

The Discourse on
The Inexhaustible Lamp
of the Zen School

By Zen Master Torei Enji
With Commentary by Master Daibi of Unkan
Translated by Yoko Okuda

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Dedicated in reverent gratitude to the late
Master Sesso Soho of Daitoku Monastery in
Kyoto.

FOREWORD

by Myokyo-ni

When in 1965 the late Master Sesso of Daitoku-ji monastery gave Teisho on Master Torei's 'Inexhaustible Lamp', he recommended that I should obtain a copy of Master Daibi's commentary to it. Following this advice, I found it not only of help but realized that Master Sesso, as so often, had put a veritable jewel within my reach.

Master Torei Enji (1721 — 1792) is one of the heirs of Master Hakuin Ekaku (1686 — 1769), the great reorganizer and restorer of Rinzai Zen in Japan.

Master Daibi Unkan gave his commentary on the text in the 1930s. His great scholarly learning and deep insight shine through his words. Like Master Torei, and indeed all great masters of the line, he shows deep concern that Zen training be undergone in its entirety so that it may quicken many and continue undiminished for the sake of all sentient beings.

The Torei text sets out what might be called the Hakuin system of traditional Rinzai Zen training in Japan. It is short and terse, full of allusions, and takes complete familiarity with the Buddhist background for granted. It is, however, unique in that it sets out, step by step, what the training is about, why it is as it is, the logical necessity of its stages, and what goes wrong or goes awry if its sequence is not followed or is cut short. Moreover, it touches our heart, for it is a passionate plea of Master Torei's to give ourselves into the training and to continue with it to full deliverance.

We, who lack the total familiarity with Buddhist texts and teachings, would find Master Torei's writings hard to follow, and so Daibi's extensive commentary is invaluable, filling in the

background for us, and presenting a full course of Mahayana teachings with his elucidation of the text.

Ever since having listened to Master Sessō's Teishō and — with my inadequate Japanese — read the Torei text with the Daibi commentary, I have been conscious of how important a book this would be for Western Zen students. Within my limitations of language and time, I have been trying for some twenty years to make this book available.

Having returned from Japan and having started a diminutive journal, serialization of the 'Inexhaustible Lamp' seemed an obvious must — and together with two of our students we struggled through the early stages. Then we had the good fortune of meeting Yoko Okuda, here to complete her English studies, and coming to our Zazen meetings. She joined our translation committee, generously took over, and in an unprecedented marathon left a handwritten translation of the whole book before returning to Japan. All that was necessary was editing, typing, and supplying an index.

The short chapter on the Shingon school has profited by having the translation of its technical terms checked by Stephen Hodge whose practice in Japan made him familiar with the vocabulary.

After much consideration and discussion it was decided to omit the very last chapter in which Master Torei gives specific advice how this attitude in training may be practised also by followers of the Pure Land school, by adherents of Shinto and of the Confucian way, etc. This seemed gratuitous and detracting rather than helpful to Western readers of today.

Peter Le Marchand patiently typed the first MS, with John Swain and particularly Kersti Haliste and Fred Zeserson going through proofs and getting the translation ready for publication. John Swain also designed the cover. Without them, the translation would not have come to be. Though scholarly in part, the text addresses the practitioner rather than the

scholar.

Although far from being perfect — what translation could do justice to so grand a theme — this book is presented also in the hope that it may clarify the stages and sign-posts on the Zen Way as well as show that the Zen Way and the Buddha's Way, in the time-honoured Zen phrase, 'are not two'.

Shobo-an
April 1990

Myokyo-ni

FOREWORD

by Master Daibi

Now that we are about to begin to read *The Discourse on the Inexhaustible Lamp* of the Zen School, I remember a story concerning Master Gasan, who was Lord Abbot of Tenryu-ji in Saga (Kyoto) in the Meiji period (1868 — 1912). At the age of seventeen, he wished to get clear quickly about the One Great Matter¹. So he trained as a pupil of the Abbot Tairyō of Shōgen-ji in Ibuka, Mino Province. As the time approached for him to depart, he asked his teacher, 'What books should I read for my instruction, from the very beginning of the practice of the Zen Way right through to when I finally settle the Great Matter?' The Master replied, 'Make one book, Master Torei's *The Discourse on the Inexhaustible Lamp*, your standard from beginning to end.'

Many years ago, when I was about to enter a monastery (Sōdō)², I was advised to join Master Gasan's assembly. I also wished to do so, and it was decided that I should enter Tenryu-ji Sōdō in the spring of the following year (1901) when I was twenty. However, that October, Master Gasan suddenly died at the age of forty-eight. I was for a time deeply disappointed at the death of the teacher I had hoped to train under. Finally I decided to place myself under Master Takai Seigu of Nanshu-ji in Kaishi, who was Master Gasan's Sanzen brother³. Then I remembered the above anecdote concerning Master Gasan's pilgrimage

1 One Great Matter — the matter of life and death. It is the sole concern of the Zen school; truly seeing into it is deliverance. A term frequently used in Zen texts.

2 Monastery (Japan. Sōdō) — better considered as a religious training seminary.

3 Sanzen — the private interviews with the master of a monastery. Always on a theme (Koan), and usually extremely short. Sanzen brother — trained under the same master.

(Angyo), and decided to make the Mujinto-ron the standard of my training, too. Setting out from Kambura, on my way to Kaishi in Izumi Prefecture, I bought a copy in Kyoto. I have always kept the book ready to hand, and have read it over and over again. Whenever I became the slightest bit lazy, I took it up and was invigorated by it.

More than thirty years have passed since then, and this old Zen monk¹ has happened to get into the line of transmission in some minor capacity². I have annotated the text, commented on it, and made it a Koza³ book. When these days I reflect on how my confused thinking has been tested by just this text, I am deeply moved.

Now let us read (the text) starting with Master Torei's own preface.

1 This old Zen monk — often also 'old mountain monk', the usual way in which a master refers to himself

2 In some minor capacity — such and similar phrases (see note 1 above) are best taken in the sense of Master Rinzai's advice, 'Just be ordinary and do not give yourself airs.'

3 Koza — also Teisho. During the retreat terms, the master reads a Zen text and comments on it. The comments are not scholarly expositions; in them the master reveals his insight.

PREFACE

Daibi Introduction In general, each Buddhist school stresses particular points and has particular characteristics. As for our Zen school, practisers of its Way, monks and laymen alike, must know what these are. It is said in the Lankavatara Sutra, 'Take the heart of the Buddha's teachings as the Principle, take the gateless gate as the Dharma-Gate.'¹

This clearly states the principle of our Zen school. All the other schools have their own scriptures upon which they depend; by these they establish their doctrines, and so set up a gate (teaching) in the gateway (of the Dharma). But our school is based on,

'A special transmission outside the teachings,
Not depending on the written word,
Directly pointing to the human heart,
Seeing into its nature, and becoming Buddha.'²

Our school does not depend on any scripture. There is only the transmission of the Heart Seal from one to another, from Buddha to Buddha, from patriarch to patriarch, like the pouring of water from one vessel into another — the 'transmission from heart to heart'. For this reason, it would be better to call our school the 'Buddha Heart school' rather than the 'Zen school'.

As for the expression 'the heart of the Buddha's teachings', there is a saying of Master Baso Doitsu who long ago in the Kiangsi Province of China spread our school, 'If you want to understand the heart of the teachings of the

1 Reference to The Gateless Gate (Mumonkan), a basic Zen text; Gate also stands for 'Teaching'.

2 This verse, setting out the essence of the Zen school, is attributed to Bodhidharma.

Buddha, the words at this moment, here and now, are no other than the heart, and the heart is no other than Buddha.' In other words, the heart of the Buddha's teachings is the Buddha Heart.

Further, instead of regarding one Sutra as authoritative, in the Zen school all the Sutras of the Tripitaka can be used according to the demands of the moment. From a still wider point of view, both 'fine words and coarse', all return to the first Principle. Thus one can sing the song of the Zen school directly from every kind of folk song or nursery rhyme, and, of course, also from the totality of the world's science and philosophy. Just this is the reason for taking the gateless gate as the Dharma-Gate.

The title for our text, 'Inexhaustible Lamp', is taken from the Bodhisattva chapter of the Vimalakirti Sutra, 'There is a Dharma teaching called the Inexhaustible Lamp, which must be studied carefully. The Inexhaustible Lamp can be likened to a single lamp kindling thousands of lamps. All dark regions are illuminated, and yet the light is not exhausted. In the same way, a single Bodhisattva leads hundreds of thousands of sentient beings to liberation, inciting them to arouse the heart's aspiration towards incomparable supreme enlightenment, and this activity of his is also inexhaustible.' So it signifies the lamp of the Buddha Heart kindling thousands of lamps, the lamps kindling one another, and hearts transmitting (the Heart Seal) from one to another without limit, illuminating the boundless Dharmakaya. Thus already in his title, Master Torei truly set a standard for trainees of later generations. And since his title fully expresses the essence, his preface must be carefully read.

TOREI PREFACE If you really want to grasp this Discourse, you should painstakingly follow its exposition from cover to cover.

It would be wrong to select words and phrases as fancy dictates.

Daibi Comment The text is divided into ten chapters, 1. Concerning the Lineage of Our School; 2. Faith and Practice; 3. The Realm of Delusions; 4. Authentication of Attainment; 5. Passing the Barrier; 6. Advanced Practice; 7. Strength and its Functioning; 8. Transmission from the Teacher; 9. Long Maturation; 10. Turning the Wheel of the Dharma. The thread of the discourse becomes clear only if these chapters are taken as a continuous, interconnected whole. Readers should therefore carefully go through it from beginning to end, as a unity, and must not choose bits here and there according to their own inclination. (What Torei says) truly takes the words out of my own mouth. People these days say that they are busy, and in spite of being cautioned against it, will try to extract the gist by picking and choosing. But in the practice of training one's heart, one cannot gain strength without being collected and thorough.

TOREI I I will start with the lineage of our school, and some details pertaining to it.

Daibi Comment Master Torei shows up the affinity links (Innen)¹ behind the continued inheritance of our school. Its purpose is seen in the verse,

'A special transmission outside the teachings,
Not depending on the written word,
Directly pointing to the human heart,
Seeing into its nature, and becoming Buddha.'

1 Innen — an untranslatable term, something like affinity links. Innen may be with a person, or with a place, or a teaching. Totally different from enthusiasm, without emotional overtones. There is a saying that one comes and if there is Innen one stays; if there is no Innen, one leaves.

It is also said that in the historical transmission of the Heart Seal, all patriarchs had the Single Eye¹ of the school.

TORAI II One has to know (how to) practise with Faith in the Heart (cf. the Third Patriarch's poem with this title).

Daibi Comment When we speak of Faith in the Heart, we are inclined to think of prayers for future rebirths or for bettering our present conditions. However, by faith here is meant sincerity. There the faithful heart is the True Heart. 'Faith' usually implies that we are apart from and other than gods or Buddha, or from anything other than the known. However, when one speaks of Faith in the Heart, there are no such objects in opposition to oneself. The phrase simply states that within oneself is the True Heart, which is the heart pure and unalloyed. The task is to bring out this Faith in the Heart, and to train with pure dedication. The second chapter, 'Faith and Practice', shows the form that this practice takes.

TORAI III One should be aware of the errors of little knowledge and insight (the Realm of Delusions).

Daibi Comment People who have done but little training in the true spirit may have 'experiences', and those who train with wilful ferocity experience strange states (Kyogai)². For example, when doing Zazen with all their might, they may feel as if they are rising up high into the air; or again as if they are sinking down to the very bottom of the earth. Also,

1 Single Eye — a frequent term in Zen texts, denoting genuine insight.

2 Kyogai — though here translated as 'states', the term means literally the present world, our surroundings and circumstances, or simply objects, things. Buddhistically the term also denotes the world of Karma. Hence these 'states' are not outside or above the known — as the following text passage makes clear.

when cutting off wrong and delusory imaginings, the chest may feel cool, and a strange world appear in which they feel that they are embedded as if in rock crystal. It may happen that extraordinary states such as these arise, but all are just manifestations of the present world. While one's experience in training is yet shallow, one repeatedly mistakes such manifestations for Satori¹. If one recognizes them as illusions they become useful stepping-stones, but if one is attached to them, they become worlds of delusion and erroneous fancies. The Ryogen (Surangama) Sutra describes in detail fifty kinds of such delusory worlds. Do not draw such misfortune upon you! You should be able to see clearly and so to distinguish between right and wrong. This is set forth in the third chapter, 'The Realm of Delusions'.

TOREI IV Genuine insight into one's True Nature only emerges in the midst of Great Doubt and Great Faith; it is not the result of accumulated learning and discrimination. When the time is ripe, it appears of itself. Following this ripening process step by step is the purpose of this book. It is relatively easy to accomplish the important matter of insight into one's True Nature, but uncommonly difficult to function freely and clearly (according to this understanding), in motion and in rest, in good and in adverse circumstances. Please make strenuous and vigorous efforts towards this end, otherwise all the teachings of Buddha and patriarchs become mere empty words, rather than the living Dharma. Tread the path of sincere practice with uninterrupted concentration, and once things have become clear, then it is the time to take up and penetrate the sayings (of the Sutras and Masters).

Daibi Comment The aim of all practice is to see into one's

¹ Satori — the attainment of genuine insight. It is better not thought of as an 'experience', for it is not something that I can have.

True Nature. To say that this emerges in the midst of Great Faith and Great Doubt may seem paradoxical; yet when there is Great Faith, Great Doubt inevitably emerges from it. In order to smash this Great Doubt, we have to summon up Passionate Energy¹ to crush our very bones². The old masters also stressed that the three essentials of practice are the 'Root of Great Faith', the 'Ball of Great Doubt' and 'Passionate Energy'. There is also a saying, 'Beneath the Great Doubt there lies Great Satori'. Whereas most other religions insist on absolute faith as *sine qua non*, the Zen school teaches, 'If there is doubt, doubt hard. Doubt coming and doubt going — only when the Ball of Doubt is smashed can Great Satori and Great Faith arise.' Accordingly, from faith doubt arises, and from doubt Satori arises. Small, literally-inclined minds cannot reach there, nor can wordy analysis and discrimination; it can be attained only by the steady and undeviating process of crushing our bones. To say that 'when the time is ripe, it will appear' certainly does not mean that one should idly await a miracle³. Everywhere and always, if people only apply themselves with spirit, their own nature will appear of itself. The very place where one's feet stand, this is the place of true insight into one's

1 Passionate Energy (*Daifunshi*) or Great Determination — is the third of the three preconditions for Zen training, the other two being the Root of Great Faith, and the Ball of Great Doubt. It exceeds the strength at the disposal of I and my will.

2 Crush bones, bone-crushing, bone-breaking — a usual expression conveying the effort necessary for training, the ceaseless effort possible only by means of Passionate Energy (see note 1 above).

3 Literally, something like 'Rice dainties do not jump down from the larder-shelf into one's mouth'. The translation renders it according to the meaning. Though this seems self-evident, we human beings are peculiarly one-sided, either this or that, never this and that. We either hope, idly — or we strive, convinced that where there is a will there is a way. Yet there is a time for doing one's utmost, and a time for giving in. But giving in too easily (i.e. 'giving up'), or not giving in at all — both miss the mark. A Dutch sailing proverb applies, 'God helps the sailor, but steer he must himself'.

True Nature; this very body is the essence and origin of the Discourse on the Inexhaustible Lamp.

The various schools rely on Sutra study or on Invocation of the Name¹ to become Buddha; but since 'direct seeing into man's True Nature'² is becoming Buddha, seeing into one's nature is the vital point. Though this Great Matter of seeing into one's nature calls for the crushing of one's bones, it is not uncommonly difficult to get it clear. What is hard to achieve is to have it function freely and clearly, always and everywhere, in motion and in rest, in good and adverse circumstances. Only then do insight and its function match, and wisdom is in accord with action. Bodhidharma said, 'Many know the way, few walk it.'

But seeing just once into one's True Nature is not enough. Dedicated effort and real determination are necessary until insight has become familiar and can be used freely. Master Hakuin says in his Flour-Milling Song, 'When alone, think you are in the midst of others — you will not then behave carelessly.' For though your heart may be wide and free when quietly by yourself and your very body may feel spacious, yet you tense up when meeting a crowd and experience a kind of coercion. This is because your training and practice are still insufficient. There is a proverb, 'At home a tiger, in public a pussy-cat.' In one's own home one plays the tyrant, but one step outside and one dwindles to the uncertainty of a cat in strange surroundings. Very awkward!

Among the sayings which my late master Ryugen Kutsu always kept by him there was one which exactly matches the quotation from the Flour-Milling Song, 'When with guests

1 Invocation of the Name — the *Namu Amida Butsu*; Invocation of the Pure Land school.

2 Direct Seeing into one's True Nature — i.e. the Nature of the human heart. The fourth line of Bodhidharma's transmission verse (see p.13).

be as if alone. When alone, be as if with guests.'

Inside and outside are one, movement and stillness are the same. In all these, functioning needs to be free and clear. If this is not so, then all the Buddha's holy Sutras and all the sayings of the patriarchs become mere tangles of empty words, and the Way of Zen and the Buddha-Dharma also become dead things.

Therefore, you who practise, do not get exercised as to whether you have grasped or not grasped the sayings of the old masters. Each one by yourselves carefully continue your practice from where your own feet stand, and with un-deviating heart push through the various configurations until Samadhi arises. A seasoned student will see deeply into the Dharmakaya; to an immature student a shallow aspect of the Dharmakaya appears. With this, Sanzen study of the sayings of the Buddha and patriarchs can be undertaken, and is to be continued until they are penetrated. An old master said, 'Students who have not yet penetrated should work on the meaning; those who have penetrated should work on the sayings.'

