the period of cosmic emptiness' they mistakenly think that it means that there is no self or other, no before or after, no arising or extinction, no sentient beings or Buddhas, that IT must not be called 'one' or 'two', that IT must not be discerned as identical with themselves or be called different from themselves. Deliberating and evaluating in this way, they judge that if someone utters a single word he has immediately deviated from the Dharma or imagine that if someone hatches even a single thought he must have turned his back on the ETERNAL; they rashly cling to images of withered trees and dead ashes and become like corpses. Some think on occasion that there are no disparities whatsoever between 'HIM' and 'me' so IT can be interpreted as a 'mountain' or as a 'river' or as 'me' or as 'other'. Sometimes they say, "What you call a mountain is not a mountain and what you call a river is not a river; only this is a mountain, only this is a river," and so they go on, but to what use? All this directs them onto false paths. They either become attached to forms and appearances or fall into nihilism.

How can you possibly hope to arrive at this 'realm' by means of such notions as existence or non-existence? There is nowhere for you to poke your tongue in, no time for you to set your thoughts and fears spinning around. IT does not depend on heaven or earth, or on before or after. Focus on that place where there is nowhere beneath your feet to step; without fail you will be a bit in accord with IT. Some speak of IT as beyond any patterns or rules, others as not conveying a breath of anything. All this is within the boundaries of deliberate thought and ultimately ends with their turning their backs on the TRUE SELF; even more so do they do this if they say that IT is the moon or

snow or water or wind. All such people undoubtedly have cataracts in their eyes or are seeing flowers falling hither and thither in the sky. What do they mean by referring to IT as a 'mountain'? In the final analysis they are not seeing a single thing. What are they coming in contact with that they would make IT out to be cold or hot? Ultimately there is not a single thing that has been imparted to them and this is why they become attached to trees and grass. If you completely sweep away both 'the ways of the world' and 'the Buddha's Dharma' at one and the same time and just look, you will ultimately not doubt. Do not turn within or without to seek IT. Do not wish to calm your thoughts, do not desire to make your body tranquil. Just know IT intimately, just understand IT intimately. Cut all ties at once and try to sit for a while. Even though it is said that there is nowhere in the four quarters to take a step and no place in heaven or on earth to slip in a body, you will really not need to borrow from anyone else's strength. When you see in this way, then no skin, flesh, bone or marrow is allotted to you; no birth or death, coming or going, alters you. When you have sloughed off your skin, only the ONE REALITY remains. IT glitters in the past and sparkles in the present. IT does not discriminate about, or measure, time. How can IT possibly be referred to simply as 'that which is prior to the period of cosmic emptiness'?

This state is not something understandable in terms of before and after; this realm does not mirror the four cosmic periods of creation, sustained existence, disintegration and emptiness. Can both self and other be understood as being without cause? When you forget about external boundaries, rid yourself of your inner cogitations and 'the clear blue sky still gets a beating', you will be purified, completely stripped naked and rinsed clean. If you are able to see IT in detail, IT will be as illusive as space, as subtle as emptiness; if you cannot do this in detail, you will never reach this state. Clearing up karmic

matters of countless kalpas will actually happen in the snap of your fingers. Without giving in to indecision or displaying intellectual comprehension, cast your gaze upon HIS face and, be it but for a moment, look! Without fail you will become independent, liberated and unobstructed by evil passions, however, trainees, by twisting your heads and hearts around, you have already fallen into error and are engaged in contriving. Although you may feel that this is merely the slightest of transgressions, you must realize that when you do such things you will not have a bit of rest for thousands of lives over myriad kalpas. Reflect upon this carefully and try to arrive at this 'realm' fully. Without depending on others, by being completely alone you will be like the vast sky when you open up to the TRUTH.

Now, tell me, how can I communicate even a bit of this principle?

The old valley stream;
its icy spring is hidden from all eyes;
No traveller is permitted to penetrate
its ultimate depths.

CHAPTER 49.

THE FORTY-EIGHTH ANCESTOR,
MEDITATION MASTER TENDŌ SŌKAKU.

Sōkaku attended Seiryō for a long time. One day Seiryō asked him, "How do you view the matter these days?" Sōkaku said, "I too would say that IT is 'like this.'" Seiryō said, "Not yet it—go on further." Sōkaku said, "Why is what I said not yet it?" Seiryō said, "I did not say that what you said is not yet it; it is that you are not yet familiar with THAT which is beyond."

Sōkaku said, “I can speak of THAT which is beyond.” Seiryō said, “What is THAT which is beyond?” Sōkaku said, “Even supposing I could express THAT which is beyond, I could not begin to find for you, Reverend Monk, something with which to compare IT.” Seiryō said, “You are really not yet able to say.” Bowing humbly, Sōkaku said, “Pray, Reverend Monk, express what IT is.” Seiryō said, “Ask me and I will express IT.” Sōkaku said, “What is THAT which is beyond?” Seiryō, gesturing, said, “I too would say that IT is not ‘like this!’” Hearing this, Sōkaku awoke to his TRUE SELF and Seiryō gave him the Seal of certification.

Sōkaku (C. Tsung-chüen, ‘The Jewels of Our Line’) was his personal name; as Seiryō’s long-time jisha he trained day and night, in depth and breadth, yet there was still a place where he had not trodden so Seiryō had asked him, “How do you view the matter these days?” Sōkaku answered, “I too would say that IT is ‘like this.’” Seiryō said, “Not yet it—go on further,” and their conversation continued as above.

When Sōkaku said that IT is ‘like this’, there was still something not yet there. Although he had grasped THAT which ‘comes in this way’, he did not know that there was ONE who ‘comes not in this way’. Since the whole SUBSTANCE was exposed to view, nothing was missing so, wondering what could be lacking, he asked, “Why is what I said not yet it?” Those who grasp the matter in this way, even though they can be as lofty as the solitary green mountain after all white clouds have dispersed, do not yet realize that there are mountains still loftier than they are. This is why Seiryō said, “I did not say that what you said was not yet it; it is that you are not yet familiar with THAT which is beyond.” Even though training like this is completely synonymous with THAT which is beyond, Sōkaku still had the shortcoming of not knowing that IT exists which is why Seiryō said, “You are really not yet able to say.” What is

more, when you utter a single word, or ponder on the thoughts in your mind, and say some phrase such as 'like this', you fall into duality or plurality. Thinking that there was not a single point that he had missed, Sōkaku said, "Even supposing I could say what is beyond, I could not begin to find for you, Reverend Monk, something with which to compare IT." He did not know the TRUE SELF and was still hung up on distinctions, so Seiryō said, "You are really not yet able to say."

By this time Sōkaku was gasping for breath and his strength had come to an end as he requested of Seiryō, "What is THAT which is beyond?" Seiryō replied, "I too would say that IT is not 'like this'!" What Sōkaku had previously said and what Seiryō was saying now go beyond even the distinction between heaven and earth; they are farther apart than even proverbial fire and water. Sōkaku apparently thought that the whole SUBSTANCE had been exposed; Seiryō was saying that this was not so. Merely to state that IT is 'like this' is simply being solitary, luminous, evident and nothing more but, once Sōkaku had realized his error and found his TRUE SELF, he received the Seal of certification.

When Sōkaku subsequently emerged in the outside world as a teacher and was expounding the Dharma for the benefit of others, a monk asked him, "What is the Way?" He answered, "Stop dawdling at the crossroads, gazing off into the distance." He once said upon entering the meditation hall, "Step forth into THAT which is before time; stretch yourself out beyond the universe. The wondrous bond cannot be realized by willing it; the REAL PROOF cannot be transmitted by words but, as soon as you have found IT, emptiness and stillness will stay the vital spirit; the white clouds will be halted in their advance toward the icy precipice. A marvellous light will break through the darkness as the resplendent moon comes following in the ship of night. Right at that very moment how on earth will you tread the Buddha's Path? The Relative and the Absolute have never

departed from their original state so how will you connect the ten directions in the three temporal worlds with this talk of karmic relationships?”

Emptiness and stillness have no boundaries; even though your tongue may chatter on, you are not apart from IT; this is how you must be if you are to gain a glimpse of THAT which goes beyond. Still, talking about ORIGINAL NATURE is not at all THAT which is beyond, also it is plainly a mistake to think that ‘a mountain is a mountain and a river is a river’ is THAT which is beyond. Tōzan said, “If you can experience THAT which goes beyond Buddha, then, to be sure, you will have an expression for IT.” A monk then asked him, “What is this expression?” Tōzan said, “When I express IT, Acharya, you will not hear it.” Banzan (C. Pan-shan) said, “The solitary Path of training that leads upwards to full realization of the TRUTH has not been Transmitted by any of the thousands of sages.” Training is truly not what is commonly called ‘sauntering along whilst leaving everything to the BUDDHA NATURE’. When a monk asked Meditation Master Seiryō, “What in the world is THAT which lies beyond?” he replied, “The WONDROUS has existed since before a single bubble appeared so why would IT submit ITSELF to the eyes of the sages?” His term ‘bubble’ refers to the appearance of a personal body. What existed before there were any signs of a personal existence is called THAT which lies beyond, therefore Koboku Hōjō (C. K’u-mu Fa-ch’eng), a true disciple of Fuyō Dōkai, upon entering the monks’ hall to lecture, said to the assembly, “When you realize THAT which lies beyond the Buddhas and Ancestors you will have an expression for IT. O splendid practitioners of meditation, tell me, what is THAT which is beyond the Buddhas and the Ancestors? There is a certain PERSON, the SON of our family, whose six sense organs are disabled and whose seventh level of consciousness is incomplete; HE is the GREAT INCORRIGIBLE ONE who lacks a BUDDHA NATURE. When HE encounters Buddha, HE slays

Buddha; when HE encounters Ancestor, HE slays Ancestor. It is impossible to store HIM in the halls of heaven and there is no barrier in hell that can hold HIM. O great assembly, answer me, do you perceive this PERSON?" He paused for a while, then said, "Although HE is before your very face, you are not sharp-eyed; filled with sleep, you are abundant in drowsy speech."