The above concerns the fourth chapter, 'Authentication of Attainment'.

TORÉI V Always check your ordinary functioning, and above all cultivate right seeing. What is extremely difficult is to function in accordance with all situations whether deep or shallow, coarse or fine. In order to get this differentiation clear, carefully and minutely study the sayings of the Buddha and patriarchs, and ardently strive to attain that wonderful place. This is called 'The Single Eye of Passing the Barrier'.

Daibi Comment With the stage of Authentication of Attainment attained, the next chapter, on Passing the Barrier, stresses the importance of the functioning of the insight in everyday life. Continuous right thinking and right

acting are essential for checking this functioning. 'Once-only Satori' is quite useless for such free continuous functioning within all differentiations, deep and shallow, coarse and fine.

For the checking of the ability to function thus in all circumstances, there are from of old many sayings of Buddha and patriarchs. These are the so-called Nanto and Nange Koans¹. To study carefully and minutely the sayings on differentiation, and to penetrate them in Sanzen, is to attain freedom within the realm of differentiation. The old sayings of Buddha and patriarchs are by no means a senseless tangle! On the contrary, each one is a Dharma-Gate (teaching) of deliverance. To gain entry into this wonderful place is called 'The Single Eye of Passing the Barrier'.

TOREI VI Have deep faith in the Advanced Practice; work now with utmost effort and do not allow yourselves to slacken. Penetrate one by one the barriers set up by the Buddha and patriarchs. This is not an easy task, but reflecting on the reality within yourselves again and again in Sanzen, get the Nanto Koans of the old masters clear. In them is hidden the essence of the patriarchal transmission. But unless this is done by diligent practice under a qualified teacher, little will be gained.

Daibi Comment This concerns the sixth chapter on Advanced Practice. The barriers set up by Buddha and patriarchs are the above Nanto and Nange Koans, the Dharma-Gates of deliverance. Though with utmost effort you may have smashed through these barriers, there remains yet the matter of final Advanced Practice. The true life of our school lies in this. It can also be called the final

1 Nanto and Nange Koans — a series of Koans difficult to penetrate. See Miura and Sasaki, *The Zen Koan*, 1965, p.57.

phrase. An old master put it like this, 'With the final phrase one arrives at last at the prison gate.'

Practisers must have faith in this and should exert their utmost effort without even a moment's slackening. Examples of this are Rinzai's 'Breaking the Summer Retreat', Hyakujo's 'One More Sanzen', and Hakuun's 'Not Yet There'. Because these are truly difficult, reflect on the reality within yourselves — steadily and honestly deepen your insight by ceaseless practice. From of old there have been many practising the Way but they generally give up at the stage of Insight into one's True Nature. Though they are fortunate in achieving this insight, but with yet insufficient strength, the insight does not go deep enough. So they give up when it comes to breaking their backs on the Nanto Koans. Very few go deeply into Advanced Practice.

The essence of our school is the patriarchal transmission, the transmission from heart to heart. It has come down like water poured from one vessel into another. For this (transmission), Advanced Practice is essential. But without being forged by diligent practice under an enlightened master of the school, and without the fusion of vital energy face to face, the patriarchal transmission cannot be inherited. An old master said that self-styled Satori without a master goes naturally astray.

TOREI VII The strength and its functioning vary greatly according to the depth or shallowness of insight, and the corresponding freedom of action. It is for this reason that now as in the past students with the same insight and training differ as to strength and virtue¹.

Daibi Comment The seventh chapter deals with strength and its functioning. The strength referred to is the power of

1 Virtue — in the sense of 'by virtue of'; moral fortitude, or inner strength, cultivated in the training.

the Way. The functioning is its active mode, energy in motion. Only those who can let the right attitude always prevail and thus continue Advanced Practice, are capable of the free use of great strength and great functioning. Though it may be said that Kensho¹ is the same, yet 'strength and functioning' are dependent on the depth or shallowness of insight. For some the seeing is no more than by the light of a fire-fly, for some as by the glow of an incense-stick, for others as by the light of a paraffin lamp, or as by the beam of an electric torch, or as by the light of ten candles, or of a hundred, or of ten thousand candles. Though all may be called Kensho, yet the depth and penetration vary with the degree of effort made. After Kensho, too, differences in the strength of insight show in whether its everyday functioning has become completely familiar or is as yet uncollected. For this reason, even among students of the same insight and of the same practice, and who have made the same bone-crushing efforts under the same teacher, differences in their power of the Way and in their strength of insight become of themselves evident.

TOREI VIII For the sake of the one important matter of the transmission from the teacher, and out of gratitude and reverence to the Dharma, do not turn back even if it costs your life. Throughout history all the patriarchs showed their gratitude in this way. Crushing the bones and breaking the body is not enough — but if only one or two genuine seedlings are raised, this is the beginning of requital.

Daibi Comment The transmission from the teacher is the inheritance of the riches of the teacher, the transmission of the Heart Seal of Buddha and patriarchs from master to

1 Kensho — literally, 'seeing into (one's True) Nature'; but as it is also a technical term and has become known as such in relevant literature, it is left here as such (cf. p.17, note 2).

pupil. This is the one important matter.

The sayings of the Buddha were collected and became the Sutras. These were transmitted from India to China. The translated works were studied deeply, and based on these, various schools formed and flourished. However, in our school a special transmission was passed down to this day, from Sakyamuni to Kasyapa, and through twenty-eight Indian patriarchs to Bodhidharma. He brought it to China, where it continued through the Sixth Patriarch to Master Rinzai, and all along the line of patriarchs who followed after. Hence the transmission from the teacher is of the utmost importance. Keeping the line of the Dharma true, the line of transmission from master to pupil clear, together with reverent gratitude to the Dharma, these are the foundations of requital. Even with your lives at stake, do not fail in this One Great Matter. All patriarchs throughout history have maintained and transmitted this great Dharma with no thought for their own lives. Gratitude is the same, whether past or present. Regarding the vastness and limitlessness of gratitude to the Dharma, we, who are today heirs to it, are also to put our lives in the balance out of this gratitude.

Thus, raising even one or two genuine seedlings who can truly pass on this great Dharma is a small requital of our gratitude. But in today's system of the school, monks enter a monastery just to become the incumbent of a temple. With the essential points of the training thus ignored, successors to the great Dharma are no longer found. Indeed, thinking of the great Dharma, I cannot contain my grief.

TOREI IX Now whether withdrawn on a mountain, or retired in a city, or whatever, the essential thing is the long maturation. For this, it is good to keep the examples of the old masters in mind, or we shall be pulled back into the dust and delusion of the world.

Daibi Comment The ninth chapter deals with maturation — the long maturation of the holy heart. When the training has come to an end¹, this maturation is of utmost importance. Whether it takes place in remote mountains or in a crowded city depends on the affinity links of the individual. There is a poem by Master Kanzan, 'The little retreat is to hide among wooded hills; the great retreat is to vanish in the capital.' But the choice of place does not indicate that one person is better than another. For their maturation, Daito Kokushi² lived with the beggars under a bridge in the busiest part of Kyoto, and Kanzan Kokushi became a herdsman in the Ibuka mountains of Mino. In some such way it has always been settled, for it is of utmost importance not to be pulled back into the dust and delusion of the world. We may take the two masters Daito and Kanzan as examples.

TOROI X Turning the Wheel of the Dharma is the beginning and end of the whole training. With this aspiration one starts giving one's whole heart to the training; with one's heart in it, one does it. Depending on it, one looks for the wonder-arousing, mysterious state behind the differentiations. That attained, the transformation of one's life has been completed. One grasps the fangs and claws of the Dharma-cave, and without let or hindrance freely walks the way of the gods, entering the coarse and the fine, the real and the seeming, raising one or two genuine seedlings and transmitting the Dharma to one's heirs, so that it can continue for ever as a brilliant light shining upon the world.

This light, which is inexhaustible, shines for the benefit of all.

1 The training having come to an end is the formal training under the guidance of the master. It is said that the training itself is endless.

2 Daito Kokushi and Kanzan Kokushi, respectively the founders of Daitoku-ji and Myoshin-ji monasteries in Kyoto. Master Kanzan was Master Daito's 'most illustrious heir'. Kokushi is a title bestowed on outstanding masters and literally means 'Teacher of the Nation'.

From life to life, from world to world, we make our abode in the Six Realms of Being¹ and the Four Modes of Birth². Having faith that the freedom of liberation, the freedom to benefit all, accrues from the training after Satori, we believe that this wonder-arousing, mysterious state can be reached. With this faith we can continue to forge and temper ourselves again and again.

Daibi Comment The tenth chapter is concerned with Turning the Wheel of the Dharma, which is the beginning and end of the whole training. But what is the great purpose that makes this long training possible? It is the aspiration or vow to assist all beings, and our most cherished ambition must be to transmit the Dharma and to liberate beings. From this aim comes the first dedication of the heart, and with the strength from this aim we can break our bones in the training. With it in mind, we undergo Sanzen training on the Nanto Koans of the old masters, and thus the mysterious state behind the differentiations becomes clear. At that, another life begins, one of walking the same way hand in hand with the old masters. The Nanto and Nange Koans are the Dharma doors — they torture the students who enter the Dharma-cave just like the fangs and claws of a fierce tiger in a mountain cavern. They have to be wrested from the hands of the teacher until being at one with them. The MU-Koan is such a supernatural, life-snatching talisman that wrests life from death. Hung on the sleeve, it bestows all kinds of life-saving benefits. Thus, action becomes free, without let or hindrance, walking the way of the gods. Like a pearl rolling on a board, on meeting people one responds as is suitable, coarse or fine, showing sometimes the entrance to the real, sometimes the gate of common understanding. Such free coming and going defies all

1 Beings in the hells, hungry ghosts, animals, fighting demons, men, heavenly beings.

2 From the womb, from the egg, from moisture, by metamorphosis.

imagination; the traces of such activity cannot be found.

Thus the student continues to forge and temper himself in the living fire of the smithy of practice. He need not have great hopes; it is good enough if he can but raise one or two pure and genuine seedlings, one or two true heirs, and so pass on the Great Dharma. This makes the brilliant light shine upon the world. Just because this light is inexhaustible, the radiance emitted from it reaches everywhere. Its benefit for all living beings is boundless. It is our true abode, not only in this life alone, but revolving from life to life and from world to world, being born and dying, transmigrating through the Six Realms of Being and the Four Modes of Birth. To be in the state of Satori, or in that of the Western Paradise or in the heavenly realm, being idle all day, is no cause for rejoicing¹. But to jump into the Six Realms and into the Four Modes of Birth, in other words to manifest among all living beings, the true freedom is to appear in those different states. From our true abode we derive the strength by which, with the freedom of liberation, the freedom to benefit all, we can fulfil the Great Vow to liberate all living beings.

In the world there are many religions advocating love and preaching salvation, but perhaps only Mahayana Buddhism stresses benefitting other beings, even to the extent of throwing oneself into the Six Realms of Being and The Four Modes of Birth. This is emphasized particularly in our school, due to our faith in (the existence of) that wonder-arousing mysterious state, and that it is attainable. So in the training after Satori we need to break our bones and forge ourselves again and again. Moreover, this

1 No cause for rejoicing — even the heavenly state, as one of the Six Realms, is still a bound state, and so subject to change. Deliverance is not possible from the heavenly state, but from the human state only. The following sentences in the text refer to deliverance from being bound, and the consequent free participation. This constitutes the wonder-arousing, mysterious state.

growing by training and striving for the benefit of others makes one become part of the Barbarian's family, a descendant of Bodhidharma, and a true disciple of Buddha. But to bring it to completion is not easy!

In the following Introduction, Master Torei sets out the affinity links and causes which led to the compilation of his 'Discourse'.

INTRODUCTION

TOREI Though I had completed the training¹ and come to maturity, I had not yet attained freedom in the old masters' wonder-arousing, mysterious state behind the differentiations. So I went into retreat at the west side of Kyoto's Shirakawa River, and there practised austerities day and night for more than a hundred days. What I had vowed had already been attained, but I nevertheless continued heedlessly, and with my efforts exceeding all caution, the five organs were overstrained and I fell seriously ill.

I did my best to effect a cure, but to no avail. The disease got worse, and three times I was laid down suffering as if all the illnesses of the world afflicted me. Off and on it lasted for three years. The doctor wrung his hands and said, 'Even if you should recover, you have only a few more years to live.'

This made me think. It was not that I held my own life dear, but I could not resign myself to not having accomplished the vow to benefit myself and others, and that all my efforts and sufferings had been in vain. Pondering, I remembered Master Choho who wrote a treatise while awaiting execution. Deciding to follow his example, I started writing this treatise.

Though bed-bound, I kept brush and ink by my side, and wrote whenever I could. Within just thirty days the rough copy was ready, and I called it 'The Inexhaustible Lamp of Our School', showing how from one lamp hundreds of thousands of lamps are kindled, inexhaustible from one to the other.

After that I became calm, spending my remaining days sitting up or lying down as my condition demanded. Occasionally there came days when I felt better. After about six months I

1 Under the guidance of a master. In itself there is no end to the training — even Buddha and Bodhidharma are said to be training with us still. See also p.23, note 1.

knew by myself that I would live.

I had decided that in case I should not recover I would have this treatise presented to the Roshi (Master Hakuin). If parts of it were judged worth keeping, it might act as an incentive for later students; if not, I would ask for it to be burnt. But as I now was certainly recovering and in process of regaining normal health, I wondered what use there was for such dead tangles. I was about to burn it myself, but just then I received a kind letter from the Roshi telling me to come and see him.

After having seen him in the Sanzen room, we talked and this treatise was mentioned. The Master looked through it and told me that it would be useful for later students and that I was not to burn it. So I kept it stored away for a long time.

Now, upon repeated requests from various followers, I was obliged to give in and agree to have it published. But written words can be a source of entanglement as well as of liberation; unless the right person takes it at the right time, the elixir turns to poison. Please be careful and do not take another's insight as your own. If you deviate from this stern injunction, you miss my intention.

On account of my protracted illnesses, I was unable to do any revision. How could such a book become a standard text? Time will decide.

Written by Fufu-an Enji in September 1750
at the country house called Mumon
in Asakusa, Musashi Province.

Daibi Comment Master Torei was born in 1720 at Kanzaki in Goshu. His family name was Nakamura. He left home when he was nine, and received ordination from Ryozan Osho¹ at the local temple. At the age of seventeen he went to Nikko and trained under Kogetsu Osho; later he continued under Suigan Osho. After that he spent three

1 Osho — the incumbent of a temple or monastery.

years as a wandering monk in Kyushu but attained nothing and finally he returned home and lived for two years in retreat on Renge Peak. He gained entrance when he was twenty-two. After that he went to Suruga where he trained for several hard and bitter years under Master Hakuin. At the early age of twenty-six he had thoroughly penetrated to the bottom of the Great Matter in Master Hakuin's Sanzen room. This is the time he refers to as having completed the training and come to maturity. He had clear insight into the Principle¹, but as to the old masters' wonder-arousing, mysterious state behind differentiations, he had not yet attained freedom in it.

Realizing that his practice in the matter of differentiations had not yet gained him this freedom, he went to Kyoto and lived as a hermit by the Shirakawa River. There he ceaselessly practised severe austerities for more than a hundred days. Master Torei indeed knew the ways of the old masters; feeling deep remorse about his own power being seemingly insufficient, he made a desperate effort to penetrate right to the marrow of his bones. This gave him the strength to continue according to his vow, heedless of health and life; but he carried his austerities too far, strained all five organs and became seriously ill.

Though he now did his best to effect a cure, instead of improving, his condition became worse. He suffered as if all the illnesses of the world afflicted him. Further complications arose, and he was bed-ridden three times. Relapse followed improvement, his illness became ever more grave. Even the doctor gave him up, telling him that though he might recover temporarily, he had only a few more years to live. Master Torei was then twenty-eight.

1 Principle (Ri) — that which underlies all phenomena, inherent in them. For details see Reinhard Kammer, *Zen and Confucius in the Art of Swordsmanship*, pp.18-19, and Trevor Leggett, *Zen and the Ways*, pp.122-123; both Routledge and Kegan Paul, 1978.

He was not unduly perturbed about his approaching death, but regretted that after so much stringent practice he was still unable to fulfil his vow. All his hardships and sufferings seemed to have brought him nothing but harm. He resolved that before he died he would leave something for posterity. In this he was guided by the example of the ancient Chinese Master Choho. Master Ho (4th century) was said to have been one of the four last descendants of Kumarajiva. However that may be, the Emperor, made aware of the Master's exceptional qualities, ordered him to return to lay life and enter Imperial service. On Master Ho's firm refusal the Emperor became enraged and condemned him to death. Master Ho requested a delay of seven days in which he put down the results of his many years of study, the one volume 'Treatise on the Treasure Storehouse'. Having completed it, he calmly faced his execution. His death Gatha¹ became famous:

'The Four Elements² have no master.

The Five Skandhas³ are themselves empty.

When the head meets the severing blade —

No more than a flash slicing the spring breeze.'

Indeed the old Master's faith was firm as a mountain. Taking him as an example, Master Torei, too, before he died wanted to leave some last words for the sake of the Dharma.