When it comes to the issue for which we train, even though a Buddha may appear, His body in time will disintegrate and He will lose His life; even though an Ancestor arrives, his whole body will one day be pulverized into hundreds of bits. Were either to try to reach the halls of heaven, the halls would collapse; were either to play host to hell, in a twinkling hell would split apart. What place do you take to be the halls of heaven; what place hell? What do you take to be the myriad forms that comprise the universe? From the first there has never been any trace of them. It is just as when you are fast asleep; you do not know yourself so how can you discern some other? There is no origin, just resplendence without anything to be enlightened to; these are beyond doubt the expressions of the eminent Ancestors. If you know THAT which is beyond, your third eye will open and, at that moment, you will have accord with IT.

Now tell me, what is the principle here?

By analogy IT is just like a post
wedged in at top and bottom;
You cannot push it in farther
and you cannot pull it out!

CHAPTER 50.

THE FORTY-NINTH ANCESTOR,
MEDITATION MASTER SETCHŌ CHIKAN.

One day, when Sōkaku was head of Tendō Monastery, he entered the meditation hall to lecture and said, “The World-honoured One had a hidden expression and Makakashō shared IT openly, heart to heart.” Upon hearing this, Chikan immediately awoke to its deeper significance; as he sat there among the others, tears flowed down his cheeks. Involuntarily he blurted out, “Why have we not heard this before?” When Sōkaku had finished his lecture he summoned Chikan and asked him, “Why were you weeping in the Dharma Hall?” Chikan replied, “The World-honoured One had a hidden expression and Makakashō shared IT openly, heart to heart.” Sōkaku gave his approval of this, saying, “You must be the one that Ungo Dōyō prophesied would appear.”

Chikan (C. Chih-chien, ‘The Mirror of Wisdom’) was his personal name; he was an offspring of the Go (C. Wu) clan in Chōshū (C. Ch’u-chou). When he was a boy, his mother, whilst cleaning off a boil on his hand, wondered aloud why he should have it. He said, “My hand is like a Buddha’s hand.” When he was an adolescent he lost his parents on whom he had relied to sustain him so he became a follower of Shinketsu (C. Chen-hsieh) on Mount Chōro (C. Chang-lu). At the time Sōkaku was senior monk of the assembly and considered Chikan to be a vessel for the Teaching. Chikan withdrew later on to Mount Shō (C. Hsiang) where hundreds of apparitions were unable to mislead or seduce him; as a result of this, he awakened, deep in the night, to his TRUE SELF. He sought confirmation from Enju (C. Yen-shou) and then returned to train under Sōkaku who, by that time, was abbot of Tendō; Sōkaku appointed

Chikan to the post of Chief Scribe. One day Sōkaku made the allusion mentioned in the previous story.

This allusion comes from the chapter on ‘The Tathagata’s Nature’ in the *Nirvana Scripture*:

At that time Makakashō Bodhisattva said to the Buddha, “O World-honoured One, the Buddha has said that all World-honoured Buddhas have expressions but this does not mean what it appears to mean. Why? Because, even though all World-honoured Buddhas simply have hidden expressions, there is no secret store of Teachings. Take, for example, a conjuror’s mechanical wooden manikin; even though people see it bow and rise, lie down and look up, they do not realize that it is made to behave thus by something inside it. The Buddha’s Teaching is not like this; it allows sentient beings to completely realize full spiritual knowledge. How could anyone say that World-honoured Buddhas have a secret store of Teachings?” The Buddha, praising Makakashō, said, “Well done, well done, my good disciple! Just as you have said, the Tathagata actually has no secret body of Teachings. Why is this? The full moon of autumn appears in the sky as something pure, clear and unobscured, visible to everyone; in the same way the Tathagata’s words are enlightening and manifest, pure, clear and unobscured. Unfortunately, foolish people do not grasp these words and say that they must comprise some secret store of Teachings whilst the wise completely understand them and, thus, do not call them a secret store of Teachings.”

Since then the teaching given here by Sōkaku has been used by Ancestors and Masters to their monks therefore, when it was brought up by Sōkaku in this instance, Chikan awakened to his TRUE SELF. IT was truly shared openly, heart to heart.

Whenever you hear any words without fail you must understand what lies at their heart; do not get stuck with words. Saying 'fire' is not fire, saying 'water' is not water; this is why you do not burn your mouth when you mention fire or moisten it when you speak of water. Recognise that fire and water are not the words. Sekitō said, "When you hear words, you must comprehend their intent; do not set up your own standards." Yakusan said, "You must see for yourself; you cannot eliminate language. Right now I am saying these words for your benefit to reveal THAT which is beyond words. Who is the ONE that, from the first, has no countenance, with such things as eyes and ears?" Chōkei (C. Ch'ang-ch'ing) said, "The twenty-eight generations of Indian Ancestors all spoke of Transmitting ORIGINAL NATURE, not of passing on words." Great Master Ummon said, "If this matter lay above and beyond words, would not the twelve divisions of the Scriptures be wordless? Why do we speak of 'a special Transmission outside the Scriptures'? If you follow your scholastic understanding and ready wit then, even though your preaching of Dharma, like that of the Bodhisattvas of the ten stages, is as abundant as clouds and as refreshing as rain, you will still be rebuked for not seeing the BUDDHA NATURE, for what you are seeing will be distorted as something seen through diaphanous silk. You should realize that all discriminative thoughts are as far apart from IT as heaven and earth are from each other." Although this is how it is, if you are someone who has found THAT which you are searching for, how can you burn your mouth when you speak of fire? You can talk all day long and still nothing will cling to your lips or teeth; you will still not have spoken a syllable.

You should all realize, therefore, that there is ONE who not only has no words but also has no mouth; not only does HE have no mouth, HE has no eyes and, from the first, has possessed not even the slightest particle of the four elements or the six sense

organs. Although this is how HE is, HE is not emptiness nor is HE nothingness. Even though you see things and hear sounds, it is not the physical eyes that are seeing or the physical ears that are hearing; such seeing and hearing is done by this ONE WITHOUT A COUNTENANCE. Your being, furnished with body and mind, is the reflection of this ONE, therefore this body and mind of yours is by no means a constructed thing. If you have not reached this point then you may fancy that it is a body arising through the relationship between your parents or that it is a body born as the recompense for past karmic actions. You may think that it is a body produced from the union of sperm and egg or that it is a body enveloped in skin and flesh; this is all because you have not clarified what TRUE SELF is.

So, in an attempt to get you to realize this, spiritual friends and teachers, through their immeasurable methods and skillful means, get your six sense organs to disappear completely and bring everything to a halt. At such a time there is SOMETHING that cannot be made to disappear, SOMETHING that cannot be broken down. To be sure, when you become aware of IT, IT is not emptiness or existence, brightness or darkness. This is why it is difficult to say that you are deluded or enlightened; this is why this 'realm' is not called 'Buddha', 'Dharma', 'mind' or 'true nature'; IT is just simply a gloriously bright, luminous shining. IT is not the blazing light of fire or the sparkling light of water; IT is just boundless clarity and brightness. Even though you try to catch a glimpse of IT, you cannot; even though you try to grasp IT, you cannot. IT is just brightness. Thus, when the three disasters of flood, fire and wind arise and destroy the world, THIS will not be destroyed. When the triple world of desire, form and beyond form and the six realms of existence arise, and when the whole universe luxuriantly sprouts up in all its majesty, THIS does not change. This is why the Buddhas, Ancestors and Masters are in no doubt as to what they should do. If you feel you want to reach this place right away, close

your eyes for a while; when your panting ceases, your body comes to an end and there is no house to give you shelter, then, letting go of all desire whatsoever for anything 'useful', be like a cloudless blue sky and the great ocean without waves, then you will be somewhat in accord with IT.

When you reach this state, although you are never in doubt as to what you should do, there is an even greater light. This is not like the moon in the clear blue sky or like the sun; the whole sky is the moon; there is nothing at all to illuminate; the whole universe is the sun; there is nowhere to shine upon. You must grasp what IT is through and through. If you cannot realize this state, not only will you be deluded about monks, laity, male and female, you will spin around in the six realms of existence in the triple world. In spite of the fact that, as disciples of the Buddha, you have the form of monks, you will still fall into the hands of Yama, Lord of Death. How will you escape the shame and disgrace of that?

There is no place in all the innumerable worlds where the Buddha Dharma of Shakyamuni does not overflow, so how can you fail to realize IT if you persevere in your training? It is not easy to obtain this human body. Your human body is a condition that has come about through the strength of your good karmic roots from the far past. If you once reach the stage described above, you will be completely liberated.

IT is not male, female, deva, demon, mundane, holy, monastic or lay. IT is impossible to suppress. If you try to see IT, your vision will not extend far enough. If you can reach this point, you will not be a monk though you are a monk; you will not be a lay person though you are a lay person: you will not be deluded by your six senses nor used by your six kinds of sensory consciousness. Should you fail to reach this point, you will be completely deluded and fettered by concepts and things. How awful that would be! Fundamentally you are complete just as you are, however, in that you must reach IT by your own efforts,

you should lavish your strength on the task. No place exists where IT is veiled from anyone yet people are misled once they look with their eyes and more's the pity that they are subject to drifting through the various realms of existence.

Just forget about the sense gates and their objects. Do not rely on what is conscious to the mind, look at what is really going on; without fail you will reach IT, and you need not reach IT by small steps. Rouse your zealous strength all at once and be in accord with IT. Even though the experience may be brief, it will never give rise to a partial understanding; immediately you will be able to perceive the WELLSPRING and reach IT. Once you have reached IT, you will stand squarely on the ground and, although the eight winds of change, gain, loss, praise, ridicule, eulogy, defamation, joy and sorrow may blow, you will not be moved. An ancient said, "Learning the Way is like kindling a fire by rubbing two sticks together; do not rest when you encounter smoke." Once you have exerted all your strength, you will get fire. What is the 'smoke' stage? Having experienced the skill of a spiritual teacher and reached the stage where not a single thought arises, one is said to be 'encountering smoke'. To abandon your efforts and stop here is like giving up at the first sign of warmth so continue on until you see fire. This means that you must go on until you know for certain the ONE who does not give rise to a single thought. If you are unable to perceive the TRUE SELF, it may then seem that you are resting for the time being and, by so doing, have become like a withered tree, but you are actually a corpse whose vital energy has not yet dissipated. If you feel, therefore, that you personally want to grasp what this state is, look within and probe deeply; this state does not depend on the Tendai style of meditative concentration or on croaking like a bullfrog.

What is the principle of this 'hidden expression shared openly, heart to heart'?

Were you to call IT an unseen Body,
indestructible as a diamond,
How immaculate, vast and radiant
would such a Body be!

CHAPTER 51.

THE FIFTIETH ANCESTOR,
THE REVEREND MONK TENDŌ NYOJŌ.

Whilst Nyojō was training under Chikan the latter asked, “Disciple Nyojō, how can THAT which has never been stained or polluted be purified?” Nyojō spent over a year on this when suddenly he became wide awake to his TRUE SELF and said, “I have hit upon THAT which is not stained or polluted.”

Nyojō was a person from Etsujō (C. Yüeh-chou); Nyojō (C. Ju-ching, ‘He Who Is Like Purity’) was his personal name. At nineteen he abandoned doctrinal studies and trained in one of our Ancestral training halls, then he joined Chikan’s community and, within a year, was pre-eminent in doing traditional seated meditation. One day, because he expressed a wish to be appointed Head of Purification (i.e., latrine cleaner), Chikan asked him, “How can THAT which has never been stained or polluted be purified? If you can answer this, I will appoint you as Head of Purification.” Nyojō did not leave the question alone but still could not answer it even after several months had passed. One day Chikan invited him to the abbot’s quarters and asked, “Can you give a reply to our former discussion?” Nyojō wavered since he did not know what to say. Chikan then remarked, “Disciple Nyojō, how can THAT which has never

been stained or polluted be purified?” Nyojō was unable to answer. After more than a year had passed, Chikan again asked him if he could answer but Nyojō was still unable to reply so Chikan then said, “If you get yourself out of your old rut, it could prove to be the chance of a lifetime. Why can you not say?” After hearing this, Nyojō found the strength to fire up his resolve and work hard. One day he suddenly became wide awake to his TRUE SELF, went to the abbot’s quarters and thereupon said respectfully, “I am able to say.” Chikan said, “This time say it!” Nyojō replied, “I know THAT which is not stained or polluted.” He had not yet finished what he was saying when Chikan struck him. Nyojō, the Water of the Spirit pouring through him, bowed before Chikan who then gave him his recognition.

Later, when Nyojō was at Pure Benevolence Monastery (J. Jōji-ji; C. Ching-tz’u-ssu), he became Head of Purification out of gratitude for what had happened to bring about his awakening. Once, whilst he was passing in front of the Arhant Hall, a strange monk who was standing there turned to Nyojō and said, “Head of Purification at Jōji, Elder Brother Nyojō, you have done well in the Way, done well by your master and done well for a multitude of people.” Having spoken, he suddenly vanished. The prime minister, hearing of this incident, took it as an omen that the saintly Ancestors were giving their approval for Nyojō to be abbot of Jōji-ji and, later, he did become head of Jōji-ji. People everywhere said that Nyojō’s gratitude for his understanding truly left nothing to be desired.

After Nyojō had aroused his intention to seek the Way at nineteen he hung up his travelling staff in the monastery and never returned to his native region, he never had long chats with those from his region or visited the quarters of other monks; it was also his custom not to converse with those who sat on either side of him in the monks’ hall: he just did seated meditation. He vowed that he would sit until he broke the

Diamond Throne (i.e., the Buddha's seat of enlightenment). Since he sat thus in meditation on occasion the flesh on his buttocks would become ulcerated but he still would not cease his sitting. From the time when he first aroused his heart to seek the Way until his sixty-fifth year there was not a single day or night when he did not see his sleeping mattress as a hindrance to his sitting.

From his residency as abbot first at Jōji-ji, then at Zuigon (C. Shui-yen) and then at Tendō, his deportment was different from others who had served as abbots in that he vowed to be just like the other trainees in the monks' hall, therefore, even though he had the kesa passed down from Fuyō Dōkai he did not wear it. Whether lecturing in the monks' hall or entering his own quarters, he simply wore a black kesa and novice's robe. During the Chia-t'ing era (1208–1225) he was offered a formal purple robe and a master's title by the emperor but formally declined acceptance in a memorial to the emperor, moreover he kept his succession a secret throughout his life, disclosing it only at the end when he made an incense offering to his predecessor. He kept himself aloof from worldly desires and fame and was deeply concerned for the good reputation of his line and monastic family. Truly there is no one today who equals his moral character; his deportment was exemplary then and still is now.

He was in the habit of characterizing himself by saying, "The Way of the Ancestors and Masters has been declining over the past couple of centuries but a teacher of my ilk has not appeared until now." The monks in all the quarters were completely in awe of him as a consequence of his attitude. Nyojō never praised any of them usually saying, "At nineteen, when the resolve had arisen in my heart and I went on pilgrimages to other monasteries, I did not find people who put the Way into practice. Abbots in many temples were only concerned with meeting face to face with visitors and guests whilst ignoring

those in the monks' hall. They were habitually saying, 'Each must understand the Buddha's Teaching for himself.' By training in this manner they did not build up their monastic communities. There are heads of great temples today who are still acting in this way, believing that having an 'anything goes' attitude is the Way. They never require practice and training. What kind of Buddhism is there in that? If it were as they said, why are there sharp old gimlets like me persisting in the Way? How silly! They have not seen the Way of the Ancestors and Masters even in their dreams."

Amongst the many virtues of Nyojō recorded in the diary of one of his jishas is the following. An official named Chō Teikyō (C. Chao T'i-chū) requested a lecture in the office of the provincial government but, because Chō could not utter a single phrase showing that he had understood the Way, Nyojō refused to accept the ten thousand silver coins that he was offered and made no mention of the matter. When the official was unable to express his understanding in a phrase, not only had Nyojō refused the other's offering but he had also rejected fame and gain by not mentioning the matter. This is why he remained aloof from rulers and high officials and did not even hold intercourse with trainees visiting from other monastic centres.

His merits in following the Way were truly out of the ordinary thus, when an elder by the name of Dōshō (C. Tao-sheng), who was in the Taoist tradition, along with five of his followers, vowed to train in Nyojō's community, saying that they would not return to their native place in this lifetime until they were able, through training, to realize the Way of the Ancestors and Masters, Nyojō, deeply admiring their resolve, permitted them to have access to him without having them convert to Buddhism. When they lined up in the Dharma Hall he had them stand right behind the female monks. This is something quite rare for that period.

A monk named Zennyō (C. Shan-ju) remarked, “I will be in Nyojō’s community for all of my life without taking a single step toward the South from whence I came.” There were many of this kind who bore such a resolve not to leave the master’s community. When the head gardener named Fu (C. P’u), who was illiterate and past sixty, aroused in his heart for the first time the resolve to seek enlightenment, the master carefully guided him until he finally saw the Way of the Ancestors clearly. Although he was the gardener, he would, from time to time, utter strange words or wondrous phrases and, for that reason, Nyojō once said in a lecture that the seniors of the various quarters were not equal to the gardener Fu and transferred him to the position of Chief Librarian. In a community where the Way is truly adhered to there are many who will keep to the Way, many whose hearts will aspire to enlightenment.

He always encouraged people to sit in meditation. Constantly speaking of this, he would add, “There is no need to burn incense, do prostrations, chant the Buddha’s name, perform ritual austerities or read Scriptures; just sit there in meditation.” In pointing this out, he would simply have them sit. He was also in the habit of saying, “In practising meditation, what is most important is having a heart that aspires to the Way.” Even though you grasp only a fraction, you cannot really maintain that which you have grasped if you are not the kind who has an aspiring heart. Without such a heart you will ultimately end up with false views and be careless, negligent and lazy; you will become a Buddhist heretic. All of you must never forget the foremost matter of having an aspiring heart. Employ your heart to its fullest in every single thing you do, concentrate on the TRUTH. Do not follow the herd in the fashions of the day but continue on, investigating the ancient style of training. If you are truly thus, then, even though you have not personally gained comprehension of IT, you are, from the first, an unsullied person. Since you are unsullied, how can you not be a clean

and pure person from the first? This is why Chikan asked, “How can THAT which has never been stained or polluted be purified? If you can get yourself out of your old rut, it could prove the chance of a lifetime.” The skillful means of former Buddhas, from the first, did not give rise to partial understandings; they got people to train in one place with singleness of purpose and without concern for self. So, when you hold to no opinions of purity or defilement throughout the twenty-four hours of the day, you will naturally be without stain or pollution.