Having accomplished what he set himself to do, Master Torei then peacefully either slept or sat up, not minding whether he lived or died. Then slowly, the illness abated. After about six months, he knew for certain that he would

1 Gatha — verse.

2 Here the physical body.

3 The Five Skandhas — constitute the bundle of flux which through delusion seems 'I'. They are, Form, Feelings/Sensations, Perceptions, Mental Configurations/Action Impulses, and Consciousness/Awareness.

recover. He had made up his mind that should he not, he would have his writings sent to Master Hakuin to deal with them as he saw fit. But as he was now recovering fast, he felt that these dead jottings of his were no longer necessary, and decided to burn them. Just then he had a letter from Master Hakuin saying that should he recover, he was to come and present himself. He set off at once. At the interview — on 25th December — Master Torei formally received Inka¹, and, as the sign of transmission, a gold brocade robe was bestowed on him. He was then in his twenty-ninth year. During his stay, the 'Discourse on the Inexhaustible Lamp' was discussed, and on being told that it would be useful to future students, he stored it away.

On the persistent requests of his followers, Master Torei later permitted its publication. Words, too, may be a means to deliverance, and to come to know the Way and to awaken by means of words is all right. But at the same time, if one clings to them, words become tangles, ropes which bind us still further and hinder liberation. Even the superlative elixir will change into a poisonous draught if not given to the right man at the right time. Please be very careful. Due to his many illnesses Master Torei could not revise sufficiently, and was content to let time decide whether his treatise was to become a standard text. With these words Master Torei concludes his introduction.

In 1750, his thirty-first year, Master Torei was in Edo² teaching the Dharma to those who sought the Way. It was then that plans were made for the publication of this treatise. The Introduction to it was written in the autumn of the following year.

Enji was the name Master Torei received on ordination.

1 Inka — proof of transmission.

2 Edo — present-day Tokyo.

Fufu-an was his literary name. Mumon was the country house of one of his followers, an Edo merchant, and it was there that he edited the text and wrote his introduction¹.

¹ Daibi's commentary was given in 1933.

CHAPTER 1

Concerning the Lineage of Our School

Daibi Introduction As Master Torei says in his Preface, the text consists of ten chapters. In this first chapter, the transmission of our school is discussed, both from the historical aspect and from the point of the Single Eye of our school. For the latter, the reader, too, needs this Single Eye.

TOREI 1 When the All-Enlightened, World-Honoured One first came into this world, he did seven steps to indicate the four directions and, one hand pointing to heaven and one to earth, uttered the Lion Roar, 'Between heaven and earth, I alone am the World-Honoured One!' Bah! He just let out his breath.

Daibi Comment The All-Enlightened, World-Honoured One is Sakyamuni Buddha, the great being who reached the state when enlightenment and action are mature and unimpeded, where the complete enlightenment of oneself is also that of others, and who from his own enlightenment leads others to this insight; such a being is called All-Enlightened or Buddha.

It is said that when Sakyamuni was born, on emerging from the womb of his mother Maya, he took seven steps to indicate the four directions. An ordinary, new-born child cannot do this, but as this is the case of the supreme All-Enlightened One, we cannot understand it with our ordinary minds. The seven steps indicating the four directions were steps taken forward, backward, left and

right, forming a circle. What does this mean? It needs the eye of our school to see it. One hand pointing to heaven and one to earth, he proclaimed, 'Between heaven and earth, I alone am the World-Honoured One!' This is the Great Lion Roar.

Recently, the expression 'Lion Roar' has been bandied about even in the newspapers, and the idle expressions of the most ordinary people are being dubbed as Lion Roar. But unless it is the great shout that moves heaven and earth and shakes the world, it certainly cannot be called a Lion Roar. In our days, few can utter it; it is mostly the barking of wild foxes.

The lion is king of the beasts, and it is said that 'when the lion roars, the sound splits open the skulls of wild foxes'. Even in a zoo and caged, subdued in spirit, when a lion roars, foxes and badgers tremble.

Even one word, but sounded like this, is a Lion Roar; ordinary people cannot bring it forth. In the case of the Great All-Enlightened One, the Great Dharma-King of the Three Worlds, uttering the Lion Roar of 'Between heaven and earth, I alone am the World-Honoured One', what we need to ask is what does it reveal to the likes of us, what does it teach us? Since it is said that all living beings have the Buddha-Nature, the first wailing of the new-born baby might be mistaken as just this; but in fact, the Lion Roar of 'Between heaven and earth, I alone am the World-Honoured One' can only be proclaimed after Great Awakening.

Master Torei's comment on this Lion Roar is 'Bah! He just let out his breath.' This derogatory 'Bah' points at the 'tail sticking out' and means that far and wide an ugly spectacle was presented. With this comment Master Torei shows his own strength derived from having penetrated to the marrow of the Ummon school. If such expressions are

not seen from the point of true practice and true attainment, one cannot swallow them down.

TOREI 2 Ummon commented (on the 'I alone am the World-Honoured One'), 'If I had been there, I would have beaten him to death with a stick and fed him to the dogs. Peace would then have been restored to the world.'

Daibi Comment Master Ummon was one of the patriarchs of the Five Houses and Seven Schools¹ in China.

If you take his words merely at face value, you will not understand his meaning. It is a fatal mistake to think that just saying unusual and senseless things is Zen. We must realize that Ummon's words show both the strength of the Way and a full requital of the debt owed to the Buddha. The true liveliness of our school shows up in it, fresh and vital, but if you yourself have not truly experienced 'I alone am the World-Honoured One', you cannot understand it. Master Ikkyu said in a poem, 'That joker Sakyamuni came into this world and led many people astray,' thus expressing the same insight.

TOREI 3 Master Oan also took it up and said, 'When the Buddha was born, he brought with him a hideous poison. When Ummon came up against it, he recognized the symptoms and handled it right.'

Daibi Comment Ummon's comment was well known from of old and was afterwards picked up by Master Oan Donge, who was a spiritual heir of Master Engo, the

¹ Five Houses and Seven Schools — classification of teaching lines arising in China during the 10th century. All except the Rinzai and Soto sects became extinct during the Sung dynasty. For more details, see *The Development of Chinese Zen*, Dumoulin and Sasaki, First Zen Institute of America, New York, 1953.

compiler of *The Record of the Emerald Cliff*¹, and in the true line from Rinzai through Engo Kokugon and Kukyu Joryu. His startling comment was that Sakyamuni was fatally infected from birth, just as heads of newly born infants are sometimes covered with frightful boils. What does the idea of a hideous deadly poison mean or point to? The word used for it in the Chinese compound denotes enchantment, delusion, infection from poisonous germs battenning on grain, ergot, and also parasitic intestinal worms. This is 'the worm that infests the lion', the worm who voraciously eats its surroundings while growing. This poisonous worm infects us all, and Ummon, no exception, cried out in his contagious fever, 'Beat him to death with a stick,' for he recognized the symptoms. Master Oan praised Ummon for recognizing them and for his skilful word-play.

TOREI 4 Leaving it at that, however, there would be no Buddha-Dharma. So the Buddha set up signposts, such as his leaving home, his practising austerities, again entering the snowy mountains and just sitting for six years. Suddenly one night the Great Awakening took place, and, deeply moved, he exclaimed, 'Oh, how wonderful, all living beings have the totality of the Tathagata's wisdom and virtue.' And again, 'When a Buddha completes the Way and the Dharmakaya stands revealed, then grasses, trees, countries, all, all are Buddha . . .'. That is all fine, but still, it is a pity!

Daibi Comment Settling at 'I alone am the World-Honoured One', and doing nothing further about it, the Buddha-Dharma would end. But fortunately the Buddha's signposts are guides for which we cannot be grateful

1 *The Record of the Emerald Cliff* — English translation as *The Blue Cliff Record*, 3 vols, Thomas and J C Cleary, Shambhala, 1977. This is the largest Koan collection, renowned for the beauty of the verses appended to each of the 'cases'.

enough — his leaving home, his austerities, his training for six years, and his awakening. Sakyamuni was born into this world as an ordinary man. In his childhood and youth he lived and was educated as befitted his position. He did what was to be done, had a wife and child and lived an ordinary life; in no way did he differ. But then he made his resolution; he cut off the ties with his family, parted from friends and relatives, abandoned wealth and status. He went into the mountains and practised austerities.

Master Torei says, 'again entered the snowy mountains', because legend holds that in a previous life the Buddha was a 'child of the snowy mountains' and there practised austerities. Thus for countless Kalpas¹ he had been on the way to Buddhahood, and he again appeared in the world to tread the ordinary human path as an example to those who seek the Way.

There are various versions as to his mountain practice lasting for six or for twelve years, but we can leave that to the wranglings of historians. For our purposes six years is good enough.

Living on one grain a day and dressed in a single piece of cloth, he sat on tree-sheltered rocks and practised inconceivable austerities. One night, on the eighth December, he looked up and seeing the morning star rising in the dawn sky, he suddenly had the Great Awakening. He exclaimed, 'Oh, how wonderful, all living beings have the totality of the Tathagata's wisdom and virtue'; and again, 'When a Buddha completes the Way and the Dharmakaya stands revealed, then grasses, trees, countries, all, all are Buddha.'

Both these quotations are from the Kegon Sutra, and one could take the former as seeing into the Buddha-Nature, and the latter as seeing into the Dharma-Nature. It is said that the whole world, mountains, rivers, grasses, trees, just as they

1 Kalpa — a world-age, complete cycle of the world from coming to be to ceasing to be.

are, are the body of the Buddha, and that in it all sentient beings have the same Buddha-Nature as the Tathagata without an iota's difference; not a single being is outside. Is this not truly wonderful tidings for all men on earth?

Truly, the fundamental principle of Buddhism is contained in this. If there is sufficient strength to experience this, each by oneself, in one's body, then the study of Sutras and the practice of Zazen are truly unnecessary. At the instant of seeing into one's True Nature, it is experienced in one's very body. But how do we set about this?

It is said that the layman Yamanashi Ryotetsu, a disciple of Master Hakuin, after only a couple of nights of real bone-crushing, got through to the very bottom, and in his carrying-chair had himself rushed back towards Shoin-ji in Hara (Master Hakuin's temple). From the Satta Pass he looked out over Suruga Bay, and realized that 'grasses, trees, countries, all, all are Buddha'. Master Hakuin tested him with various Koans which he passed one after another without hesitation.

But to return to our text, Master Torei now shows his own great matching of the Buddha's exclamation, 'That is all fine, but still, it is a pity!' This truly hits the mark; a good thing is a good thing, but it is a pity to put it into words. There is a proverb that 'once a word has sped from the mouth, even a team of four horses cannot catch up with it.' When expressed in words, the jewel gets tainted. Why a pity? You must penetrate this with the Single Eye!

TOREI 5 Though words cannot reach the Dharma-Gate (teaching) of this attainment, nor describe how it is to be tested, yet they are skilful means and as such are collected in 'The Flower Garland of the Universal Buddha' (Kegon Sutra). This Sutra is the essence of all the Sutras which the Buddha preached during his life, and contains the complete Dharma-Wheel. Only

students of great capability can reach there; those of middling or small capability cannot match it!

Daibi Comment Tradition holds that after the Buddha had awakened under the Bodhi Tree, he remained sitting there for thirty-seven days, self-collected and reflecting. The attainment of the Dharma-Gate and how to test it is truly expounded from the Tathagata's own realization and testimony. Only from Buddha to Buddha can it take place. No thinking, no theorizing or idealizing can ever reach it; words are unnecessary for they cannot reach it either. But as skilful means they were collected later on, and became known as the Kegon Sutra.

The Dharma is universal; Buddha points to man; and the Flower Garland is an analogy. The texts of all the Sutras are said to be sevenfold, and together they are but the different arrangements of these three topics, Man, Dharma and Analogy. In the Kegon Sutra all topics are contained; its expression is orderly and philosophical, and truly it is profound and mysterious. It contains also such subjects as insight into the fourfold Dharmakaya; but since the Dharmakaya is the whole heart, and the whole heart is the Dharmakaya, if the whole heart can be clearly seen into, the Dharmakaya too becomes clear.

In the Zen school, too, students who can hear the 'Sound of One Hand', can on this one hand unravel the fourfold Dharmakaya. The Dharma-Gate of the Tathagata's own realization is the place from which come all the Sutras the Buddha taught during his life. In their essence all constitute the fundamental Wheel of the Dharma.

During the forty-nine years of his teaching, the Buddha wandered about, like the wheel of a cart turning of its own accord without let or hindrance. Thus the Buddha's teaching of the Sutras was called 'Turning the Wheel of the Dharma'. In the beginning, immediately after his awakening, the

Buddha taught the Kegon Sutra. But it was as if the assembly were struck deaf and dumb; nobody could understand. Rather like a Haiku poem cannot be understood unless you have yourself truly encountered that to which the author refers¹, so the Kegon Sutra is the Dharma-Gate (teaching) of the Buddha's own realization. Those who have not yet attained this realization cannot understand it; and so only those of great capacity can reach it, those of middling and small capacity cannot.

TOREI 6 After that, the Buddha turned the Wheel of the Dharma in the Deer Park, preaching first the Four Noble Truths, next the Chain of Dependent Origination with its Twelve Affinity Links, and finally the Six Paramitas. These were called the Three Vehicles.

Daibi Comment The Buddha found that what he taught from the viewpoint of Satori was too difficult, and so he resorted to skilful means to lead people toward it. He came down from the peak of full enlightenment and entered the Deer Park. There he first taught the Four Noble Truths, bringing five disciples to awakening. These five were the ones who had lived with him before his enlightenment, looking after him and practising austerities with him.

The ideogram used to describe the 'Truth' of the Four Noble Truths means absolute truth without locality or attributes, and so the Four Noble Truths may also be considered as leading to insight into the essence of absolute truth. The Four Noble Truths are: Suffering, the Cause of Suffering, the End of Suffering, and the Way that leads to the End of Suffering.

1 Master Hakuin's analogy comes to mind. If a man wants to know the taste of sea water, he only needs to set out and keep going in a straight line. Sooner or later he arrives at the shore: dipping his finger into the brine and licking off the drops, he will at that instant know the taste of all the seven oceans.

The First Truth sees human life as suffering. Birth is suffering, old age, disease and death are suffering. To part from what one loves is suffering, to meet with what one dislikes is suffering; not to get what one wants is suffering; in short, life is suffering. Having been shown that life is suffering, the Second Truth gives the reason why. The accumulation of our manifold desires is the Cause from which suffering results. How, then, can we extricate ourselves from our suffering? The ideogram used for 'ending' carries the meaning of extinction, but also of breakthrough. Actually it is the Nirvana of neither coming to be nor ceasing to be. In it there is not the faintest trace of any delusion arising and thus no suffering.

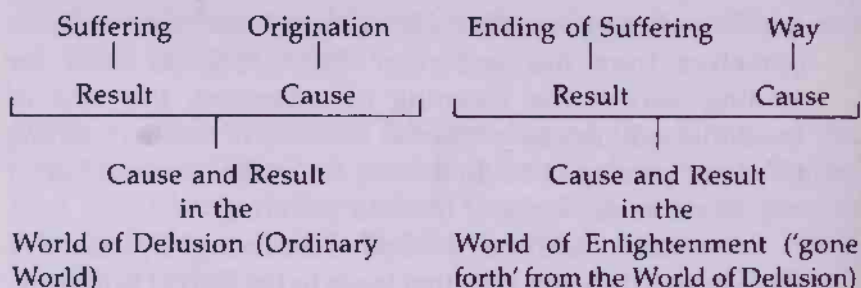
How can we arrive at the End of Suffering? By means of the Fourth Truth, the Way that leads to the End of Suffering. This Way is the Noble Eightfold Path, and consists of Eight Right Steps: Right Seeing, Right Thinking, Right Speech, Right Action, Right Effort, Right Absorption, Right Awareness, Right Living¹. Since this is the basis of all Buddhist teachings, this is not the place for a detailed explanation of them.

Regarding the Dharma-Gate (teachings) of the Four Noble Truths, Suffering and the Cause of Suffering teach looking correctly at the human state, whereas the two Truths of the Ending of Suffering and the Way to the End of Suffering show us the practical means by which we can be released from suffering and find ease. Students who study these Four Truths are called 'Those who have heard the Voice' (Sravaka), because it is only by hearing the Buddha's teachings with regard to the Principle of the Way that one may find the Way out of deluded seeing, cut off deluded thinking as to actual circumstances, and enter Nirvana. But

1 It may be noted that Master Daibi puts 'right living' last — resulting from all the others.

since this is only making oneself comfortable and attaining one's ease, there is no benefit to others. So the Two Vehicles of Sravakas and Pratyeka-Buddhas are for those of small talent and middling capacity¹.

**The Dharma-Gate of the Sravaka Vehicle:
The Four Noble Truths**



1 Small and middling capacity — on the surface, this is the controversy on which the Southern and Northern Buddhist schools split, and it is here set out from the viewpoint of the Mahayana.

But there are other, and to us more relevant interpretations. The vehicles may be taken as capacity — like the fierce demons, who, converted, did not remain 'outlaws' but were taken within the law. And though they never quite lost their fierceness, they have their place as guardians of the law, of temple precincts etc. And 'In the landscape of spring, there is nothing better nor worse; the flowering branches grow naturally long or short.' We do well to heed this saying.

In a still deeper meaning, the classification points at stages on the Way that need to be traversed, one opening unto the other. It is also a warning that the Way must be continued so that it may truly open up into the wide landscape of human values, for only from there is further development possible — human development, not just mine!

I may start the practice for my own sake, to get out of my troubles, out of suffering. But unless in the course of practice one learns to do it for the love of the Dharma or with true faith, it inevitably reverts back to I and mine, and crumbles.

In Buddhism, I considered the arch-delusion; to see it as such is to 'return to the basic Buddhist teachings.'

The Pratyeka's insight is dependent on Affinity Links. One who has entered the Way through realizing the transience of things, as leaves fall from a tree or flowers drop their petals, is a Pratyeka. And so is one whose insight arises when he enters the Way by seeing into the principle of the Chain of Dependent Origination. This Twelve-linked Chain explains, through the principle of cause and effect in the three worlds, how human beings transmigrate endlessly through birth and death, returning again and again through delusion, Karma and suffering.