Nyojō, however, had still not escaped from his opinions on stain and pollution, he was still using a push broom, as it were, to sweep them away. In spite of his having passed more than a year without seeing IT clearly, once he had found that there was no skin to shed or any body or mind to liberate, he said, “I know THAT which is not stained or polluted.” Although this was so, he immediately stuck a dab of dirt on himself. This is why Chikan struck Nyojō before he had finished speaking. At that moment Nyojō’s body was bathed with the Water of the Spirit, he immediately dropped off his body and found his strength at last. He really knew that he was clean and pure from the first and had never been stained or polluted by anything at all. For this reason he was in the habit of saying, “To practise meditation is to drop off body and mind.”

Now tell me, what is THAT which is not stained or polluted?

The winds of training fan far into the distance,
irresistible as a diamond is hard;
They circulate everywhere and, because of them,
the whole world is sustained.

CHAPTER 52.

THE FIFTY-FIRST ANCESTOR,
THE REVEREND MONK EIHEI DŌGEN.

Dōgen trained under Tendō Nyojō. Once, during late night meditation, Nyojō told the assembly, “To practise meditation is indeed to drop off body and mind!” Upon hearing this, Dōgen suddenly had a great awakening to his TRUE SELF; he arose immediately, went to the abbot’s quarters and offered incense. Nyojō asked him, “Why are you making an incense offering?” Dōgen replied, “Body and mind have dropped off.” Nyojō said, “Body and mind have dropped off the dropping-off of body and mind.” Dōgen said, “This is a transitory ability; Reverend Monk, pray do not give me your Seal arbitrarily.” Nyojō said, “I am not giving you my Seal arbitrarily.” Dōgen said, “What is THAT which does not give the Seal arbitrarily?” Nyojō replied, “THAT which drops off mind and body.” Dōgen bowed in respect. Nyojō said, “The dropping-off has dropped off.” Nyojō’s jisha, Kōbyō (C. Huang-p’ing) of Fukushū (C. Fu-chou), then said, “For a foreigner to find such a state is truly no trifling matter.” Nyojō said, “Among those here, how many are up to a thump on the head? Having let go and dropped off body and mind, he is mild-mannered, yet how the thunder roars!”

Dōgen (meaning ‘The Foundation of the Way’) was his personal name and his secular family name was Minamoto; he was a ninth-generation descendant of Emperor Murakami through the emperor’s son Prince Gochūsho’s line. He was born in 1200 and, at the time, a physiognomist examining him said in all respect, “This child is indeed a holy one; his eyes have double pupils. He will, no doubt, be a great vessel for the Teaching. An ancient book says, ‘When someone is born a holy child his

mother's life is in danger'. When this child is in his seventh year, his mother is sure to die." His mother, hearing this, was neither startled nor sceptical, neither frightened nor apprehensive; the words just increased her love and respect for her child. As anticipated, when Dōgen turned eight his mother died. Everyone said, "In spite of the discrepancy of a year, this does accord with what the physiognomist said."

During the winter of his fourth year, whilst sitting upon his grandmother's lap, he began to read *The Hundred Poems* of Rikyō (C. Li Chiao) and, in the autumn of his seventh year, he presented his loving father with a volume of Chinese poetry from the ancient Chou Dynasty (1122–255 B.C.). At the time some venerable and noted Confucian scholars concluded, "This boy is not ordinary. He must be a child prodigy." When he lost his mother at the age of eight, his grief was profound. At Kōyū-ji, whilst watching the smoke rising from her funeral incense, he awoke to the impermanence of life and death and the resolve to realize enlightenment arose in his heart. In the spring of his ninth year he read Vasubandhu's *Abhidharma-kosha*. An old Buddhist monk commented, "He is as sharp as Monju and has a true talent for Mahayana." Dōgen, hearing this kind of thing whilst still a child, treasured their words and studied even harder.

At that time Fujiwara Moroie, an unrivalled example for court officials, was regent and child adviser to the emperor; he took Dōgen under his wing and made him an adopted son. To Dōgen he passed on the secrets of the Fujiwara family's success and taught him important things about political life. In the spring of his thirteenth year his foster father made arrangements for his coming-of-age ceremony with the intention of grooming him to be an important official at court but Dōgen, unbeknownst to anyone, snuck out of the villa at Mount Kobata and travelled off on his own to the foot of Mount Hiei (where the major Tendai Buddhist monastery was, and is still, located). At that

time a monk named Ryōkan Hōgen was abbot of the monastery as well as a revered teacher of both the exoteric and esoteric traditions; he was also Dōgen's maternal uncle. When Dōgen arrived at Hōgen's quarters he said that he sought to leave home and become a monk. Hōgen was greatly startled and said to him, "Your coming-of-age ceremony is drawing near; both your father and your foster father will be decidedly offended, what do you have to say about that?" Dōgen replied, "When my compassionate mother was near death she told me to leave home, become a monk and study the Way. I feel the same as she did about this. I do not want to mingle with the secular world for this, for me, is futile. I just wish to leave home and become a monk so that I may express my gratitude for my compassionate mother, grandmother and maternal aunt among others." Hōgen, weeping with admiration, permitted Dōgen to enter his quarters and let him study at the Senkū House of Shuryogon-in in Hannya Valley in Yokawa.

In Dōgen's fourteenth year, on the ninth day of the fourth lunar month of 1213, he bowed before the Director of Monks, Chief Priest Kōin, and had his head shaved; the next day he received the Bodhisattva Precepts on the precept platform at Enryaku-ji and became a monk. He studied the Tendai practice of tranquillity and contemplation and took up the esoteric teachings of South India; by his eighteenth year he had read through the whole of the canon once.

Dōgen inquired of Kōin, the Director of Monks at Miidera, concerning the great issue of the tradition since Kōin was also Dōgen's maternal uncle and was unmatched at the time in both the esoteric and exoteric teachings. Kōin told him, "What you are uncertain about is the consummation of our tradition; it has been passed down orally through the generations since Dengyō Daishi and Shikaku Ennin. I am unable to dispel these doubts of yours. A long time ago I heard that the great Indian master Bodaidaruma came to the eastern lands expressly to pass on the

Buddha-Seal. His approach to Teaching has now spread everywhere and has been called the meditation tradition. If you feel that you are determined to settle this issue, go to see Eisai, Director of Monks at Kennin-ji, inquire of him about these ancient customs and pay a visit to the Way in distant foreign lands.”

As a result of this interview, in the autumn of his eighteenth year, on the twenty-fifth day of the eighth lunar month of 1217, he joined the Monk Myōzen’s community at Kennin-ji and was installed as a tonsured monk. Whilst Myōzen was Director of Monks at Kennin-ji he caused all postulants to wait three years before he let them wear a formal monastic robe, however, when Dōgen arrived there, he was permitted to wear the monastic robe the month following his arrival; two months later he was granted a monk’s kesa and robes as tokens of his being a vessel suitable for the Teaching. Myōzen Transmitted all three traditions of exoteric, esoteric and Buddha Nature (i.e., Tendai, Shingon and Zen) and was Eisai’s legitimate heir. Reverend Monk Gisai recorded in the annals of Kennin-ji, “The Treasure of the Dharma has been put in Myōzen’s charge only. Those who wish to inquire into Eisai’s Teaching must ask Myōzen.” Dōgen entered Myōzen’s quarters as a trainee and once again received the Bodhisattva Precepts. As he had previously been given a kesa and a begging bowl among other things, he now received the one hundred and thirty-four sacred methods of practice and instructions in making incense offerings according to the secret teaching of the Taniryū branch of Tendai. Along with these he was taught such things as the *Vinaya Pitaka* and studied the Tendai practices of tranquillity and contemplation. He heard about the Rinzai approach to training for the first time and had the orthodox Blood-lines of all three traditions of exoteric, esoteric and Buddha Nature passed on to him. He alone was Myōzen’s legitimate heir.

Some seven years passed. Then, in the spring of his twenty-fourth year, on the twenty-second day of the second lunar month of 1223, he paid his respects at the stupa of Kennin-ji's Ancestor Eisai and headed for Sung Dynasty China; he hung up his travelling staff at Mount Tendō that same year. Whilst he was in China the first master among those he visited with whom he had an audience was Kinzan Nyoen (C. Ching-shan Ju-yen). Nyoen asked him, "When did you arrive here?" Dōgen replied, "In the fourth lunar month of last year." Nyoen asked, "Did you come by following the herd?" Dōgen said, "What if I say that I did not come by following the herd?" Nyoen responded, "That too is coming by following the herd." Dōgen said, "Since either way I am coming by following the herd, what, pray, is appropriate?" Nyoen gave him a slap and said, "What a talkative little monk you are!" Dōgen replied, "It is not that I am not a talkative little monk; it is what, pray, is appropriate?" Nyoen said, "Sit awhile and have some tea."

He called on Shōsuigan (C. Hsiao-ts'ui-yen) in Taishū (C. T'ai-chou) and, when he saw the monk Shitaku (C. Ssutchō), asked him, "What is Buddha?" Shitaku said, "THAT which is within the hall." Dōgen said, "If HE is THAT which is in the hall, how can HE pervade worlds as numerous as the sands of the Ganges?" Shitaku said, "By pervading innumerable worlds." Dōgen said, "Toppled by my own words!"

Going around engaging various masters in dialogues in this way he developed a high opinion of himself, thinking, "There is no one in Japan or in great Sung China equal to me." He was preparing to return home when a man named Rōshin (C. Lao-hsin) persuaded him to stay by saying, "The only one within great Sung China who possesses the Eye of the Law is Nyojō. If you have an audience with him, you will surely realize what you seek." Although advised in this way, Dōgen did not try to make the visit for more than a year; by that time Musai (C. Wu-chi) had died and Nyojō had been appointed head of Tendō.

Feeling that he and Nyojō might have past karmic links, Dōgen paid the latter a visit to inquire into his doubts. From the very moment they first met Dōgen let go of his argumentativeness (literally, broke his spear head) and, in consequence, they became master and disciple.

Intent on training thoroughly Dōgen respectfully presented Nyojō with a letter that read, “Since childhood I have resolved to realize enlightenment but, though I walked the Way with several masters in my native country and was somewhat acquainted with the principle of karmic cause and effect, I did not yet know the true cardinal point of the Buddha’s Teaching. I was bogged down in the mental mire of names and appearances. Later I entered the quarters of Meditation Master Senkō Eisai in order to train and, for the first time, learned of the Rinzai approach to training. I have now followed Dharma Master Myōzen to great Sung China and have been able to join you, Reverend Monk, here where you teach the Dharma; this, to me, is good fortune resulting from merit accumulated in past lives. I, an insignificant being from a remote foreign land, beg that you, Reverend Monk, in your great compassion, regardless of the appropriateness of time or decorum, allow me to come often to your abbatical quarters to ask you in all respectfulness about the essentials of the Dharma. Out of your great compassion and benevolence, please hear my request and grant it.” Nyojō responded, “Disciple Dōgen, from now on, whether you are wearing your formal robes or not, whether it is day or night, you may come to inquire. I will excuse any breach of formalities as if we were father and son.” After this Dōgen inquired day and night into the very marrow of the Teaching and received Its innermost meanings directly.

One day Nyojō asked Dōgen to be his attendant and Dōgen responded, “I am a foreigner. Although I am grateful for the offer, were I to be a your attendant in this great temple in this great country, it might cause severe problems for the monastery.

I only wish to visit you day or night.” Nyojō then said, “What you have said is truly most modest and humble and not without foundation.” Consequently Dōgen came to Nyojō just to engage in dialogues and to receive instruction. During a late night meditation, Nyojō entered the meditation hall and admonished the community for dozing off, saying, “To practise meditation is indeed to drop off body and mind. Do not desire to burn incense, make prostrations, chant the Buddha’s name, perform austerities or read Scriptures. Just sit in meditation; only then will you find IT.” When Dōgen heard this he suddenly had a great awakening as related in the story that we are now considering.

From about the time that he had his first audience with Nyojō he exerted all his strength day and night in practising the Way, never ceasing for a moment, therefore he never lay down. Nyojō was wont to tell him, “You conduct yourself like the ancient Buddhas. You will undoubtedly propagate the Ancestral Way. My finding you is like Shakyamuni finding Makakashō.” In consequence of this, he joined the Ancestral ranks as the fifty-first generation overnight in 1225. Nyojō urged him, saying, “Return quickly to your native land and spread the Ancestral Way. Seclude yourself deep in the mountains; mature and nourish the seed of Buddhahood within you through your practice.”

Whilst in great Sung China Dōgen reverently examined the Transmission Silks of the five families of Zen. The very first occasion occurred when he met the former abbot of Kōfuku-ji (C. Kuang-fu-ssu), Ichi Seidō (C. Wei-i Hsi-t’ang), who said, “To be able to view ancient historic relics is a curious human pleasure. How many have you seen so far?” Dōgen answered, “I have not seen any yet.” Ichi then said, “Elder brother, I have here an old one which I will show you.” He showed Dōgen what he was carrying. It was a set of Transmission Silks of the Hōgen (C. Fa-yen) line. Ichi said, “I came across these among the

robes and begging bowl of a certain venerable old monk.” They did not belong to Ichi. Although they had their own calligraphic style, Ichi did not have time to go over them with Dōgen in detail.

When the Elder Shūgatsu (C. Tsung-yüeh) was senior monk at Tendō, Dōgen reverently examined a set of Transmission Silks of the Ummon line and then asked Shūgatsu, “When I compare the Blood-lines of the five families, there are some slight discrepancies. How can this be? If the direct succession passed between master and disciple from India to China, how can there be discrepancies?” Shūgatsu said, “Even if the differences were huge, you should learn that the Buddha’s Dharma at Mount Ummon is precisely the same as ours. Why is Shakyamuni respected? He is respected because He was enlightened. Why is Great Master Ummon respected? He is respected because he was enlightened.” When Dōgen heard these words he gained some appreciation of the significance of this.

The librarian Den (C. Ch’uan) was a distant descendant of the monk Seien (C. Ch’ing-yüan), also known as Meditation Master Butsugen (C. Fo-yen) of Ryūmon (C. Lung-men). Librarian Den also had a set of Transmission Silks. In the early 1200’s, a Japanese monk named Ryūzen, who was Head Monk, had nursed Den during an illness. Den brought out his Transmission Silks in gratitude for Ryūzen’s labours so that he could examine them, saying, “They are something rarely shown to others but I am letting you see them out of respect.” Half a year later, around the autumn of 1223, whilst Dōgen was temporarily staying on Mount Tendō, Ryūzen courteously asked Den to show them to Dōgen; they were Transmission Silks of the Yōki (C. Yang-ch’i) branch of the Rinzai line.

On the twenty-first day of the first lunar month of 1224 Dōgen reverently examined the Transmission Silks of Reverend Ryōha (C. Liao-p’ai) who is also known as Meditation Master Tendō Musai. Musai said, “Being able to examine such Silks is

rare. Now, elder brother, you can see them for yourself. They are indeed the true cardinal point in studying the Way.” Dōgen’s joy was unsurpassed.

After travelling to Mount Tendai, Mount Gantō (C. Yentang) and other places in the years from 1225 to 1228, he went to Mannen-ji (C. Wan-nien-ssu) in Heiden (C. P’ing-t’ien). The abbot at that time was Reverend Gensai (C. Yüan-chi) of Fukushū. After their introductory remarks they had begun to discuss the approaches to training of the Buddhas and Ancestors when the subject of the succession between the great Isan (C. San-shan) and his disciple Kyōzan (C. Yang-shan) arose. Gensai said, “Have you ever seen the Transmission Silks that I have?” Dōgen replied, “How could I have?” Gensai rose and held up his Transmission Silks, saying, “Even if someone were a close friend, even if he were someone who had spent years as my jisha, I would not permit him to see them. They are, of course, the Dharma instructions of the Buddhas and Ancestors. Once, when I was on my daily town trip, I was making my way through the city to see the governor when I had a vision in which there was a lofty monk who looked like Meditation Master Hōjō (C. Fa-ch’ang) of Daibai Mountain (C. Ta-mei, ‘Great Plum Tree’). He proffered me a branch of plum blossoms saying, “If you should meet a REAL PERSON who has already crossed over by boat do not begrudge him these flowers,” as he handed it to me. In the vision I recited, without thinking, “Before he even entered the boat, he deserved thirty blows.” Not five days have passed when I meet you face to face, elder brother, and, what is more, you came by boat. This succession line has been written on damask that has a plum blossom pattern woven into it by Daibai Hōjō’s instructions. Since you, elder brother, correspond to the one mentioned in the vision, I have produced the Silks for you to see. Do you wish to inherit the Dharma from me? If you so wish, I cannot begrudge It to you.” Dōgen trusted him completely but, although he was told that

he had but to ask for the Transmission Silks, he just offered incense and made a prostration before them simply to show his respect. The jisha in charge of incense, Hōnei (C. Fa-ming) by name, who happened to be there at the time said that it was the first time that he had seen the Transmission Silks. Dōgen speculated privately, “Truly, were it not for unseen aid from the Buddhas and Ancestors, it would be difficult indeed for me to have examined these. What good fortune I, an ignorant person from a remote land, have had to have seen so many of them,” and tears of emotion wet his sleeve. Whilst visiting mountain monasteries he lodged at Hōsei-ji (C. Hu-sheng-ssu) on Mount Daibai where, after the sun had fully risen, he had a wondrous vision in which the Ancestral Master Daibai came and gave him a branch of plum blossoms in full bloom. Because Dōgen had truly opened the Eye of the Law just as the ancient holy ones had done, he had looked upon several Transmission Silks and had a revelation about unseen spiritual assistance.

Dōgen returned to Japan, in 1227, having received recognition from various masters in this way, received Tendō Nyojō’s Seal of authentication, understood the great issue of his life and received the instructions in the Dharma of the successive generations of Ancestors. He first took up residence in Kennin-ji, where the remains of his original master Eisai were, and trained there for a while; he was in his twenty-eighth year at the time. After that, whilst seeking a suitable place in which to sequester himself, he inspected thirteen different locations which patrons had offered to him in the Osaka and Kyoto areas but none were suited to his intentions. For a while he stayed near Gokuraku-ji in Fukakusa in the Uji district of Kyoto; he was in his thirty-fourth year. Trainees gradually sought his approach to practice and gathered about him until there were more than fifty. Ten years later he moved to Echizen Prefecture and opened a monastery deep in the mountains in a villa owned by the Shibi family, pruning back the brambles, rethatching roofs, making patches

from mud and wood and opening up the Ancestral Way; this is what is now Eihei-ji. When he was at Kōshō-ji a deva used to come to hear the Precepts and join in as an observer at the twice-monthly renewal of Bodhisattva vows. At Eihei-ji a divine dragon showed up requesting the eight Precepts of abstinence and asking to be included among the daily transfers of merit. Because of this Dōgen wrote out the eight Precepts every day and offered the merit thereof to the dragon. Up to this very day this practice has not been neglected.