The Twelve Links are: 'Not Clear' (delusion, Avidya); Action (thought, word and deed); Consciousness; Name and Form; the Six Entrances (senses); Contact; Sense Perceptions; Attachment; Clinging; Existence; Birth; Old Age and Death. The first — not clear seeing — is blind passion (Klesa), that is, the delusion of the heart. Our not seeing clearly is the fundamental cause of our suffering, of our transmigrating through birth and death, thus producing all kinds of Karma. This basic cause gives rise to the second link, action, i.e. intentional action, which is influenced by and productive of Karma.

So, from the (first) cause — blind passion — arise the various forms of action, such as good, bad, etc. These two links, not seeing clearly and consequent actions, are causes from the past and condition the next rebirth, which consists of five results: consciousness, name and form, six senses, contact, sense perceptions.

The third link, consciousness, arises from the union of mother and father; consciousness could be compared to basic matter from which develop body and spirit. The fourth link is name and form — name which is formless and points to the heart or spirit, and form as physical existence which points to the actual body of flesh and blood. At this stage it is but a bundle of flesh, not yet fully equipped with the six

sense organs. The fifth link, the six entrances, refers to the state when the six sense organs are fully formed and birth occurs. The sixth link, contact, is analogous to the period from birth until three or four years old; at this stage, there is as yet no discrimination, there is only the sense contact. Sense perception, the seventh link, is paramount until the age of thirteen or fourteen, during which time there is as yet no sexual awareness, only the perception of pleasure and pain.

The above-mentioned five links, from consciousness to sense perception, are the five painful results in the present which are caused by the two links of the past.

The eighth link of attachment arises at puberty, about fourteen or fifteen years of age. This is the age when covetous desire and passionate love begin to emerge. When the ninth link, clinging, is reached, all types of covetousness are strong and we cling to what we love and desire. Consequently some old masters consider clinging as the crux and pivot. The tenth link, existence, is the result of being led astray by the two preceding links of passionate desire and clinging. Existence, should it come to be in this way, produces Karma which invites future results.

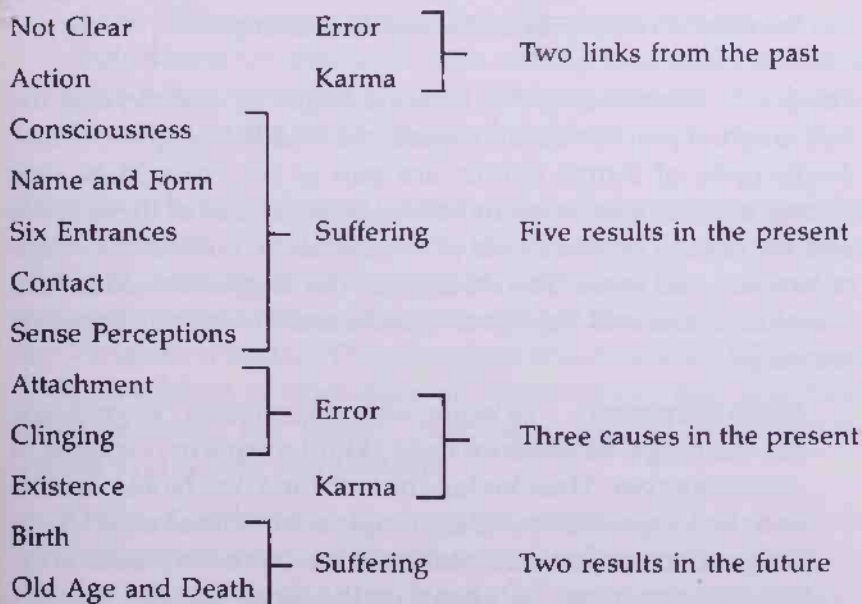
These three links, passionate desire, clinging, and existence, are the Karma in the present, and condition the future. In other words, depending on them the next birth takes place, which is the eleventh link; and once born, old age and death are inevitable, the twelfth (and last) link. However, old age and death are by no means the end of it.

These future results become in turn the next cause, and the cause again produces results: a circling around without end, from birth to birth revolving through endless Kalpas. This is the turning on the Wheel of coming to be and ceasing to be. But since it is difficult for us to comprehend events so

far in the future, we can look at it in a more immediate interpretation and consider it as the principle of birth and death from moment to moment. In our own hearts thoughts arise and thoughts die away again; we inevitably have to accept this fact.

As to the Chain of Dependent Origination, since ancient times all kinds of scholarly classifications have been established. But for our purposes this shortened version suffices to give an overall picture which, if really grasped, constitutes insight into the Chain of Dependent Origination — the insight of the Pratyeka-Buddha.

The Twelve Links



Next, the Buddha taught the Six Paramitas. Paramita is a Sanskrit word which means crossing to the other shore. The Six Paramitas are: Giving, Keeping the Precepts (Sila);

Patience; Devoted Effort or Application; Meditation; and Wisdom. When these six virtues of the Way are actually realized in practice, then from this shore of error the ideal far shore of Satori is reached. A Bodhisattva is one who, with this insight, delivers himself as well as others.

There are three kinds of Giving, that of wealth, that of the Dharma, and that of fearlessness. Keeping the Precepts is correctly to follow and keep the rules of conduct. Patience is self-restraint and perseverance. Devoted Effort is to strive with all one's might. Meditation is to ponder quietly, without hanging one's heart on anything. Wisdom is what is taught in the Heart Sutra.

The above section was about the Three Vehicles, Sravaka, Pratyeka-Buddha and Bodhisattva.

TOREI 7 However, as the Dharma began to decline, and the will to actual practice became weak, the Buddha taught the Hoto Tanka cycle of Sutras ('Hoto' are part of the early Mahayana Sutras, see Daibi's comment below) to break out of these caves and burrows! The two types of vehicle alone are like the home of leprous wild foxes. The students of the Tripitaka need to turn their hearts towards the Great Vehicle and to return to the basic teachings.

Daibi Comment To begin with, since nobody as yet knew his teachings, Sakyamuni used skilful means in response to circumstances. Thus he taught first the Four Noble Truths, and the Chain of Dependent Origination. The aim for which the practice is first undertaken is for one's own sake only. However, to hang one's heart on the rather inferior point of self-advantage is followed by a period of decline because vitality is lost and it deteriorates to mere observation of form. The Dharma-Gate taught to correct this trend, which points out the direction of the deep and correct Buddha Way and how to enter and walk it, is called 'Hoto Tanka'. Hoto is

correct behaviour or action, and means the principle of equanimity. Tanka is derived from the Chinese ideographs 'Tan', to brush away, and 'Ka', to scold, and means to brush away and scold those who dwell in the caves and burrows of the two vehicles of small results. Those are the fellows who remain in the two vehicles as if sitting in a cave filled with the slime of their own self-accredited achievement. They are called wild foxes, or likened to wild dogs, foxes and badgers. To say that they are infected by leprosy is harsh.

All his life the Buddha taught quietly and gently with a heart full of compassion, only that one time did he lash out. Thus he hoped to make those trained in the Tripitaka — in the Three Baskets of Sutra, Vinaya and Abhidharma, i.e. those with spiritual insight into the Small Vehicle — turn their hearts towards the Great, turning their self-interested little hearts towards the Great Vehicle's care for others, and so return to the basic Buddha Vehicle.

TOREI 8 For this reason, there is the special teaching of the Great Vehicle. The Bodhisattva, after having 'heard' the Two Vehicles, undergoes a change of heart and so progresses, penetrating the essence of the teaching. Therefore it is said in the Vimalakirti Sutra, 'When they hear this mysterious Dharma-Gate (teaching) of liberation, all Sravakas cry out, and their screams shake the Great Chiliocosm. But all Bodhisattvas rejoice and accept this Dharma.'

Daibi Comment The special teaching of the Great Vehicle was revealed for this purpose. The Tendai classification (of the Buddha's teachings) will help to make this clear. One of the greatest Tendai masters, Chi-i, classified the complete teachings of the Buddha into Five Periods and Eight Divisions. This is extremely convenient for a survey of the teachings. The Five Periods are the Sutra cycles of (1) Kegon, (2) Agama, (3) Hoto, (4) Prajna Paramita and (5)

Lotus and Nirvana. The Eight Divisions are (1) Sudden, (2) Gradual, (3) Secret, (4) Indeterminate — these four are said to differ as to method, (5) Baskets, (6) Basic, (7) Special and (8) Complete — these later four differ as to depth of content. Here the Baskets refer to the Three Pitakas, the Small Vehicle teachings. Complete refers to the complete teachings, the true teachings of the Great Vehicle, which present the principle of complete, sudden and true form. The two others, Basic and Special teachings, are both authoritative Mahayana teachings, but the Basic teachings are common to Hinayana and Mahayana, while the Special teachings derive their name from not being found in Hinayana, yet differing from the Complete teachings.

As mentioned above, the followers of the two Vehicles were roused by the scoldings of the Buddha. Knowing that inherently their intention to practise was weak, and that finally they might fail to continue, the Buddha really cracked the whip. The result was that they had a change of heart, turned towards the Bodhisattva spirit of considering others, and devoted themselves to the profundities of the Great Vehicle. This is meant by the quotation from the Vimalakirti Sutra, which belongs to the time of the Hoto teaching cycle. 'Great Chiliocosm' needs an explanation: one (small) world has at its centre Mount Sumeru; to its four sides are four continents, and each such world has its own sun and moon, etc. A thousand of these make up a Small Chiliocosm. A thousand Small Chiliocosms make up a Medium one, and a thousand Medium ones make up a Great Chiliocosm, comprising all in all a thousand million (small) worlds each with its own Mount Sumeru with corresponding suns, moons, etc. This is only to give a very brief summary; details are found in the Abhidharma-Kosha.

TORÉI 9 After the Hoto cycle, the Dharma-Gate of the Prajna Paramita cycle was taught. These teachings sift the mixture of

higher and lower of the Two Vehicles and Three Baskets, and from it select the Dharma of Emptiness. This is also called 'to pull out the small emptiness and restore it to the full emptiness', or again 'to smash up the temporary emptiness and arrive at the true emptiness'.

After having taught these for many years, the time had ripened to expound the Round and Sudden Dharma-Gate of Reality. Dirty water poured over one's head! The Three Vehicles and Five Natures alike are all the One Buddha Vehicle. Independent of the amount of wisdom, having faith in the One Buddha Vehicle makes possible entry into it. For this we have the guidance of the old records; 'This is Buddha' is not taught immediately. Important is to just practise faithfully, as pointed out in the Sutra of the Wonderful Law, and to express the proof of attainment as taught in the (Mahayana) Nirvana Sutra¹.

Daibi Comment After the Hoto (scolding, exhorting) cycle, the Buddha taught the Dharma-Gate of the Prajna Paramita, the Wisdom of Emptiness. Within the period of the All-Enlightened One's turning of the Wheel of the Dharma, the Paramita teachings occupy the longest span, about thirty years. It is said that he taught it at Four Places and to Sixteen Assemblies².

Not only Bodhisattvas of superior capabilities attended these, but those of the small capabilities of the Two Vehicles and Three Baskets also crowded in, so that holy and worldly, dragons and snakes, were mixed together. Thus a careful sorting is of paramount importance for grasping this Dharma of Emptiness, and attaining to the true wisdom of emptiness depends on the care taken over this sorting.

Hence it is also said that if the Scolding cycle is called a whip,

1 The Mahayana Nirvana Sutra is very long and differs essentially from the Nibbana Sutta of the Pali Canon.

2 The Sixteen Assemblies, four each at four places where the complete Prajna Paramita is said to have been expounded.

the Great Wisdom Gone Beyond (Prajna Paramita) cycle may be called a sorter.

Ordinary people have their own ideas as to the meaning of empty. With our eyes we cannot see the empty nothingness of emptiness, so we are prone to think of it as formless. But this is not what Buddhism calls emptiness. Buddhist emptiness is the true form, the true reality. It may also be called true substance, Buddha-Nature, or True Face. After all, truth is of itself empty. Though calling it the one emptiness, differences exist in it; there are eighteen ways of emptiness listed in the Great Prajna Paramita Sutra. So the Buddha, as a way of sorting it out, took those with genuine insight into little emptiness and made them go to the great emptiness, scolded those with only partial insight who lacked the genuine understanding, and made them enter the full emptiness. Or smashing up their temporary insight, made them arrive at true emptiness. In such manner, leading from the low to the high, from the shallow to the profound, he got them finally to see into the truth of the Prajna-Wisdom. When this had ripened and been achieved, after many years, the Buddha finally taught the Dharma-Gate of the Round, Sudden Reality, the Sutra of the Wonderful Lotus of the Good Law, and the (Mahayana) Nirvana Sutra.

Referring to these last Sutras the Buddha preached, Master Torei utters, 'Dirty water poured over one's head.' In this Master Torei shows his own strength. The late Master Ryoko commented on this, 'It is endorsing the understanding that the Buddha did not preach a single word!' This is something people must learn to appreciate.

With regard to the (mixed) assemblies of the Lotus and Nirvana Sutras, these are the root-energies of the Three Vehicles, Sravaka, Pratyeka-Buddha and Bodhisattva. The Five Natures are classified as of the Sravaka, of the Pratyeka-

Buddha, Bodhisattva, those of indeterminate nature, and those who have no Buddha-Nature. All, however, are inherently supplied with the faculty of becoming Buddha in the future and so all in the end return to the One Buddha Vehicle. Having faith in this, faith in the great sea of the Buddha-Dharma, they are able to enter it. For this entering, the degree of wisdom at the disposal of the individual is irrelevant. To begin with, the insight that 'this is Buddha', 'this very body is the Buddha', is not necessary. There are relevant parts in the Lotus Sutra where the Buddha addresses disciples and Bodhisattvas and prophesies that in a world as yet far ahead in the future they would all become Buddha.

In the Flower Garland and Nirvana Sutras, the Buddha expounds the one way of Faithful Practice and of entering Authentication of Attainment, and clearly states that students who single-mindedly follow his holy teachings are cultivating realization.

A few practical examples of this may be useful. In the Flower Garland Sutra there is the story of Zenzai Doshi (Youth of Good Fortune). The youth first put his heart under the guidance of the Bodhisattva Manjusri. Then he went on a pilgrimage to the South, trained under fifty-three good teachers, and finally arrived at Maitreya Bodhisattva's (abode) where he passed the Authentication and was accepted.

The Nirvana Sutra relates the story of Kakaku Toji, the butcher. Generally, such livelihood is far from the way of the Buddha. Toji, however, though plying this brutal trade, once accidentally heard the enlightened teachings of Sariputra, a disciple of the Buddha. At that, he at once threw away his butcher's knife dripping with blood, and exclaimed, 'I, too, am one of the thousand Buddhas!', entered the Authentication of Attainment, and became Buddha (awakened).

TOREI 10 However, it is extremely difficult to penetrate deeply into the Buddha-Dharma. The Buddha possessed tenfold strength, a tamer of the passions of man. His disciples were wise and holy monks. How then could the Dharma-Gate be shallow or easily accessible? Also, teaching mixed assemblies needs discernment and finely graduated nuances. Each one individually has to see fully into his True Nature, and that means to give himself patiently to the Dharma and to abide in it without flagging. Even when all this has been accomplished, there is still the further step of Advanced Practice.

Daibi Comment Though the classification of the Buddha's teachings from the Flower Garland Sutra to the Lotus Sutra was discussed above, this is not even scratching the surface. It only serves to illustrate that the Buddha-Dharma is truly vast and boundless, and the holy teachings are truly deep and profound. No wonder the All-Enlightened One's strength as a teacher was tenfold, a veritable tamer of the human passions. His disciples, as they took their ordered places in the assemblies, were truly wise and holy monks. Therefore, his teachings are certainly not to be taken in a superficial sense. The Buddha's Ten Powers are listed in the Great Prajna Paramita Sutra¹. 'Tamer of the human passions' is one of the ten appellations (titles) of the Buddha. With reference to this term an old master said, 'The Buddha is a skilful tamer of the passions, making all go the way of

1 The Ten Powers of the Buddha: 1. He knows the right and wrong of every condition; 2. He knows the past, present and future Karma of every being; 3. He knows all stages of meditative insight, liberation and Samadhi; 4. He knows the powers and faculties of all beings; 5. He knows the desires or moral directions of all beings; 6. He knows the actual disposition of every being; 7. He knows the direction and consequence of all laws; 8. He knows all former existences through countless Kalpas; 9. He knows how the good and bad of all living beings arises and ceases; 10. Having himself exhausted the leaks (asrava), he knows the deliverance of the heart from the leaks.

practice so that they may be liberated.' A superb trainer can completely and freely handle a horse and make it do what is required. Just so the Buddha taught his disciples at the assemblies.

He started with the Agama teachings as a skilful means in accordance with his listeners' root-energy; when he had made them go so far, he next scolded them to make them turn their heads towards the Great (Vehicle). When they had progressed that far, in the period of the wisdom teachings, he made them see into the Differentiations (real and seeming), and into the true void of the Mahayana. Finally, at the end, from the stand-point of the round and sudden teachings, the Dharma-Gate of the true state and origin, he caused all to return to and abide in the One Buddha Vehicle. Just this was his skill. The strength and wisdom of his skilful means were truly profound.

Thus his disciples were able to cut through the afflicting passions (Klesa) and to see into their True Nature which has no leaks (outflows, Asrava). Each one himself individually trained with Faith in the Heart and without flagging, patiently giving himself to the Dharma — which means particularly to stay with the Dharma which cannot be attained¹.