In the more than seven hundred years that the Buddha's Dharma has been disseminated in Japan, Dōgen was the first to enkindle the True Law. In 552, fifteen hundred years after the Buddha's parinirvana, Buddha statues and other sacred objects were brought over from Korea and, fourteen years later, two scrolls with Buddhist pictures were brought across; thereafter miraculous events concerning the Buddha's Teaching gradually began to occur. It is said that eleven years later Crown Prince Shotoku was born clasping a relic of the Buddha in his hand; this was in the third year of Emperor Yōmei's reign. After Shotoku lectured on the *Lotus Scripture* and the *Shrimala-devi Scripture*, among others, Buddhist terms, forms, teachings and texts spread throughout the country. At the request of Princess Tachibana, Meditation Master Gikū (C. I-k'ung), a disciple of National Teacher Saian (C. Chi-an) of T'ang Dynasty China, arrived in the southern capital of Nara but only his name on a stone monument remains; since he had no successors, his tradition was not passed on. Later, the eminent monk Kakua, as a true disciple of Meditation Master Bukkai E'on (C. Fo-hai Hui-yüan) of Kattō (C. Huai-t'ang), returned to Japan but his approach to training failed to flourish. Director of Monks Eisai was a direct heir to the approach to training of Reverend Monk Tōrin Eshō (C. Tun-lin Huai-ch'ang) in the eighth generation of the Ōryū (C. Huang-lung) line of Rinzai. He attempted to set up the Ōryū tradition of training by writing treatises such as

‘Fostering Meditation to Protect the Nation’ and petitioning the emperor; although he was supported by authorities in Nara and Kyoto, his Zen was not pure in that he established a triune tradition mixing together Tendai, Shingon and Zen.

Although Dōgen had thoroughly penetrated the Rinzai approach and was a legitimate heir to it through Eisai, he still called on Reverend Monk Nyojō and settled the issue of his life before returning to his homeland to spread the True Law. This was truly good fortune for the nation and a blessing for its people. It is just like the Twenty-eighth Indian Ancestor Great Master Bodaidaruma’s entering T’ang China; he became the First Ancestor of China. Dōgen is similarly regarded as the Fifty-first Ancestor in Sung China and the First Ancestor in Japan which is why Dōgen is respectfully called the Premier Ancestor of our monastic line.

Sung China was filled with proper teachers whose approaches to training had spread far and wide among the people but, if Dōgen had not met a genuine master and trained deeply under him, how could the Eye and Treasury of the True Law of the Ancestors and Masters have been opened and clarified for us today? The people of the time had turned to frivolity and decadence, bolstering up their society during the last days of the Dharma; even in China the Buddha’s Dharma had already waned, clear-eyed teachers were rare. Even though Musai Ryōha and Setsuō Nyoen, among others, were abbots of great monasteries, their realization was still incomplete. This is why Dōgen felt that even in great Sung China there was no one to help him and was on the verge of returning home when Reverend Monk Nyojō, as the sole representative of the twelfth generation from Tōzan, Transmitted to him the true Blood-Line of the Ancestors and Masters. Nyojō was still keeping it secret but, even though he did not display his inheritance to others, he did not conceal it from Dōgen, nor did he withhold oral instructions but fully Transmitted the Ancestral approach to him. This was extraordinary, truly exceptional.

Being part of his monastic Blood-Line, I am most grateful that he had the good fortune to seek out this Ancestral approach to training; for me it has been just like the face-to-face encounter of the Third and Fourth Chinese Ancestors Kanchi Sōsan and Daii Dōshin. The teaching approach has not collapsed; its traces are to be found in India, China and Japan, yet what is Transmitted has still not changed even the least bit. How could the purpose for which we train and probe possibly be something other?

To begin with we must clarify what ‘mind’ is. As was said in the very first account of Dōgen’s finding of the Way, ‘To practise meditation is indeed to drop off body and mind’. To practise meditation you must truly abandon your attachments to body and get free of your attachments to mind. If you have not yet dropped off body and mind, this is not the Way. You may very well imagine that the body is skin, flesh, bones and marrow but, when you can fully see, not a smidgeon of them can be found at any moment.

People nowadays are of two kinds according to what they regard as ‘mind’. The first considers ‘mind’ as something evaluative and judgmental—that consciousness which understands through discrimination. The second considers ‘mind’ as something silent and unmoving, void of both awareness and comprehension of anything; this ‘mind’ is, accordingly, immaculately bright and profoundly tranquil. These people do not realize that such a ‘mind’ is still not free of the karmic root of consciousness which is why the ancients called it the unperturbed place of immaculate brightness and stillness. Do not you abide here thinking that it is MIND or HEART-MIND.

When you are able to look more carefully, you will see that there is a three-way division; pure mind or heart (S. *citta*), judgmental thought (S. *manas*) and consciousness (as awareness of perceptions) (S. *vijñāna*). ‘Consciousness’ is that aspect of mind which desires and detests, affirms or denies (what is in the

present). ‘Thought’ cognizes whether something is warm or cold and is aware of pain and itch. ‘Pure mind or heart’ does not discriminate right from wrong and is not aware of pain or itch. It is like a fence or wall made of wood or stone; it can be considered as truly still, as though without eyes or ears. When we speak from the perspective of mind or heart it is like a wooden manikin or a human figure cast from iron; although such a thing may have eyes it does not see; although it has ears it does not hear. Words and concepts will not suffice to communicate what it is. Whilst what is like this can indeed be called ‘mind’, it is actually the seed from which arises our cognition of warmth and cold and our awareness of pain and itch. Thought and consciousness are built upon it, however do not think that it is the ORIGINAL MIND. To learn the Way means to steer clear of pure mind or heart, judgmental thought and perceptual consciousness; these are not things that you should think of as body and mind.

There is even a more wondrous clarity and ever-steadfast brightness; if you scrutinize carefully, you will undoubtedly reach IT. If you can succeed in seeing this MIND clearly, no body or mind will be found, positively no ‘I’ or ‘other’ will be carried along, hence Nyojō said one should drop off body and mind. At this point, although you look intently with a thousand eyes, there is not a scintilla of skin, flesh, bone or marrow, nothing that can be discerned as ‘mind’, thought or consciousness so how can you possibly be aware of cold and warmth, how discern pain or itch? What is there to affirm or deny, what to crave or hate? This is why they say, “When you look, not a single thing is there.” When Dōgen grasped what this state was he said, “Body and mind have dropped off.” Nyojō confirmed this by saying, “Body and mind have dropped off the dropped-off body and mind,” and finally by saying, “The dropping-off has dropped off.” Once you reach this stage, you resemble a basket without a bottom or a lacquered bowl as full of holes as a sieve;

no matter how much runs out, you will find that it is never empty; no matter how much is put in, you will find that it is never filled. When you reach this moment, it is called 'dropping the bottom out of the bucket'. If you believe that there is even a hair to be enlightened or to be acquired, it is not the Way. You will simply be spending your life playing around with your vital energy.

You must all grasp what IT is in detail, train thoroughly and probe deeply, then you will know directly through your experience that there is a BODY which is not tied to skin, flesh, bone or marrow. Try as you may to drop off this BODY, you will not be able to do it. Therefore, in speaking of this state, it is said, "When everything has been completely emptied out, there will be THAT which cannot be emptied out." If you can see IT clearly, you will not doubt any of the venerable monks in the world or what is on the tip of the tongues of all the Buddhas of past, present and future.

What would be the principle of this? Do you wish to hear?

The bright, shining, pure PLACE
has neither inside nor outside
So how can there possibly be
any body or mind to drop off?

CHAPTER 53.

THE FIFTY-SECOND ANCESTOR,
THE REVEREND MONK KOUN EJŌ OF EIHEI

Ejō trained under Dōgen. One day, whilst receiving instruction, he heard Dōgen use the expression, 'A single hair pierces through a multitude of holes' and was immediately awakened to his TRUE SELF. That night, after having made

bows, he asked Dōgen, “Apart from the single hair, what are the multitude of holes?” Dōgen grinned and said, “Completely pierced.” Ejō bowed respectfully.

Ejō (‘The Great-hearted One’) was his personal name; his family name was Fujiwara. He was the grandson of Hidemichi, a fourth-generation descendant of the Imperial Minister of State, Fujiwara Tamemichi; he joined Ennō Hōin’s enclave on Mount Hiei and, in his eighteenth year, had his head shaved. Following this he studied the two scholastic traditions of Kusha and Jōjitsu (associated respectively with the *Abhidharma* and *Satyasiddhi* treatises) later studying the *Great Tranquillity and Contemplation* (J. ‘Makashikan’; C. ‘Mo-ho Chih Kuan’). Realizing that there was no particular benefit in pursuing the study of these for fame and gain, he enkindled the aspiration for enlightenment (literally, the Bodhi-mind) whilst nevertheless following the wishes of his teacher and applying himself to the continued pursuit of his studies. Then, one day when he went to his mother’s house, she admonished him, saying, “My intention in letting you leave home to become a monk did not include your being appointed to some high rank or mingling with the gentry. Do not pursue your studies merely for fame and gain; my only thought was that you would be a black-robed mendicant, with your rain hat hung over your back, travelling here and there on foot.” When Ejō heard this he acquiesced to her wishes, immediately changed his robes and did not climb Mount Hiei again; he studied Pure Land teachings and listened to the profound explanations of Kosaka (founder of the Seizan branch of Jōdo). He went later on to visit the eminent Butchi of Tōnomine who had received the Ancestral teaching of Meditation Master Busshō (C. Fo-chao) in China and who gave talks on the meaning of seeing into one’s NATURE (J. kenshō). Ejō surpassed others in his energy and thoroughness. One day, when Butchi was giving a talk on the *Shurangama Scripture*

and had reached the passage concerning the simile of the jug shaped like a kalavinka bird where it is said that the emptiness within the jug is not increased by adding emptiness nor diminished by removing emptiness, Ejō had a profound awakening. The eminent Butchi said, “How can your evil karmic roots and obstacles of delusion, which have existed for long kalpas without a beginning, completely dissolve and you be totally liberated from suffering?” Ejō’s more than thirty fellow students in the assembly there at the time all agreed that this was extraordinarily wonderful teaching and deeply respected him for it.

In 1227 Dōgen returned to Kennin-ji from China to polish his training; by that time he had gained the reputation of having brought the Transmission of the True Law from Sung China and for wishing to propagate it privately. Ejō, hearing of this, thought, “Although I was not unknowledgeable of the Tendai approach to the three forms of tranquillity and the three types of contemplation and had grasped the essential practices of Pure Land’s Single Gate, still I went to train at Tōnomine where I grasped the great significance of ‘seeing into one’s NATURE and becoming Buddha’. What is it that Dōgen has brought with him from China?” So saying to himself he went to visit Dōgen with the intention of testing him. During the first few days that they conversed, they talked about the marvellous, ineffable wisdom of seeing into one’s NATURE in a manner similar to what Ejō had realized. At this time Ejō was delighted, thinking that what he had found was genuine since nothing contradicted his understanding and his respect and admiration for Dōgen only increased, however, after several days had passed, Dōgen startled Ejō by revealing a markedly different interpretation. Ejō was about to take issue and argue with Dōgen but, realizing that Dōgen had a completely different understanding that lay beyond what he held, he aroused his determination to an even greater level and made the effort to yield to Dōgen’s understanding.

Dōgen told him, “I am Transmitting the teaching of my monastic line and will attempt to propagate it in Japan. Although I could stay in this temple, I have been thinking of choosing another location in which to reside. If I find a place and set up a small hermitage there, you should come for a visit. It is inadvisable for you to attend on me here.” Ejō followed Dōgen’s instruction and bided his time.

Subsequently Dōgen constructed his small hermitage near Gokuraku-ji in Fukakusa and lived there alone; two years passed without a single person coming to call when Ejō arrived in 1234 for a visit. Dōgen was delighted and permitted him to enter his quarters for instruction; day and night they talked about the Ancestral Way. After three years had elapsed the present case came up whilst Ejō was seeking instruction, that is, the case of ‘A moment of thought is the same as ten thousand years; a single hair pierces a multitude of holes. When it comes to passing an examination, it is up to you whether you pass it; when it comes to surpassing the crowd, it is up to you whether you surpass it’. Upon hearing this Ejō immediately had an awakening to his TRUE SELF.

After Ejō had received formal recognition he attended Dōgen without leaving him for even a single day; for twenty years he was like a shadow following a form. Even though he was given various other duties, he duly combined them with his being Dōgen’s jisha, assuming the position of jisha upon completion of any other task. This is why I heard Ejō so often say, “Reverend Monk Butsuju Myōzen had many followers but it was Dōgen alone who practised the TRUTH; although Dōgen also had many trainees, only I had private access to his quarters, therefore, whilst I was privy to what others were not, there was nothing that others heard him say that I did not.”

After Ejō finally received the way of teaching of our monastic line, Dōgen depended on him heavily and had him perform all the various ceremonies at Eihei-ji. When Ejō asked

him the reason for this Dōgen replied, "I cannot live for long. Since you will outlive me, you must by all means propagate my Way. This is why, for the sake of the Teaching, I depend on you so heavily." Courtesies and proprieties in Dōgen's quarters were carried out as if Dōgen were an apprentice and Ejō a master artisan. In each of the four monastic seasons Ejō was respectfully proffered congratulations as a show of courtesy. The Way of master and disciple united; the light of their mind's eyes merged like water flowing into water or sky joining with sky, there was not the slightest discrepancy. Ejō alone knew Dōgen's mind; it was not something others knew.

Whilst Ejō was at Fukakusa polishing his training, a notice fixing the length of time that a monk could be out of the monastery was posted for the community, it read, "Twice a month, three days per trip." Now when Ejō's poor mother was in the midst of her final illness and he went to visit her he did not violate the established time limit. When her illness had become far advanced, she craved to look upon his face for the final time. Since her entreaties had already become pressing, the whole community urged him to go; although Ejō had thoroughly considered the matter within his heart, still he wished to know how the community felt. Gathering them together he announced, "My mother begs to see me face to face for one last time but, as my going would violate the rule, I wonder whether I should go or not." The more than fifty monks all agreed that, even though it was prohibited by the rule, he should still go since he would not be able to see his poor mother alive again. "After all," they said, "Dōgen would surely not go against the feelings of the whole community, how could he refuse to let Ejō go, and, besides, it was a very serious situation compared to the small matter of a rule." The whole community was of one accord. Dōgen, hearing of this matter, said to himself, "Lord Ejō's mind is made up; he will not go since he is not

in accord with the community's discussion." Sure enough, after the community had finished its deliberations, Ejō addressed the assembly, saying, "The standards of the Buddha's Ancestors are undoubtedly more important than the views of the community. This is a rule concerning the propriety of the ancient Buddhas; were I to follow my human emotions for my poor mother and transgress the model of the ancient Buddhas, how could I avoid the serious error of being unfilial toward her for I would now be breaking even more of the Buddha's rules? This would be the ultimate great wrong against my mother for I, as a person who has left home to become a monk, must help my parent enter into the Way. By following my human emotions just this once, will I not cause her to sink down into the sea of cyclic birth-and-death for many long kalpas?" So saying he did not ultimately follow the opinions of the community and, as a result, the community members were speechless with admiration and did not disagree with what he had said. They all praised him as a person with a resolve truly hard to find. In this way Ejō's resolve not to violate his master's wishes during the twenty-four hours of the day was taken as a lesson even by Dōgen; the minds of master and disciple were truly interpenetrating.

During their twenty years together whenever Ejō, in conformity with Dōgen's orders, was being treated for some illness, he was not out of his master's sight for more than ten days. Nangaku Ejō attended on the Sixth Chinese Ancestor Enō through the eight years prior to his awakening and through the first eight years of his understanding, fifteen autumns in all. Besides him there have been many who did not leave their master for thirty or forty years but no one like Ejō has yet been encountered in past or present.

During the fifteen years that Ejō was continuing to occupy the Dharma seat at Eihei-ji he kept a portrait of his former master beside him in his abbatial quarters; at night he would

express his esteem before it and at dawn he would bow before it in greeting without missing even a single day. He hoped to attend on Dōgen in world after world and in life after life, praying that he might ultimately be to him as Ananda was to Shakyamuni. So that his illusory body from his present life would not be separated from that of Dōgen he had his own remains buried at his former master's stupa in the position of a jisha without a separate stupa being erected for himself lest such a stupa indicate something to be revered. He was also concerned lest a special memorial service be performed for him, so he requested that, during the eight days of memorial services for Dōgen, he share in the transfer of merit from one of the days. As a matter of fact the last moments of his life came on the twenty-fourth day of the same month as Dōgen's and, as he had wished, one day is set aside for him during the Founder's Day Memorial which shows the importance of the spirit of resolve.

In stressing probity and protecting the Dharma, Ejō did not transgress against the Founder's community in the slightest. Dōgen's whole community—the wise and the foolish, the old and the young—completely turned to him; all who everywhere are now called 'the monastic disciples of Eihei' are Ejō's adherents. Because the fires of his Dharma so blazed forth that they were visible from afar, a certain person in the Ono district of Echizen Province had a vision in which a great fire was blazing high on a mountain to the north and people were asking, "What kind of fire is this that it should burn so?" The visionary answered them, "It is the Dharma fire of Buppō Shōnin (literally, the Buddha Dharma Saint)." Later the man, whilst telling someone of his vision, learned that a person referred to as the Buddha Dharma Saint lived on the northern mountain of Usaka and that his disciples were still living on that mountain even though years had gone by since he departed this world. Since

this was startling, the man took pains to write down his vision and investigate the matter.

Because Ejō did not deviate from Dōgen's predictions concerning the Transmitting of the Founder's Dharma Way and the propagating of it at Eihei-ji, his descendants extend down to the present and his approach to training still continues uninterrupted. As a result, (my master) the venerable monk Tettsū Gikai of this temple, as Ejō's direct heir, has raised here the banner of the Dharma and offered this monastery the means of training of our monastic line. Consequently brotherly trainees endure hunger and cold in order to study the ancient way of training; they disregard myriad difficulties in order to look within and probe deeply day and night. This is all because Ejō's meritorious method of training still survives and his hallowed bones are still warm.

If we copy Ejō's conduct in esteeming the Dharma and emulate his genuine habit of spreading virtue, then there is nowhere in Japan that his means of training will not reach; everywhere throughout the whole country will be won over to Eihei-ji's method of training. If your mental preparation today is like that of monks of old, the future spreading of our means of training will be like that in great Sung China.

Now, as to the spirit of 'a single hair pierces a multitude of holes', Ejō had already asked, "Apart from the single hair, what are the multitude of holes?" Not the slenderest hair can be raised, not a single thing can sprout up, therefore the ancients said, "The sphere of the ABSOLUTE sustains not a single mote of dust; not the least bit of anything sprouts up in the whole clear sky." When Ejō was able to understand in this way, Dōgen gave him his recognition, saying, "They are indeed completely pierced."

The hundreds of thousands of subtle principles and countless Dharma gates are totally penetrated by the SINGLE HAIR; not a single particle comes from outside IT, hence IT is not

confined within the ten directions nor is IT partitioned into the three worlds of past, present and future. IT chimes out in crystal clarity, IT shines forth in brilliance and clarity. Were this REALM illumined by a string of a thousand suns they would still not equal ITS brightness; were you to gaze at IT with a thousand eyes ITS boundaries could not be ascertained, nevertheless every single person, beyond any doubt, is completely awake to the TRUE SELF therefore IT is not some tranquil, vacant thing nor is IT some discernible form. There is nothing moving or inactive, nothing heard or seen. Have you completely reached IT and become fully awakened like this? If you have not personally experienced this state, then, even though you practise meritoriously for millions of years and have audiences with Buddhas as numerous as the grains of sand in the Ganges, these meritorious practices of yours are still only meritorious as the world understands the word, you have not fathomed even the most trifling bit of our Ancestral teaching. As a result of this you will not be able to escape the wheel of suffering in the triple world of desire, form and beyond form nor will there be any end to your continual rebirth by the four modes of reproduction.