But even if all this has been achieved and the practice of the Buddha's Path has been completed, there is still the one extra point of Advanced Practice which is truly the living spirit, the very marrow of the Buddha-Dharma. This can never be reached by words or explanations, nor can it be understood by discrimination or even by wisdom. Just this constitutes the 'special transmission outside the scriptures.'

TOREI 11 Late in his teaching career the Buddha once held up a flower before a large assembly on the Vulture Peak. None of the vast crowd understood, only Mahakasyapa's face 'broke into a smile'. The Buddha said, 'I have the Dharma-Gate of the

¹ What I give myself to, I cannot attain!

Treasure-House of the true Dharma-Eye, the wonderful heart of Nirvana, the true form which is no form — I now hand it on to Kasyapa.' This is the essence of our school; the transmission outside the teachings started with this.

Daibi Comment The teachings of the Lotus and Nirvana Sutras on the Vulture Peak are the last assemblies, hence late in the Buddha's teaching life. One day the Buddha's sermon differed from the usual. He just took and raised up a flower before the assembly. For all but one, this gesture was of no significance; they were dumbfounded and did not understand.

First of the ten great disciples of the Buddha was Mahakasyapa. His face suddenly 'broke into a smile'. What does this mean? There is no need for words between two who know each other's hearts. One held up a flower, the other smiled. That is all there is to it and all that need be. And so the World-Honoured One declared in front of the assembly, 'I have the Dharma-Gate of the Treasure-House of the true Dharma-Eye, the wonderful heart of Nirvana, the true form which is no form — I now hand it on to Kasyapa.' With that he transmitted the Heart Seal and passed on the great inheritance of the Buddha-Dharma to Kasyapa. This true Dharma-Eye requires no particular explanation; however, for novices an attempt to explain may be useful.

True Dharma-Eye refers to the virtue (strength) of the Buddha Heart. It is so called because it sees fully into the heart of the true Dharma. Since that heart is deep and vast, and contains all the virtues, it is called a treasure house. The wonderful heart of Nirvana is the true body of the Buddha Heart, and as it has no form, it is as such the form of true reality. The Dharma-Gate is also a gateless gate; just this makes it the Dharma-Gate.

Truly, the hallmark of our school is this great raising up of the flower and the smile. Apart from the Great and the

Small Vehicles, outside the Round and the Sudden teachings, is the special life of our school. So it is called a 'special transmission outside the scriptures'. These are not just empty words. It is what Master Torei stresses at the end of his paragraph (above), with which he makes clear the position of our school among the many schools of the Buddha's teachings.

TOREI 12 Brahma arrived at the Vulture Peak, offered the Buddha a golden flower and asked him to deliver a sermon as if he were sitting in the meditation posture at the point of laying down his life¹. The Buddha ascended to his seat and raised up the flower. Nobody understood; only Kasyapa smiled. The World-Honoured One said, 'I have the Dharma-Gate of the Treasure-House of the true Dharma-Eye, and now hand it to Mahakasyapa. Keep it well!'

Daibi Comment Longer than anywhere else, the Buddha stayed on the Vulture Peak, and preached most of his sermons there. Brahma came to the Vulture Peak and offered the Buddha a beautiful golden flower. Some hold that this flower was a kind of lotus, others the Udumbara flower which blooms only once in three thousand years; but for us it is not important what kind of flower it was. Offering this flower, Brahma most earnestly beseeched the Buddha to deliver a sermon, seated in the meditation posture as if he were laying down his life.

Among the ten perfections of a Bodhisattva is the perfection of giving up oneself, which is regarded as the greatest. Even here among us it is important that each individually listens to the Dharma without a thought in his heart, even less so with evil or illusory thought, but rather casting out all self-opinions and self-indulgence, and so listening with an empty heart, open-hearted.

¹ Complete insight at the point of laying down his life.

The Buddha, acceding to Brahma's entreaty, ascended his seat with the flower in his hand. The assembly quietened down waiting for the sermon to begin. But the Buddha silently raised up the flower before the audience (the record says that Master Daibi illustrated this by raising up the Nyo¹ in his hand). What does this mean? According to the first principle of the Way of Zen and of the Buddha-Dharma, the sermon has been completed. None is fit to talk about the Way unless he can understand this. If you are genuinely taking pains to practise the Way, you must not be careless and gloss over such points. This is a matter of each one's genuine Sanzen and true search.

The Buddha held up a flower. But it need not be just a flower. The old masters used to raise a finger, or their Hossu²; it does not matter what it is. However, none of the assembly understood the Buddha's great sermon and all were dumbfounded, except Mahakasyapa who was first among his ten great disciples. He smiled and that was all he did. The Buddha said, 'I have the Dharma-Gate of the Treasure-House of the true Dharma-Eye, and now hand it to Mahakasyapa. Keep it well!' and with that transmitted the whole of the Buddha-Dharma.

What has been bestowed, and what received? If you say because Kasyapa smiled, what if all the multitude had smiled at that time? And if Kasyapa had not smiled, what would have become of the true Dharma-Eye? Though the old masters have commented on this, it is only in Sanzen study that each one has to find out for himself.

TOREI 13 After (the Buddha's death), Ananda asked the Venerable Kasyapa, 'Apart from the gold brocade robe, did the

1 Nyo¹ — short, usually curved, staff, about a foot in length, carried by a Zen master.

2 Hossu — often seen in portraits of the old masters; a fly whisk. Being handy, often used to 'show' the point the master was making.

Buddha transmit a special Dharma?' Kasyapa called out, 'Ananda!' Ananda responded, 'Yes'. Kasyapa said, 'Pull down the flagpole in front of the gate.' On hearing this, Ananda had great enlightenment.

Daibi Comment Of all his disciples, Ananda was closest to the Buddha. After the Buddha had entered Nirvana, he seems to have been beset by doubts, and so one day he asked Kasyapa, 'The Buddha handed on the gold brocade robe as proof of transmitting the Dharma, but as there is a special transmission outside the teachings, is there anything else?' Kasyapa called out, 'Ananda!' Ananda answered, 'Yes.' Kasyapa said, 'Pull down the flagpole in front of the gate, and leave it where it has fallen.'

In those days Buddhist temples had a flagpole in front of their gates; but what meaning derives from pulling down this flagpole? From of old, this Mondo¹ has given rise to all kinds of misunderstandings and doubts. It seems that even in the Sanzen room now and then mistakes are made. In my twenty-third year I, too, was given this Koan in my Sanzen study, but looking back and reflecting on it later, I now realize that the way I understood it then was different. And so I truly know that even a single Koan has to be gone into exhaustively with all one's strength.

Anyway, Ananda, on hearing Kasyapa's words, had great enlightenment and eventually inherited the Dharma from Kasyapa.

TOROI 14 From then on the transmission went in an unbroken line² to the twenty-fourth patriarch, Shishi, who in turn, with the true Dharma-Eye, handed it on to Bashashita, bestowing verse

1 Mondo — literally 'question and answer', in Zen literature usually referring to Koans.

2 The text gives the names of the twenty-eight Indian patriarchs, and they are here listed by their Indian names, and Chinese transliteration as pronounced

and robe. When the fire had died down, the colour (of the robe) stood out brightly.

Daibi Comment After Kasyapa and Ananda, each patriarch successively received and transmitted the Dharma. Until the twenty-fourth patriarch, Shishi, it went in an unbroken line, but in his time a dangerous incident occurred.

The Venerable Shishi was born in Central India and of Brahmin family. After having received the Dharma from the twenty-third patriarch, he made a pilgrimage to Kashmir where he transmitted the Dharma to Prince Bashashita¹. The king, Mirakuku, was himself a supporter of Buddhism, and the Buddha-Dharma flourished. However, two leaders of a non-Buddhist, magical sect became increasingly jealous; they reviled it and, disguised as Buddhist monks, even intruded into the palace and tried to assassinate the king who, having done so much to further Buddhism, was

in Japanese. Our translation does not pretend to be scholarly, but the transmission is usually chanted, and the names might be useful; for example Nagarjuna is listed as one of the Indian patriarchs.

The Buddha

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|-------------------------------|-------------------------------|
| 1. Mahakasyapa (Makkakasho) | 15. Kanadeva (Kanadaiba) |
| 2. Ananda (Anan) | 16. Rahulata (Ragorata) |
| 3. Sanakawasa (Shonawashu) | 17. Sanghanandi (Sogyandai) |
| 4. Upagupta (Ubakikuta) | 18. Gayasata (Kayashata) |
| 5. Dhritaka (Daitaka) | 19. Kumarata (Kumorata) |
| 6. Miccaka (Mishaka) | 20. Jayata (Shayata) |
| 7. Vasumitra (Bashumitsu) | 21. Basubandhu (Bashubanzu) |
| 8. Buddhanandi (Buddhanandai) | 22. Manorhita (Manura) |
| 9. Buddhamitra (Fukudamitta) | 23. Haklena (Kakurokuna) |
| 10. Parsva (Kyo) | 24. Aryasimha (Shishi) |
| 11. Punyayasas (Funayasha) | 25. Basiasita (Bashashita) |
| 12. Asvagosha (Memyo) | 26. Punyamitra (Funyomitta) |
| 13. Kapimala (Kabimora) | 27. Prajnatarā (Hannyatara) |
| 14. Nagarjuna (Ryuju) | 28. Bodhidharma (Bodaidaruma) |

1 These stories are versions — sometimes free — from the records of the lives of the patriarchs, mainly from the 'Transmission of the Lamp'.

enraged. He had all the temples destroyed and the monks imprisoned. He himself, sword in hand, then stormed into the prison and confronted the Venerable Shishi, 'Has the teacher attained to the Dharma of No-Form?' Shishi answered, 'He has.' The king demanded, 'Is he then free from birth and death, or not?' The Venerable Shishi replied, 'Free.' The king threatened, 'If you have already become free from birth and death, would you give me your head?' The Venerable Shishi replied, 'Since even the body is not one's own, how could the head be?' The king beheaded him.

Because of this incident, it was later queried whether the transmission of the Buddha-Dharma broke down at that time, but in fact (see above) the Dharma had already been transmitted.

The twenty-fifth patriarch, Bashashita, having inherited the Dharma, went south on a pilgrimage. The king of Southern India credited a false charge against Buddhism made by the Shaman Reitsu and proscribed the Buddha-Dharma. When his son, Prince Funyomitta, tried to intervene on Bashashita's behalf, the affronted king threw Bashashita into prison. Summoning him from there into his presence, he said, 'In our country I allow no false religion; what religion does the teacher proclaim?' The Venerable Bashashita replied, 'I proclaim the true lineage of the Buddha-Dharma.' The king retorted, 'You say true lineage of the Buddha-Dharma, but it is already a thousand years since the death of the Buddha, how can you have the correct Dharma?' Bashashita stated, 'I hold the correct Dharma transmitted by the World-Honoured One to Kasyapa, Ananda, down the generations, and it was correctly inherited from the twenty-fourth patriarch, the Venerable Shishi.' At that the king replied, 'It is highly suspicious that Shishi, who was executed by the king of Kashmir's own hand, should be a teacher of the Way. Have you proof of your claim?' The Venerable Bashashita showed the robe of

faith, the golden robe transmitted since the Buddha. The king, not believing it, threw it into the fire as a test. Miraculously, the transmitted robe did not burn and after the fire burnt down, its colour shone as fresh as ever. Thus it is said that unless such miracles happen, those of little faith cannot believe.

TOREI 15 From then, through two more successions, the transmission came to the twenty-eighth patriarch, Bodhidharma. He brought it to China, and in turn transmitted the Buddha-Heart Seal. Nine years he sat in the cave; this shows what kind of monk he was! The second (now Chinese) patriarch, Eka, prostrating himself three times, waited respectfully. Finally he cut off his arm and entered Satori. Later he gained the marrow and received the robe. The third patriarch was Sosan, and the fourth Doshin.

Daibi Comment Following Bashashita, Funyomitta, the son of the king of Southern India, inherited the Dharma, and became the twenty-sixth patriarch. He passed it on to Hannyatarā. And then, having now been transmitted twenty-eight times, it was inherited by Bodhidharma, son of the king of Kōji.

Bodhidharma's given name was Bodhitara; he was the third child of the king of Kōji in Southern India, and was brilliant from childhood. He was noticed by the Venerable Hannyatarā and taken on as his disciple. His root-capacity was truly great. After his training had matured, he remained in India for another forty years and refuted many teachers of Other Ways¹, who differed fundamentally from the true Buddha-Dharma and so might lead people astray. Thus the Master resolutely bestirred himself, debated with these teachers and one by one brought them to an understanding. At the advanced age of over a hundred, he crossed the

¹ Other Ways — other than the Buddha's Way.

Indian Ocean and having endured the hardships of a three year voyage, came to China and there transmitted the Buddha-Heart Seal. 'I came to this country to transmit the Dharma and to rescue deluded people. One flower opens into five petals; the fruit ripens by itself,' is the well-known transmission Gatha¹.

He confronted the Emperor Bu of Ryo, a devout supporter of Buddhism, but they did not see eye to eye. So he crossed the river Yangtsekiang into the province of Gi and lived retired in the Shorin-ji temple far in the mountains. There it is said he sat facing the wall for nine years. In so doing, unlike other teachers of Buddhism who translate Sutras and interpret the teaching, etc, he truly delivered the great sermon without words. This is his hallmark.

Therefore, in the true line of our school it is said of him, 'From east to west he shows the form of a monk.'

The second (now Chinese) patriarch was Eka. His first name was Jinko. He was deeply versed in the Taoism of Lao-tsu and Chuang-tsu and an expert on the principles of the I Ching². However, in his heart he had not been able to resolve the root of Great Doubt. He came to hear of the great teacher Bodhidharma living in the mountains, and sought him out to ask his guidance on the Way. But the Master sat facing the wall from morning to night and ignored him. One snowy day in December, Jinko just remained standing in front of the cave, and continued so right through the night. By dawn, the snow had piled up to his knees. Seeing him thus, how could the Master not have been moved? For the first time he spoke to him, 'You have been standing in the snow for a long time; what do you seek?' Jinko, overwhelmed and in tears, begged, 'Please, Master, open the

1 Transmission Gatha — with which the transmission was handed on from patriarch to patriarch.

2 I Ching — Book of Changes, one of the Chinese Classics.

sweet gate of your compassion and let the full vessel overflow for the sake of all beings.' The Master retorted, 'Throughout the countless Kalpas, all the Buddhas did their utmost for the mysterious Way, endured what cannot be endured, and bore what is unbearable. You of small virtue and little wisdom, of slow mind and lazy heart, if you strive after the true vehicle, you will labour in vain.' But Jinko was ready to give his life for the Way, and to show himself serious, took out a sharp blade, cut off his left arm at the elbow and presented it to the Master, who asked him, 'From of old, all the Buddhas in search of the Way and for the sake of the Dharma have ignored their bodies. You cutting off your arm before me, what do you seek?' and gave him the name Eka.

Eka again asked the Master, 'My heart is not yet at ease please, Master, set it at ease for me.' The Master parried, 'Bring me your heart and I will put it at ease for you!' Eka answered, 'However I seek for my heart, I cannot find it.'

Though at that moment he could not give a spontaneous answer, yet Eka realized that in spite of all his hardships and tremendous effort his heart could not be found, and so entered Satori. This 'cannot be found' requires great care and Sanzen study. So, when Eka said he could not find his heart, the Master granted, 'There, I have put your heart at ease.' Later, the Master had other Dharma heirs, too. When he decided to go back to India, he summoned his heirs and asked them to show their insight.

One disciple called Dofuku said, 'As to my insight, the function of the Way cannot be grasped by words or phrases, nor is it apart from words and phrases.' The Master said, 'You have my skin.' Next a nun called Soji said, 'From my present insight, it is like Ananda's seeing Aksobhya Buddha's realm. Once glimpsed, it is not seen again.'¹ Does

¹ Ananda, attendant of the Buddha; but here, Ananda, as a word, means 'bliss'.

this mean that when the first thought fleetingly arises, the second thought does not follow on from it? Those who have truly practised the Way have experienced this in their daily lives. The Master told (the nun), 'You have my flesh.' Next, Doiku offered his understanding, 'The Four Elements are originally empty, the Five Skandas have no existence¹. As to my insight, I have not gained one single thing.' The Master said, 'You have my bones.' Then Eka, without saying anything, stepped in front of the Master, bowed three times, and went back to stand in his place. How wonderful! If this is clearly understood, the practice is well advanced! The Master stated, 'You have my marrow,' gave him Inka, transmitted the Buddha-Heart Seal, and handed him the robe which was then successively handed on from the Second Patriarch, Eka, to the Third, Sosan Kanchi, the Fourth, Doshin Daii, and the Fifth, Gunin Daiman.

TOREI 16 After the Fifth Patriarch, Gunin, there was a division into the Southern, sudden, and the Northern, gradual, lines. The Sixth Patriarch inherited the robe. By his wisdom, he greatly furthered Buddhism. Originally illiterate, now he does not understand the Buddha-Dharma. Ejo had his monastery on Nangaku Mountain, and Gyoshi in the plains of Seigen². West of the river and south of the lake there were many successors.

Daibi Comment After the Fifth Patriarch were two successors, Eno and Jinshu. Later, both Eno in the south of China, and Jinshu in the north, set up vigorous lines, respectively called the Southern and the Northern. According to their strength of insight, the difference of the sudden and the gradual approach emerged. It is not that Bodhi-

1 The Four Great Elements: Earth, Water, Fire, Air; the physical body; all matter. The Five Skandhas (Groups): see p.30, note 3.

2 Two of Eno's heirs. Names are usually taken from the place or monastery where they taught — hence Nangaku Ejo and Seigen Gyoshi.

dharma's school itself is split into sudden and gradual¹.