All of you, fortunately, have patterned yourselves on the form and figure of the Buddha, making use of what the Buddha accepted and used. If it has not yet been your lot to have grasped what the BUDDHA MIND is, not only have you made fools of yourselves and cheated yourselves all day long but you have also smashed all the Buddhas to bits; you have not destroyed your ignorance but, like wandering exiles, all confused, drift on the waves of your karmically induced perceptions. Even though you may experience for a while the fruits of being a human or a deva as the result of the strength of your good karmic roots and may exult in your worldly pleasures, you are like a cart wheel, one minute pushed through the mud, the next minute dragged through the dust. You are a sen-

tient being who drifts on without beginning or end as a result of the effect of your past karma. Even though you may be conversant with the twelve divisions of the canon and may open eighty-four thousand Dharma gates through your preaching, in effect you are like a cat intent on watching a rat; your outer appearance seems still but your mind never ceases in its pursuit. Even though you are scrupulous in your training, throughout the whole day the realm of your mind is still not tranquil. As a result of this, the doubts that hinder you persist; you are like a fox who dashes off quickly but slows his own progress because he keeps looking back over his shoulder, the degeneracy of a wild fox spirit lies in his spending his life ceaselessly playing around with his vital energy. So, take no delight in great quantities of information, do not pursue broad learning. Be it for a short while, be it for a split second, simply arouse your resolve as if it were a great conflagration in which not even the finest specks of dust are spared, as if it were the vast open sky that not even a needle can pierce. Whilst not beyond conception, THAT which you will realize is certainly beyond the reach of thought; even though inconceivable, THAT which you will realize is, beyond doubt, incapable of being emptied. If your resolve is truly genuine in this way, then, when your resolve has become firm, everyone will completely pass through it and there will not be the slightest separation from what the Buddhas of past, present and future have affirmed. This is why the Founder of Eihei-ji said, “When people seek the Way they should be like someone desiring to meet a beautiful woman in high society, someone planning to pummel a frightful adversary or someone intent on destroying a strong castle. When your resolve has become deep, this beauty ultimately will be met and the castle will be reduced to ruins. When you turn this resolve of yours to pursuing the Way, a thousand, nay, ten thousand will all find the Way.” Do not, any of you, think that the Way—the Mahayana teaching of the formless—singles out

the talented so that beginners and old-timers cannot reach IT; there is no wit or dullness whatsoever, nothing whatever that needs to be worked on. Once your raging passion bursts forth, you will have a profound realization of the TRUTH.

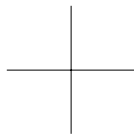
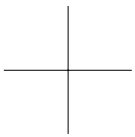
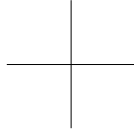
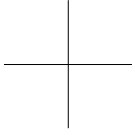
Now tell me, what is this principle? I have already presented it to this assembly.

The spacious VOID, from the first,
does not let even a needle pierce IT:
IT is vast and still, dependent on nothing,
so who, pray, is there to dispute IT?

When you have reached this REALM, not even the words ‘the single hair’ come up, to say nothing of ‘a multitude of holes’. Even so, although everything in the universe is obliterated, there is THAT which is not obliterated; although all has come to an end, there is THAT which *has not, does not and will not come to an end*. IT is both in deed and in truth as IT should naturally be. Utterly void in ITS immaculacy, IT is, from the first, wondrously functional therefore some call IT ‘pure and stripped bare’, others call IT ‘naked and without blemish’, still others call IT ‘the alert and clear REALM’ whilst others call IT ‘the brilliant and pure REALM’. IT has neither a particle of doubt or fear nor a speck of floating dust; IT is brighter than a billion suns and moons. You cannot say that IT is white or that IT is red. To realize IT is just like waking from a dream. IT is simply vitality hence we give IT the name ‘THE VITAL’. Speaking of IT as ‘alert’ means simply that IT has total awareness; speaking of IT as ‘brilliant’ means simply that IT is totally bright. There is no need to say that there is no inside or outside; there is no need to say that IT extends back into the past or reaches to the present therefore do not say that ‘the SINGLE HAIR pierces a multitude of holes’. What is there to completely pierce?

If you were to call IT 'the SINGLE HAIR', then this is the sort of thing that Ejō found. What is the essence of this SINGLE HAIR? Do you wish to hear?

The spacious VOID, from the first,
does not let even a needle pierce IT;
Vast and still IT is, dependent on nothing,
so who, pray, is there to dispute IT?
Do not speak of IT as 'the SINGLE HAIR
piercing a multitude of holes';
IT is a REALM naked and without blemish,
beyond any trace of anything.

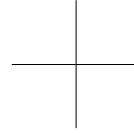
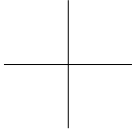




ABOUT THE ORDER OF BUDDHIST CONTEMPLATIVES

The Order of Buddhist Contemplatives is a religious order practicing Serene Reflection Meditation (J. Sōtō Zen) as transmitted from The Very Reverend Keidō Chisan Kohō Zenji, Abbot of Dai Hon Zan Sōjiji in Yokohama, Japan, to Reverend Master P.T.N.H. Jiyu-Kennett. Rev. Master Jiyu-Kennett came to the United States in 1969 and established Shasta Abbey in 1970. She founded the Order of Buddhist Contemplatives in 1978, serving as Head of the Order until her death in 1996. In North America, the Order now has Pories (congregational temples) in Albany and Maricopa, California; Eugene and Portland, Oregon; McKenna and Seattle, Washington; Edmonton, Alberta and Vancouver, B.C., Canada. In Europe, Throssel Hole Buddhist Abbey in northern England was founded in 1972, and O.B.C. Pories are located in Edinburgh, Scotland, and Reading and Telford, England. There are also meditation groups affiliated with the Order in Great Britain, Canada, the United States, the Netherlands, and Germany. The Order has male and female monks; women and men have equal status and recognition and train together in the Buddhist priesthood; they are referred to as both monks and priests. The monastic order is celibate and vegetarian. In addition to monastics, the Order includes lay ministers throughout the world. The Head of the Order is Rev. Master Daizui MacPhillamy. The Order publishes *The Journal of the Order of Buddhist Contemplatives* quarterly.

O.B.C. website: www.obcon.org

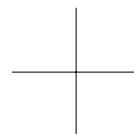
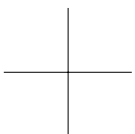


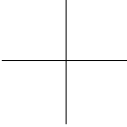
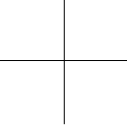
ABOUT THE MONASTERIES OF THE ORDER

Shasta Abbey, located on sixteen forested acres near the city of Mount Shasta in northern California, is a seminary for the Buddhist priesthood and training monastery for both lay and monastic Buddhists and visitors. It was established in 1970 by Rev. Master P.T.N.H. Jiyu-Kennett, who was Abbess and spiritual director until her death in 1996. Buddhist training at Shasta Abbey is based on the practice of Serene Reflection Meditation and the keeping of the Buddhist Precepts. The monastery is home to over thirty ordained male and female monks and its Abbot is Rev. Master Ekō Little, a senior disciple of Rev. Master Jiyu-Kennett.

Guests and visitors follow a schedule that is similar to that of the monastic community, providing a balance of sitting meditation, work, ceremonial, and instruction in Buddhism. The schedule allows the mind of meditation to be cultivated and maintained throughout all aspects of daily life. Retreat guests stay at the Abbey's guest house, which accommodates about forty people. All meals are vegetarian and are prepared in the Abbey kitchen. A stay at Shasta Abbey allows visitors to set aside their usual daily concerns so that they may participate wholeheartedly in the spiritual life of the monastery.

In addition to its monastic and lay training programs, Shasta Abbey offers a Buddhist Supply service and publishes books through Shasta Abbey Press. For more information, call or write Shasta Abbey, 3724 Summit Drive, Mt. Shasta, California, 96067-9102; phone: (530) 926-4208; fax: (530) 926-0428; e-mail: shastaabbey@obcon.org.





Throssel Hole Buddhist Abbey is situated in a quiet valley in the north of England. It was founded in 1972 by Rev. Master P.T.N.H. Jiyu-Kennett as Throssel Hole Priory, and over the years has become a monastery and seminary for training priests of the Order, as well as a retreat and training center for a large European congregation. Its Abbot is Rev. Master Daishin Morgan, a senior disciple of Rev. Master Jiyu-Kennett.

The Abbey offers for lay guests a full and varied program to which all are warmly invited. Experienced senior priests teach both meditation and how to use the Buddhist Precepts in establishing a daily practice. Through these means one can find the Truth, or Buddha Nature, at the heart of oneself and all beings. Training shows how to let go of the clinging that causes suffering, thus allowing this inner compassion and wisdom to enrich our lives. Guests meditate in the bright and spacious ceremony hall, and sleep there at night, dormitory-style, with complete privacy between men and women maintained. A large dining hall includes a small library and common room area for guests. By following the monastery's daily schedule, guests experience how it is that all activities of life—working, relaxing, reading, eating, and sleeping—have true spiritual depth and value. For more information, call or write Throssel Hole Buddhist Abbey, Carrshield, Hexham, Northumberland NE47 8AL, United Kingdom; phone: +44 (0) 1434 345204; fax: +44 (0) 1434 345216.