Eno had a realization on hearing the Diamond Sutra recited. He attached himself to the monastery of the Fifth Patriarch where he worked (as a labourer) pounding rice. Jinshu was the head monk of the assembly of monks. The Fifth Patriarch, intent on handing on the Dharma, announced that those of his monks who had the strength of attainment should compose a verse and submit it. Nobody could. Jinshu, being head monk, had to do so by virtue of his office, but lacking confidence to present his verse or even to be known as its author, surreptitiously hung it up in the hall: 'The body is the Bodhi Tree; the heart is like the stand of a clear mirror. Wipe it diligently always and let no dust settle on it.'

The verse was read and immediately discussed all over the monastery; even Eno heard of it in the rice-pounding room. He, not satisfied on hearing this verse, at once composed another one, the famous lines, 'From the beginning there is no Bodhi Tree. The clear mirror has no stand. Originally all is void; where then can the dust settle?' These two verses clearly show the respective characteristics of the sudden and gradual lines.

On the merit of his verse, the Fifth Patriarch transmitted the Dharma to Eno who was still a rice-pounder, and gave him the robe transmitted by the World-Honoured One. But fearing the dissent of his monks, he told Eno to leave Obai monastery at once and to travel south.

Truly, Eno — as his name indicates² — was a person well able to propagate Buddhism. Though he became the Sixth Patriarch, originally he was illiterate. Even if you are

1 According to the Mahayana classification, the Zen school with all its lines belongs to the 'sudden' or abrupt teachings, which means directly appealing to insight (as also set out in Bodhidharma's verse).

2 The Chinese ideograms of his name are 'Able Wisdom', great in wisdom.

illiterate, if you shine the light of the original great wisdom, everything becomes very clear.

Mujinzo was a scripture teacher who loved to recite the Nirvana Sutra and single-heartedly concentrated on this Sutra only. The Sixth Patriarch used to go and listen to him. One day he suggested that he himself would comment on the Sutra instead of the scripture teacher. The latter handed him the Sutra. The Sixth Patriarch said, 'I cannot read; you read it, please, and I shall comment on it.' The scripture teacher sneered, 'You who cannot even read, how can such a person comment on it?' The Sixth Patriarch countered, 'How can letters exist in the mysterious principle of all the Buddhas?' The scripture teacher was struck, realizing that this was not just an ordinary person, and thought he would listen to his comments.

When the Sixth Patriarch was asked, 'Who gained the Dharma of Obai (i.e. of the Fifth Patriarch)?', he answered, 'He who understands the Buddha-Dharma gained it.' On being asked again, 'Is it you who gained it?' he replied, 'I have not.' Being further questioned, 'Why have you not gained it?' Eno replied, 'I have not understood the Buddha-Dharma.'

The Buddha-Dharma is not a matter of understanding or not understanding, of gaining or not gaining. This is what one needs to see if one looks up high enough.

The Sixth Patriarch had many heirs. Among them Nangaku and Seigen stand out. Nangaku is one of the five (holy) mountains in China, and Master Ejo taught there. Master Gyoshi made the Dharma blossom at his monastery in the Seigen plains. Each of them had many successors. West of the Yangtse River, Master Baso Doitsu was Nangaku's heir. South of the Dotei Lake, Seigen's heir was Master Kisen. These two teachers were called the two Dharma-Gates of the Zen world at that time, and unless you

knocked on their gates, it was considered that you were not qualified as a Zen monk. Thus the Zen Way and the Buddha-Dharma flourished under the disciples of Bodhidharma and their Dharma heirs spread it throughout China.

TOREI 17 The golden cock takes a grain of millet into his mouth. In all China there is no special Way. Afterwards comes the horse that tramples down and kills all people.

Daibi Comment The first two sentences refer to a prophecy by the twenty-seventh patriarch, Hannyatara, concerning the future of the Dharma. Prophecy is known both in the West and in the East¹. The full quotation runs, 'Though China is vast, there is no special Way. If you want to walk this Way, you must follow the footsteps of those who went before. The golden cock takes one grain of millet into his mouth and understands; and the Arhats of the ten directions are all nourished by it.'

There are more than four hundred provinces in China; truly the country is vast. The Buddha's Dharma-Gate (teaching) has but One Way. The continuance of this patriarchal Way depends entirely on the strength of able descendants. The golden cock indicates Master Nangaku who was born in Kinshu, 'Gold Province'. As the cock crows at the right time, so the Master is likened to have left home and awakened at dawn².

1 Prophecy — tradition and history need to be distinguished. The Chinese concrete mentality and cultural background necessitated an adjustment from the Indian backdrop. When Chinese Buddhist schools were truly established, however, the need arose not to lose contact with the origin. Thus the genealogies came into being, with relevant prophecies to stress unbroken lines. However, and this is the point, these were not established at random, but contain essential teaching material. Though not historical fact, they cannot be dismissed either. Carefully 'looked into', the next two sections (17 and 18) make just this point.

2 A double allusion. With this master the Zen school emerges in historical records — the dawn of its history.

The phrase, 'Afterwards comes a horse that tramples down and kills all people'¹ is mentioned in the Record of the Dharma Transmission of the True Line and in the Record of Nangaku. With regard to the old prophecy by Hannyatara, the Sixth Patriarch said to Nangaku, 'I think it is you under whom will come out the horse that tramples down and kills all people. The illness is in your heart; more I will not say about it.' And truly, after Nangaku came the great teacher Baso, under whom the patriarchal Way flourished, and so the prophecy was fulfilled. Master Baso's family name was Ba (horse), hence the 'horse' in the prophecy.

TOREI 18 Hyakujo set an example; the ears were deaf for three days. Obaku on hearing it spat out his tongue. East of the river the school flourished.

Daibi Comment After Master Baso Doitsu came Master Ekai of Mount Hyakujo, and he was followed by Master Kiun of Mount Obaku.

The geomancer Shibazuda, who had been to Mount Hyakujo, said of it that should a superior man come and live there, he would be an outstanding example for all the world. Afterwards Ekai settled there and these words came true.

Five hundred years after Master Ekai's death, an heir in the eighteenth generation, Master Toyoki, lived in that mountain monastery. He erected a memorial tower with a statue of Ekai in it, and called it 'The Memorial of the Example for All the World'.

It was Master Hyakujo who first established the

1 Such Zen phrases refer to outstanding, irresistible, indomitable, overwhelming energy or power, but since there is no egoity, free from personal ambition or insistence or planning. May be seen as the 'True Face' in full manifestation — truly an example to strive after.

independence¹ of the Zen school by settling its monasteries in remote areas from which they became known as Sorin (Forest). He is the founding patriarch of the Zen school, giving it its tradition, guide-lines, and house-rules which as 'Hyakujo Rules' are still hung up and kept in all Zen monasteries. Does not that make him indeed an example for a hundred generations?

While training under him, Hyakujo one day went with his master, Baso, into the country. Walking through a stretch of wasteland, they happened to flush up a bird. Master Baso Doitsu turned round² to Hyakujo asking, 'What is this?' Hyakujo answered, 'A wild duck.' Master Baso, 'Where has it gone to?' Hyakujo, 'It has flown away.' Master Baso Doitsu slewed round twisting the tip of Hyakujo's nose, who yelled with pain, 'Ouch!' 'How can it have flown away?' remarked Master Baso. It has not flown away, has it? At that Hyakujo had his first Insight (Satori). From then on he gave himself over more and more to the training, and eventually asked for another interview with Master Baso, which is renowned as 'Hyakujo's One More Interview (Sanzen)'. It took place while Hyakujo stood next to Baso, as his attendant. Baso stared at his fly-whisk (Hossu)³ that hung from the side of his seat.

Hyakujo asked, 'Are you at one with the function, or apart from it?' That is, 'Does the function act in conformity or separately?', or asking whether the function worked in accord or on its own, or departing. People act neither in accord with the ten thousand things nor apart from them,

1 Independence — of donors and supporters; self-sufficient, for they had to grow their own food. From Master Hyakujo is the saying, 'A day without work is a day without food.'

2 The disciple always walks behind the teacher. Conversation, if any, is carried on thus walking. Hence turning the head to look at the disciple who follows, or slewed round to grab his nose.

3 Hossu — fly-whisk; 'badge of office' of a Zen Master.

nor neither not in accord nor not apart from them. It is difficult!

Then Baso said, 'How from now on, when you open your two flaps of skin, will you help others?' The two flaps of skin are the mouth. From now on how would Hyakujo teach so as to help others towards enlightenment? Hyakujo grabbed the Hossu that hung from the chair and held it up before Baso Doitsu's face. Master Baso Doitsu asked, 'Does this accord with the function or is it apart from the function?' Hyakujo hung the Hossu back in its place. At that Baso drew himself up and gave a majestic roar. It is said that Hyakujo was deaf for three days. This, in all its details, is a famous Koan said to contain the transmission of the great Dharma. Later Hyakujo took his name from the mountain he settled on. There, one day, he told the assembly, 'The Buddha-Dharma is no small matter. A long time ago this old monk was shouted at by Master Baso Doitsu and became deaf for three days.' On hearing this, Obaku 'unwittingly spat out his tongue'¹. Truly, he understood Master Baso's heart. These three great men, Baso, Hyakujo and Obaku appeared in succession and the school flourished west of the river.

TOREI 19 Rinzai's Vajra King² and Body and Function act simultaneously³. Who would have thought that the True Dharma-Eye would be destroyed by the sayings of a blind donkey?

Daibi Comment Master Rinzai Gigen was a disciple of Obaku. He received sixty blows with the stick. Rinzai first went for an interview with Obaku. Three times he asked

1 Unwittingly spat out his tongue — an immediate, unpremeditated sound/response. As Kasyapa smiled on seeing the Buddha raise the flower.

2 See Daibi Comment as follows p. 70, note 2.

3 One of what is known as The Four Bodies and Functions. See p. 70, note 2.

about the essence of the Buddha-Dharma and was thrown out three times, yet could still not grasp the essence. Even Rinzai was discouraged at that, left Obaku and went to Daigu, under whose words he suddenly had great enlightenment. At this he returned to Obaku and succeeded to his Dharma. He is founder of the Rinzai line which is supreme among the Five Houses and Seven Schools¹. The manner of his school demands flashing energy and for this reason it is also called Regent's Zen (General's Zen). Rinzai's training devices were The Three Essentials², The Three Profound Gates³, The Four Positions of Man and Circumstance⁴, The Four Positions of Host and Guest⁵, The Four Positions of Body and Function⁶, the Four Katsu⁷, etc.

1 Five Houses and Seven Schools — see detailed explanation in the Daibi Comment to Section 24.

2 Rinzai's training devices are subjects treated in the Sanzen (interview) room, and are directed at specific stages of Insight. For reference, the relevant sections in 'The Zen Teaching of Rinzai', transl. I. Schloegl, are given below. The Three Essentials appear there in Section 9.

3 Cf. Section 9.

4 Cf. Section 10.

5 Cf. Section 4c, 23, 24.

6 Not in the original text, but generally called Rinzai's 'Four Positions of Body and Function'. From the Koshuku; version of the Record of Rinzai (Yanagida's footnote in his Japanese translation of the Record of Rinzai): 'Sometimes the body is first and function after, sometimes function is first and body after, sometimes body and function are simultaneous and sometimes body and function are not at the same time. When the body is first and the function after, there is the man. When the function is first and the body after, there is the Law. When body and function are at the same time, the peasant drives the cow, takes away the food of a starving man, smashes the bones and takes out the marrow, sticks in sharp and painful needles. When the body and the function are not at the same time, there is question and there is answer, host appears and the guest appears, water and mud come together, vital function and form come into contact. A man of superb ability will stand up before taking action and can (still) be assessed in detail — which is a little better. Body and function are terms used to instruct a pupil theoretically through words, by action such as with a stick or a Katsu, and to explain the relationship between the two in

The Vajra King is mentioned in one of his Four Katsu. The Master asked a monk, 'Sometimes a Katsu is like the precious sword of the Vajra King; sometimes a Katsu is like a golden-maned lion crouching on the ground; sometimes a Katsu is like a probing pole (for fishing) to which a grass bushel is fastened to cast shade; and sometimes a Katsu is not used as a Katsu. How do you understand that?' The monk hesitated. The Master gave a Katsu.

The clear seeing of the trainee's heart and responding accordingly is called the Four Positions of Body and Function. Body or substance first, function after; function first, body after; body and function at the same time; and body and function at different times. Moreover, the one in whom body and function are simultaneous should see the trainee with Rinzai's True Face. Rinzai says, 'One Katsu separates the guest from the host; body and function act simultaneously.' Later, Engo Osho raised this, and giving a Katsu said, 'Say at once, which is guest, which is host, which is body, which is function? Speak, speak!' and added, 'The might of a thousand mountain peaks does not extend beyond their foothills; the roar of ten thousand waves falls back into the sea.' This roughly is the style of the Rinzai line.

Quoting from 'The Zen Teaching of Rinzai', when the Master was about to enter transformation (to die), he gave his last sermon and said, 'After my death, do not allow my True Dharma-Eye to perish.' Sansho burst out, 'How could

four different ways. "The peasant drives the cow, takes away the food of a starving man", means to rob what is most difficult to rob, and illustrates the absolute nothingness of the principle. "Water and mud come together", like light and dust come together, illustrates the position of freedom. A man who has superb ability is a superior person who is not concerned with these classifications. To "stand up" implies standing up and tucking up the hems of the robe; here it refers to alertness, "ready for action", and "yet can still be assessed in detail" means that it is a bit better and is said in forgiveness.'

7 Cf. Section 61.

your True Dharma-Eye perish?' The Master asked, 'What then will you say when in future people put questions to you?' Sansho gave a Katsu. The teacher said, 'Who could know that my True Dharma-Eye would perish through this blind donkey?' and revealed his Nirvana.

TOREI 20 Koke's one piece of incense, and his bitter suffering extends to his descendants.

Daibi Comment Master Koke Zonsho was one of Rinzai's Dharma heirs. At his installation ceremony, he picked up some incense¹ and said, 'If I burn this for Sansho, I would be going back on Sansho. If I burn this for Daikaku I would separate myself from Daikaku, and so I shall burn it for my late Master Rinzai.' Thus he burnt his first incense as Rinzai's Dharma heir, returning his debt for the milk of the Dharma he had received. The text of the 'Clear Storehouse for Great Light' states, 'Koke's one piece of incense was gained after much hardship and bitter suffering. Therefore it flourished.' Koke's way was gained by suffering, and so naturally produced fine descendants. Thus the Dharma spread widely.

TOREI 21 Nanin showed endurance under the stick; under no circumstances is the teacher to be questioned.

Daibi Comment After Koke came Master Nanin Egyo, and after Nanin came Master Fuketsu Ensho. Fuketsu was a disciple of Nanin; he was the head gardener. One day Nanin came into the vegetable garden and asked, 'How do you consider the southern stick?' (This is a word play, because Nanin means Southern Temple, and Nanin is referring to himself.) 'Admirable,' answered Fuketsu, and continued,

1 Pieces of incense for special ceremonies; they are put on glowing charcoal, in place of the more ordinary incense sticks.

'How do you consider this stick?' Nanin raised his stick and said, 'To endure under the stick until lifeless, and even under such circumstances not to question the teacher.' Fuketsu at that suddenly had great enlightenment (Satori).

TOREI 22 Fuketsu's cats are fierce. After he had reared them, they exterminated the mice under the Zendo roof. Their Law (Dharma) for safety is to climb up a tree; it is galling to bequeath to a remote nephew.

Daibi Comment At one time Fuketsu said to the assembly, 'I have about five hundred cats, all with sharp claws. Having reared them, they now have exterminated the mice under the roof of the Zendo. To put it clearly, climbing up a tree is their Dharma of seeking safety. It is galling to leave (the inheritance) to a remote nephew.'

At Fuketsu's, there are terrible cats with sharp claws ready to scratch and tear if anything draws near. Keeping them, all the mice have left the training hall. The cats' way of attaining safety is to climb a tree. This way is not permitted to a remote nephew. The Dharma should be passed on from father to son. Do Fuketsu's words mean something like this? He is raising the matter of the principles of the school by using the analogy of a cat.

Fuketsu at one time ascended the high seat and told the assembly the old Innen¹, 'The World-Honoured One with his blue lotus eyes looked over his shoulder at Kasyapa. Say, at the right time, how would you preach?' On hearing this, Shuzan left, shaking his sleeve. This Master Shuzan Shonen inherited the Dharma of Fuketsu.

TOREI 23 The lion of Funyo from west of the river holds up his

1 Innen — almost impossible to translate. Perhaps 'Affinity links' comes nearest in meaning, and we have to get used to the term and its meaning. It also stands for 'Koan' as here.

stick and chases Jimyo. He who has attained to this place is outside the ordinary feelings, and inherits the school, piercing the thigh with a gimlet.

Daibi Comment Shuzan's Dharma heir was Master Zensho of Funyo temple. Funyo's Dharma heir was Master Jimyo Soen (or Sekiso Soen). Funyo was a teacher of our school who had considerable sharpness. He told his trainees, 'At Funyo's, west of the river, there is a lion. He crouches at the gate. If there is anyone who comes idly he will bite him to death.' He was not at all easy to approach. Also, his temple was east of the river and cruelly cold; few could endure there. But three friends, Jimyo, Yokusen and Roya stayed and worked hard. Jimyo always sat late into the night; he kept a gimlet by his side, and whenever he felt drowsy, he stuck it into his thigh and so persevered; he was truly determined. Later he succeeded Funyo and it is said that the school flourished under him. To 'inherit the school, piercing the thigh with a gimlet' refers to him.

One evening when it was just about two summers since Jimyo had joined Funyo's assembly, he complained to Funyo, 'It is already two summers since I have come to the Roshi, but you have never taught me anything. Time is passing, and yet, filled with afflicting passions, I cannot give myself up. Please be so kind and teach me.' Even before he finished saying this, Funyo's eyes glared terribly; fixing them on Jimyo, he shouted, 'You of wicked wisdom, do you dare to criticize me? Blockhead, I have no intention to sell cheaply to you,' and with raised stick came at Jimyo. In trepidation, Jimyo tried to apologize, but before he could utter one word, Funyo clapped his hand over Jimyo's mouth. At this, Jimyo entered Satori, and uttered, 'Now I know the way of Rinzaï is outside the ordinary feelings.' As a result of his hard work, Jimyo's gain was itself outside the ordinary feelings.

TOREI 24 Yogi's prickly chestnut burr, only Hakuun picks it up.

Daibi Comment The light of Jimyo's diligent efforts manifested itself clearly in his two great disciples, Yogi Hoe and Oryo Enan, respectively the founders of the Yogi and the Oryo lines.

The Heart Seal was transmitted from Bodhidharma six times, reaching six patriarchs. Then it divided into Five Houses. And now after Jimyo, two more lines emerged, making Seven Schools. For an understanding of the further development, the genealogical table shows the main lines of the transmission.

TOREI 25 One blow at the Tower of the Yellow Crane; one kick at the Isle of the Parrot. Essence adding to essence; elegant simplicity is elegant simplicity.

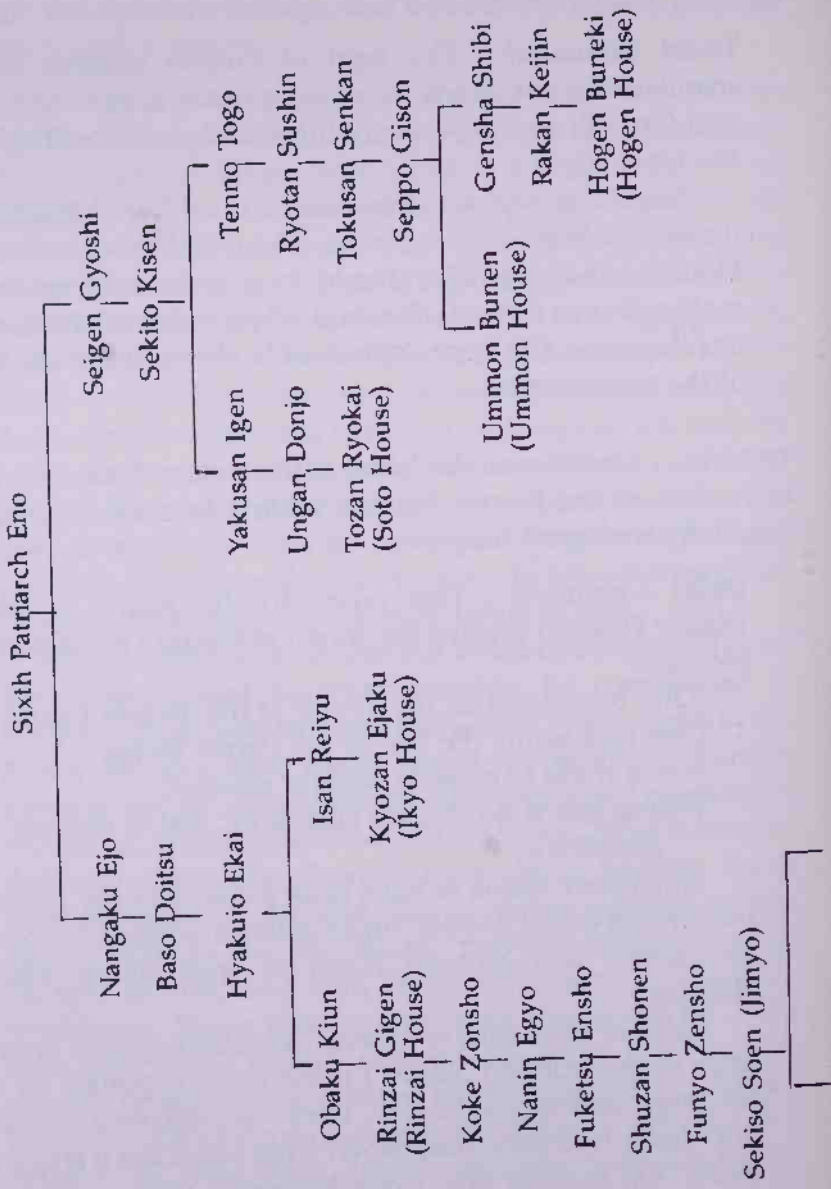
Daibi Comment This refers to the poem in which Master Hakuun praised the Innen of Rinzai's three sudden blows,

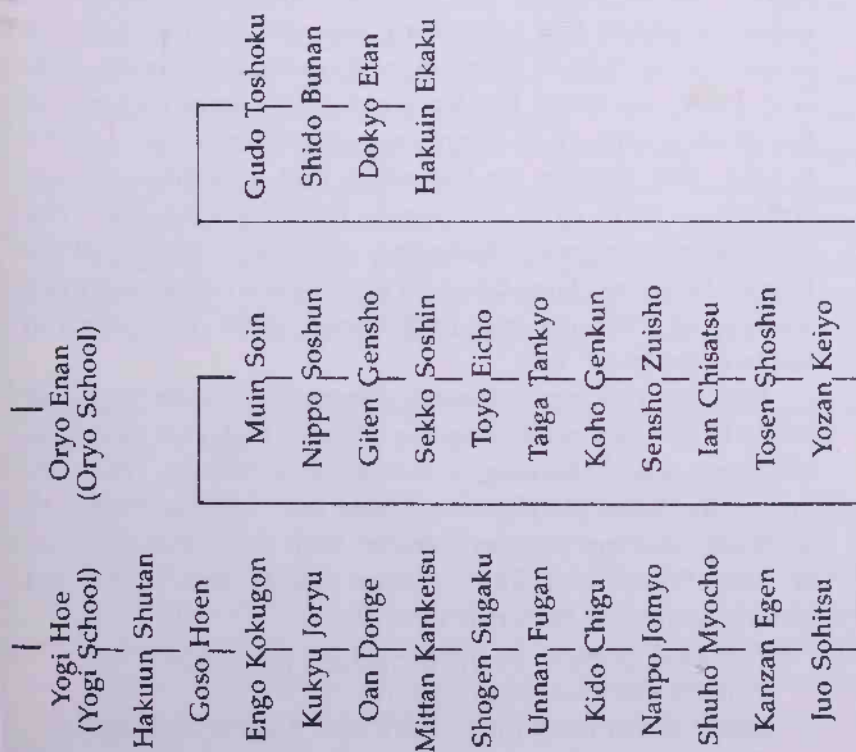
'One blow shatters the Tower of the Yellow Crane;
One kick sends the Isle of the Parrot flying.
When there is essence, adding essence;
Where this is no elegant simplicity, that is elegant
simplicity.'

This poem seems to have been popular in the contemporary Zen world. Master Enkan of Fuzan praised it as 'quite wonderful', and advised Hoen to train under Master Hakuun.

Hakuun once said to Hoen, 'Some Zen guests arrived from Rosan. All had Satori. I made them expound on the teachings, and they did it well. They were also well versed in the Koans. And they understood what I said. But it is not yet there!' On hearing this, Hoen became a prey to gnawing doubt. This is called Hakuun's 'Not-yet-there Innen', and

The Five Houses and Seven Schools





has been much pondered from of old. It is indeed the marrow of the principle of our school, biting into the iron-acid candy.

TOREI 26 When Enso bit into it, the hundred tastes were completed at once. He was all over covered with sweat. Then he settled on Tozan Mountain. His line flourished.

Daibi Comment Master Hoen Enso of Mount Goso is well known as the renovator of the Chinese Rinzai school. According to the Collected Sayings of the Masters, Hoen wandered about for over ten years, came as far as the coast and visited many hermitages. He thought he had understood, but on joining the assembly of Fuzan Enkan, he quickly realized that something was still lacking. Later he became a disciple of Hakuun, and on biting into the iron-acid candy, he knew the hundred tastes were completed. Say at once, what does the phrase about the candy mean? It is said, 'The flowers on the rocks look beautiful in early autumn — who dyed the purple thread on the reel? The wind moves restlessly, fluttering, ceaselessly fretting at the foot of the stairs.' Thus Goso bit into the iron-acid candy as a disciple of Hakuun and understood what 'the hundred tastes completed' was.

One day Hakuun delivered a sermon from the high seat in the Hall. Goso walked up the Dharma Hall and raising an old Koan, asked Hakuun, 'A monk asked Nansen, "Nobody knows the Mani jewel, but it is said that with the Buddha's teaching, one can become familiar with it".' Hakuun yelled at him. Goso suddenly entered Satori and broke out sweating all over. He wrote a poem,

'The field in front of the mountain lies fallow.

Politely the ancient is asked.

Many times he comes to sell and buys it back again.

Out of pity the pure wind blows through pine and bamboo!'

Hakuun nodded acceptance and said, 'Now Yogi's Zen belongs to the child'. Goso sweated white beads as he thus inherited Hakuun's Dharma. Afterwards he settled on Mount Tozan, where he established the hidden line of Tozan and the school flourished greatly.

TOREI 27 Engo's 'Look where your own feet stand' — he only destroys our line.

Daibi Comment After Goso comes Bukka Engo, who is also called Zen Master Kokugon. Goso had many great disciples, but three of them, Bukkan, Butsugen and Bukka, are referred to as 'Goso's Three Buddhas'. One night, while attending Goso in the Summer House at Tozan, these three forgot the late hour when talking about the Dharma. As the candle in the lantern burnt out, they decided to leave; outside it was pitch dark. Goso said, 'In this darkness, each of you say a turning word.' Bukkan said, 'The many-coloured phoenix dances in the red heaven.' Butsugen said, 'The iron snake lies on the old road.' Lastly, Engo just said, 'Look at the place where your own feet stand.' Goso commented, 'The only one who destroys¹ our school is Kokugon.' Thus Engo inherited Goso's Dharma.

TOREI 28 In Kukyu's phrase 'Shosu-sen' (money for food) are claws and fangs.

Daibi Comment Engo's heir was Master Kukyu Joryu. When Kukyu was living at Zuigen, he once said at an informal sermon, 'Kukyu, unlike worldly rich sons, would not waste one farthing; our Dharma is so formidable that I stand penniless before its gate.' Again, in the epilogue to the Record of Master So Rinka it is said, 'Daie's disciples valued a good supply of Sokuhaku (footwear). As to shoes, there is

1 Destroys — high praise, i.e. surpasses.

a limit to their use; but as to food, its use is limitless.' Kukyu's disciples valued much food. The meaning of the phrase Shosu-sen (money for food) should be understood in this sense. Engo had two outstanding disciples, Kukyu and Daie. Many scholars and ministers studied under Daie, but the true Dharma line was inherited by Kukyu and passed on to Oan.

In Engo's assembly, Kukyu's office as keeper of the scriptures was to take care of the Sutra collection. Someone said to Engo, 'The Sutra keeper Kukyu looks frail; can he bear the burden of the great Dharma?' Engo answered, 'He is a sleeping tiger, yet he has claws and fangs.' A tiger's claws and fangs are terrifying. Indeed, nobody can see through the child better than the parent.

TOREI 29 Oan's phrase of the hammer at the back of his head! We delight that the true line continues.

Daibi Comment Master Oan Donge succeeded Kukyu. It is said that the character used for 'hammer' probably also means 'gimlet'. Indeed, since there is a phrase, 'a gimlet at the back of the head', gimlet is probably the better rendering.

When Oan was on pilgrimage, he heard that Master Engo was living in Ungo. He set off at once, joined the assembly and asked for instruction. The heart energy of the master and that of the pupil fitted like a box and its lid. In the end, Engo asked Oan for a matching verse¹. When Oan remained speechless, Engo said, 'The province of Ki has produced a child; however, it lacks the gimlet at the back of the head,' or, the vital point is lacking. Ki is Oan's native province. When Engo later left Ungo to return to Shoku,

1 Or 'capping verse', to show both understanding and free handling of a point of insight gained. A 'digestive' device.

Oan wished to go with him, but Engo said, 'There is no need to follow me. Daie is here, and so is Kukyu. Their insight is the same as mine; I expect they will help you to complete the Great Matter.' So Oan stayed, continued under Kukyu and inherited his Dharma. Later he settled at Kisu-ji.

At that time, Daie, having offended a court official, was exiled to a remote place called Baiyo. There he heard of Oan's teachings from a monk, praised them greatly and, in a verse written for Oan, said, 'The sun climbs above the highest peak. A thousand strange and mysterious things lurk in its shade. Lately I heard the good news, and know that Yogi's true line continues.' Torei's sentence above, 'We delight that the true line continues,' is taken from this.

TOREI 30 Mittan's cracked mortar makes Daie's pillow the higher.

Daibi Comment Mittan is Oan's heir, Master Mittan Kanketsu. It again relates to Daie's excellence. As above mentioned, Daie was sent into exile. Considering the situation dangerous, he entrusted the robe of inheritance to Oan. But Daie survived eighteen years of suffering in Koyo and Baiyo. On his return from exile, he lived on Mount Ikuno, and later settled on Mount Man. At that time Daie visited Oan. With the intention of retrieving the Dharma robe entrusted to Oan, he casually asked him, 'Who has attained the Dharma?' Oan replied, 'There is a superior man. When I asked him in the interview room, "What was this True Dharma-Eye?", he answered, "A cracked mortar".' Even before Oan finished saying this, Daie praised it highly, and finally left without a mention of the Dharma robe. Arriving home, he slept deeply for three days without worry. Why? Daie answered, 'There is a man of the Way of the Dharma, and I can make my pillow higher (sleep without worry).'

TOREI 31 The inherited Dharma robe returns to Shogen. The Black Bean on the True Path.

Daibi Comment The inherited robe is the robe of the inherited Dharma passed on from Yogi. It was transmitted from Oan to Mittan, and from Mittan to Master Shogen Sugaku. On his death-bed Shogen addressed the assembly, 'Brothers who have come from afar, there is one who walks on the true path, but he is not able to make use of the Dharma of the Black Bean; the way of Rinzai is on the point of being destroyed without being heard; how sad!' It is said that unless the Dharma of the Black Bean is penetrated while walking on the true path, the Dharma will be destroyed. Shogen had the 'Dharma of the Black Bean', that is words and phrases difficult to penetrate, and by showing this true path too openly, he distressed people.

TOREI 32 Unnan turns down the Dharma robe of transmission, and it is correctly passed on to Kido.

Daibi Comment As the mark of his transmission of the Dharma, Shogen handed on to Master Unnan Fugan his self-portrait together with the Dharma robe. However, Unnan turned down the Dharma robe, and accepted only the portrait. Similarly, when Obaku transmitted the Dharma to Rinzai, he called the attendant and said, 'Fetch the late Master Hyakujo's Zen Board¹'. Rinzai, as if to prevent it, said, 'Attendant, fetch fire,' that is 'burn the rubbish!' The terrific venom of Rinzai was passed on intact from Unnan to Master Kido Chigu.

TOREI 33 A deeply reverent bow to Master Daio, the first patriarch of Japan. He surpassed the end of the road; the brilliant line of his heirs increases day by day.

¹ Variouslly described as a chin-rest, or a strip of wood to keep the wrists cool. We no longer know; it became obsolete.

Daibi Comment We bow to show our heartfelt devotion. 'National Teacher Daio' is the appellation granted by the Emperor Hanazano to Master Nanpo Jomyo. The Master came from the province of Suruga, which seems to have some deep affinity links with the Zen school and brought forth three national teachers: Shoichi, Daio and Shoji. Moreover, the two masters Daio and Shoji were born in the same district. Nanpo at first practised at Kencho-ji in Kamakura under Master Daigaku. He travelled to Sung China during the reign of Emperor Gomigusa, there became the disciple of Master Kido, and inherited the Dharma transmitted from Yogi.

Twenty-four Zen lines were introduced to our country (Japan), but apart from Dogen and two other masters, all were of the Rinzai school. Of these, except for Eisai who transmitted the Oryo line, all twenty lines are from Yogi. Of these once flourishing Zen lines, the only one transmitted to this day unbroken is Yogi's, brought by Daio. The line of Dogen seems to have been transmitted unbroken until today, but whether it transmitted the true line is not for me to say. Anyway, as far as the Rinzai school is concerned, Yogi's line transmitted by Daio and handed on through Daito and Kanzan, later becomes Hakuin's line and has lasted until this day.

Daio, after staying in China for nine years, finally resolved the Great Matter. Before he returned to Japan, Master Kido gave him a farewell poem,

'To knock at the gate and know what is inside.

To come to the end of the road and surpass it.

He brilliantly continues Kido's line;

In the Eastern Sea the heirs will increase day by day.'

In our Zen school, this is a famous verse which everybody must know. It is called 'The Line of Heirs Increasing Day by Day.' The phrase in Torei's text comes from this verse. The

National Teacher Kanzan says in his Admonition, 'In the old days there was Master Daio. Crossing the perilous sea in the year of Shogen (1259), he arrived in China, and practised faithfully, sincerely, and diligently under Master Kido. At last he penetrated the deepest point on Mount Kin, gained the epithet "surpassing the end of the road" and received the poem of "The Line of the Heirs Increasing Day by Day". The merit of introducing to our country the only continuous transmission of Yogi's true line belongs to Master Daio.'

Master Daio is the first patriarch who introduced our school to the Eastern Sea (Japan). All his descendants of later times bow deeply to him.

TOREI 34 The sword of Shiya is so sharp that it cuts through a hair blown across it. Twenty years of honing it! The arm that cuts down Buddhas and patriarchs. Kanzan snatched that sword.

Daibi Comment Shiya is another name for Murasakino in Kyoto where Daitoku-ji stands, and here refers to National Teacher Daito. The name Daito was bestowed on the teacher by the retired Emperor Hanazono. Daito's Buddhist name was Shuho and his family name Myocho. He was born in the province of Han, and started his training under National Teacher Bukkoku, and continued under Daio, from whom he inherited the Dharma. While training under Master Daio, and working on the Koan of 'Suigan's Ending the Summer Retreat'¹, he had Great Satori at Ummon's 'Kan', upon which he presented the two following

1 At the end of the Summer Retreat, Master Suigan addressed his monks, 'For the whole summer have I been talking to you. Look whether I have any eyebrows left!' (Whether I have been talking at random, beyond my ken.) To this, Hofuku replied, 'Robber!' Chokei said, 'You have still got them'. Ummon said, 'Kan'. (This 'Kan' of Ummon's has no explanation and is to be 'seen into' in the interview room. See below, Daito's Great Satori.) Suigan continued with his Teisho (teaching).

matching verses (to his teacher),

'Having passed through the cloud-barrier,
The living Way opens out freely, south, north, east, west.
Resting in the evening and roaming in the morning,
There is neither host nor guest.
Step for step, the pure breeze blows.'

'Having penetrated through the cloud-barrier,
The familiar way is at an end.
The blue sky and the shining sun are the home ground.
At the state where the energy freely flows with all
changes,

The golden monk¹ folds his hands and returns!'

On reading these poems, Daio at once took up his brush and wrote (in the margin), 'You have already cast off the bright and joined the dark². I am not your equal. Now that my line has reached you, I can take my leave. But before you show these lines, you must mature for twenty years.'

Thus the master, having completed the formal part of practice, diligently continued for twenty years, maturing the holy heart. His biography states that he retired to a temple called Ungo-ji, but it must have been at that time that he was seen among the beggars under the Fifth Bridge in Kyoto.

In the first year of the reign of Kareki (1326), Daito moved to a hermitage in Shiya, the later Daitoku-ji of which he is the founder. One of his heirs was Kanzan. On his death bed, at the age of fifty-six, he brushed his farewell poem,

'Having cut off Buddhas and patriarchs,
The sword is always kept honed
Sharp enough to cut through a hair blown across it.
Where the Wheel of free energy turns,
The Void gnashes its teeth.'

1 Kasyapa.

2 White — inexperienced, unskilled. Black — expert.

Torei's reference to the 'arm that cuts down Buddhas and patriarchs' is from this poem. This great sword of Daito's was taken up by his illustrious heir Kanzan. Daito is said to have had fifteen heirs, but particularly distinguished among them were Tetto Giko who succeeded him as second patriarch of Daitoku-ji, and Kanzan Egen who became the founder of Myoshin-ji.

TOREI 35 The 'Oak Tree' contains the energy of the robber, leading all into Advanced Practice. Thirty winters of training! Juo alone inherited his Dharma.

Daibi Comment Master Kanzan Egen came from Shinshu. He started his training at Kencho-ji in Kamakura. Late in life, he heard of Daito's fierce training method and at once went to Kyoto to place himself under him. Varying dates are given in his biography, but it seems that he was fifty when he joined Daito's assembly. At that age, a layman would already have had grandchildren, but Kanzan was still an ordinary monk; his great root of perseverance strikes us with awe.

At the age of fifty-four, Kanzan received the Seal of Transmission from Daito. Then he matured the holy heart in the mountains of Ibuka in Mino, spending eight years as a farm-hand among the peasants. Upon being discovered there by a follower of the retired Emperor Hanazono, who had himself become a monk, he was summoned to the capital (Kyoto), where he became the founder of Myoshin-ji. Until his death at the age of eighty-four, Kanzan taught the importance of Advanced Practice. On Daito's death, about sixteen of his disciples continued under Kanzan, but being a harsh teacher, he gave the Seal of Transmission only to Juo. Kanzan was then eighty, Juo sixty-three.

Traditionally, Records of their Collected Sayings are attributed to all Zen masters. Kanzan has no such Record —

as if he left no words or tangles. There is only one story about him. He once took up and playfully commented on¹ Joshu's 'Oak Tree in the Front Garden'², 'In this Oak Tree is the energy of the robber.' Much later (early 17th century) when Master Ingen brought the Obaku School from China to Japan, Ingen visited all the great monasteries, doing reverence to their founders and reading their Recorded Sayings. But at Myoshin-ji, after his observance in the Founder's Hall, he was told that no Recorded Sayings existed. Asking whether no words at all were preserved of the founder, he was shown Kanzan's 'Comment on the Oak Tree'. Ingen is said to have praised it as superior to a hundred thousand volumes of Recorded Sayings.

A monk came for an interview to Kanzan, who just yelled at him. The monk, perturbed, asked, 'I have specially come to ask on the Great Matter of Life and Death. Why do you yell at me?' The Master said, 'In Kanzan's Principle there is neither life nor death,' hit the monk and chased him out. This is the Master's superior method³ of leading all into Advanced Practice. Thus for thirty years, in the great smithy of Myoshin-ji, the Master hammered the raw iron of his monks, forging, tempering and refining them, but only one, Master Juo, received the transmission.

Traditionally, the Zen school never allows careless over-production of Dharma heirs. Gaining but one, or even half a

1 To take up or raise a subject for the instruction of the assembly of monks. Playfully turning or commenting refers to the free-flowing energy. 'Playful' is a favourite expression in Zen texts, cf. Rinzai's 'Like a fish playfully leaping in the water', the free and unhindered activity or energy which the master may display.

2 A monk asked Joshu, 'What is the meaning of Bodhidharma's coming from the West?' Joshu said, 'The oak tree in the front garden'.

3 By which he showed himself to be a 'robber' — another favourite term in the Zen texts. Robbing the questioner of delusion, opinions, preconceptions — everything. 'Cleaning him out' — or, conversely, 'not robbing' a student of his own realization by spoon-feeding him.

genuine heir is our principal concern, so that the Dharma may continue for ever.

Master Juo Sohitsu became a monk only late in life. Before that, he was attached to the Southern Court of the Emperor Godaigo. While still in Imperial service, he was a lay disciple of National Teacher Daito. After the Emperor's death, he became a monk, started his new life, and eventually became a brilliant teacher by dint of thorough and painstaking cultivation.

TORAI 36 Muin settled and ensured the continuance. His is the great Single Eye. Nippo snatched the jewel of the blue dragon; he stands out in past and present.

Daibi Comment Master Muin Soin was the third patriarch of Myoshin-ji, inheriting the Dharma from Juo. He came from Owari. Leaving home at nine, he entered Kennin-ji, and took Tokudo¹ when seventeen, under Kanen Kao. At thirty-five he transferred to Myoshin-ji and there, under Juo, attained insight into the Great Matter.

Since its foundation, Myoshin-ji has been devoted to one thing only², not even taking part in seasonal functions and festivals. Under Muin the monastic rules and regulations were further tightened and it became one of the main training monasteries, known as the 'body of the continuing Buddha-Dharma'.

Master Nippo Soshun inherited the Dharma from Muin. Born in Saga near Kyoto, he took Tokudo when he was nineteen, and then travelled about, seeking the Way and training under various teachers. He first went to Kosan-ji in Ise Province, but got nothing there. Then he went to Hoko-ji

1 First ordination as monk.

2 Single Matter, One Single Matter, Great Matter, The Matter of Life and Death — the one truly important thing, compelling urgency as well as single-mindedness in and for the training. Insight into it is deliverance.

at Enshu, where he trained under Master Mumon Gensen (the son of the Emperor Godaigo), and from there went to Master Nanzan of Daien-ji in Mino. One day, Nanzan said to Nippo, 'You are a vessel for the Dharma. I regret you are in my community, for I am old and feeble, and cannot strip you sufficiently for your deliverance. But there is one Master who has the great Single Eye, Muin of Kaisei-ji in Setzu. Why do you not go to him?' Nippo thus went and placed himself under Master Muin, and on the Master's transfer to Empuku-ji, followed him there.

One night, Nippo dreamed that he saw a big dragon above the oak tree in front of the Buddha Hall who played with a shining jewel, and that he snatched the jewel and tucked it into his belt. On the day following this dream he reached the end of his formal training and received Inka.

Nippo built Zuisen-ji in Owari, but attributed the foundation to Muin. Late in life he was invited to Myoshin-ji, and from there, at the age of eighty, an Imperial command called him to Daitoku-ji. Truly, Nippo excelled in the Way, and was known for his virtue.

TOREI 37 The line then reaches Giten. The renown increases and the energy¹ grows. Kobai brought forth poisonous fruit. By bitter training he attained the two wonderful things.

Daibi Comment Kanzan's line then reaches Giten, Nippo's heir, who in old age took on the name Gensho. Born in Tosa, he left home at fifteen, and at eighteen took Tokudo and entered Kennin-ji in Kyoto, but later transferred to Zuisen-ji in Owari and trained under Nippo. He gave himself so completely to the training that he all but forgot food and sleep, making no distinction between day and night. Thus breaking his bones, within only five years

1 The term 'Ki' is translated throughout as 'energy'. It indicates the free-flowing and acting Great Activity which has nothing to do with 'I'.

he reached the state of Great Leisure.¹

Master Giten was of formidable appearance, and out of his great regard for the Dharma was so severe that he never showed sympathy to anyone. All held him in awe.

The Record of the Eight (Japanese) Patriarchs states that 'Daito's and Kanzan's way, on reaching Giten, increases in renown and grows in energy. Therefore Master Sekko, after training in Nippo's assembly, entered the smithy of still another master (Giten) for thirteen years, and after bitter training at last inherited the true line.'

Master Sekko Soshin came from Setzu. He left home very young, and entered Kennin-ji, but then went to Zuisen-ji where he trained under Nippo for nineteen years. He had already seen into the One Single Matter, but had not received Inka. On Nippo's suggestion, he joined Giten's assembly and matured for another fifteen years. His diligence and the hardships he bore are beyond comparison. At last he attained the two wonderful things, insight into the essence of his line, and into 'words and phrases'².

Sekko had always esteemed the line of (the Chinese Master) Daie, and used to name the hermitages he established after places connected with Daie; thus, the Kobai hermitage in Kyoto. The name 'Kobai' is the compound of the first ideograms for two place names, Koyo and Baiyo, where Daie was exiled for eighteen years after having offended the Sung Court. Sekko spent the last years of his life at Kobai hermitage (from which derives his other name, Kobai) and was buried there. Under the skilful handling of Giten, he had attained to the fruit of the Way. This fruit is poisonous, and no one can come near it!

1 Cf. Rinzai's 'A man who has nothing further to do'.

2 'Words and phrases difficult to see into' (Nanto and Nange Koans) — late stage in Koan training.

TOREI 38 The True Eye becomes one with the Black Bean, and the guts of four men are poisoned. Toyo is a natural vessel; the frozen bark tree is inexhaustible.

Daibi Comment The True Eye refers to Rinzai's True Dharma-Eye, and the Black Bean to Shogen's Black Bean Dharma. After tremendous effort, Sekko attained these two wondrous things, the True Eye or the marrow of the teachings of our school, and the Black Bean, the subtle words and phrases of the school. His four great successors, Keisen, Gokei, Tokuho and Toyo, had their intestines infected by this poisonous fruit, had their bones altered and the marrow extracted.

Master Toyo Eicho belonged to the distinguished Toki clan of Mino, but was born in Kyoto. Still a young boy, he had his head shaved and studied poetry under Master Gyokuchu of Tenryu-ji. Playing by the pond of Sogen, he saw a carp leap in the water and had insight when he was only five — or so it is said. Truly he was a natural vessel. From then onward he continued studying Japanese literature and the Chinese classics until he was thirty. He was a man of outstanding talent, and his poetry reveals him as a man of great charm.

At thirty-one he had a change of heart, dropped his studies, started training under Giten and after Giten's death continued under Sekko, from whom he received Inka. In it, Sekko wrote, 'Rinzai's True Dharma-Eye shines through all ages. Shogen's Black Bean Dharma makes Buddha and Mara tremble with fear. Liveliness soars, and severity increases. The head monk Eicho has his natural insight collected in a rare form. Studying at dawn and inquiring at dusk, throughout many years he entered the interview room of the old fellow (Sekko) — a hundred temperings and a thousand forgings. Learning from various mistakes and passing many Koans, this is called thoroughly penetrating

the living Patriarchal Zen, the Way of the Buddha, Great Satori. He opens wide the True Dharma-Eye and clearly sees into the Dharma of the Black Bean. And so, as the dragon surges or the tiger leaps, as a star shoots or lightning flares, to coil or to stretch, to hold or to lose, all show the True Nature. With the mark of Great Satori and great insight, now hoist the Dharma flag and establish the teachings of our school! Combine all Zen lines, rouse the thunder of the Dharma, beat the Dharma drum, and show the Way to all who went astray! Only thus can you requite your gratitude to this old fellow. Sekko Soshin, head of the Mountain of the True Dharma, wrote this, and now entrusts it to the head monk Toyo Eichō. I attest this only for the sake of the Great Dharma. Take care! Our school has now gained a vessel, and, oh joy, the Great Dharma has gained a man truly fit to transmit the teachings of the Rinzai school and capable of inheriting Shōgen's true line. Dated the 1st January of the 10th Year of Bummei (1478).'

It is clear from the above that Sekko gained a son who surpassed the father.

The 'frozen bark tree' is mentioned in the Record of the Eight (Japanese) Patriarchs. 'Now that the four lines are one, after having chewed the frozen bark tree for thirteen years, only our founder, the old master Toyo, has no impurity.'

After Sekko emerged four branch lines, Keisen's Ryusen line, Gokei's Tokai line, Tokuhō's Reiun line, and Toyo's Shotoku line but they all stem from the one line of Kanzan. The old Buddha Toyo is said to have chewed the frozen bark tree for thirteen years. The bark of this tree is exceedingly bitter, and is used as a dye. The bark tree is also referred to in a poem by the Chinese poet Pai Lo-tien, 'Within three years he has become an official of first rank, drinks tea and chews the bark tree.'

Seppo says in his Collection of Eminent Patriarchs, 'When seeing into the heart of a man of Zen, it is like the

pure pain of ice, or like chewing the bark tree.' This explains the meaning. To enter a monastery and to keep from starvation by eating noodles and pickles is like drinking ice — pure pain. And again, to go into the interview room of the master and to taste the fierce blows and angry roars is like the pure pain of chewing the bark of a bark tree. By virtue of enduring this pain, Toyo attained to the treasure of the inexhaustible Dharma.

TOREI 39 Taiga's breath exhales spring. Ummon's and Rinzai's school brings forth the scent of a hundred flowers. The front garden only stands out. The desire for the bone to be passed on to the heirs.

Daibi Comment Toyo had several heirs, but only Master Taiga Tankyo is in the direct line; therefore, 'the front garden only stands out'¹. Toyo's verse for Taiga reads, 'The true spirit of heaven and earth, when collected, is our hallmark. The way of our school is to hand on the transmission also in writing, for the benefit of keeping the way clear. Ummon and Rinzai exhale the scent of a hundred flowers.'

Thus Toyo praised the spirit of our school which now also imbues Taiga and evokes the spring landscape of the houses of Ummon and Rinzai, truly hundreds of flowers in full bloom perfuming the air with their scent. Taiga's Dharma heir, Koho, praised Taiga as a safe tower, 'At one with flaring fire, buried under a towering wave, the holy bone is seen shining high and wide, covering the heirs for a thousand years. It rotates round the tower of blue pines, calming the waves of the Koda River.' This poem is the source of Torei's remark about the bone.

¹ The only entrance to the monastery enclosure is through the front garden. It is the front, stands out, and must be traversed by all who seek entrance.

TOREI 40 Koho's new regulation for heirs and abhorrence of falling into rotting grass. Sensho is iron from head to foot, spending many years in skilful hands.

Daibi Comment Master Koho Genkun was from Kyoto, and inherited the Dharma from Taiga. Koho's Dharma words to his heir Sensho Zuisho are, 'The head-monk Zuisho's Karma is to be the latest (member) of our line. Already middle-aged, he visited various masters to look for what was still lacking. Then he returned to this mountain wilderness (Koho's monastery), trained at dawn and practised at dusk, improved the old and renewed the new, and so inherits the new regulation as heir in the sixth generation after Giten. Now I give him this verse, and he may call himself of the lineage of this blind ass. If in due time he gains one or even half (a successor), this would have to be a man of superior spirit. Especially, do not fall into rotting grass. Keep this well, and take care of yourself!'

In Torei's text, the new regulation for heirs refers to the new style of handing on the teaching. With regard to his detesting rotting grass, the usual way of training disciples is not only (severity) along the Advanced Practice, but when occasion demands, it is also essential to adopt the Skilful Means of kindness. However, overemphasizing the latter leads to falling headlong into a pit stuffed with rotting grass (suffocating); then the teachings of the school will be deprived of bones and marrow.

When Master Sensho Zuisho first came to him, Koho saw that Sensho's thoughts were pure and simple, and decided to make him like a tree that offers shade for many. Thus, every time Sensho came for an interview, Koho was deliberately fierce; he beat him and chased him out, or yelled at and abused him. But Sensho was a man of iron from head to foot; his resolve stood firm and, undaunted, he continued. Then one day he forgot all that he had hitherto

gained, entered the realm of doubt and had Satori. On that, Koho wrote for him the above Dharma words and gave him Inka. But Sensho had bitterly suffered under Koho for many years until he arrived at this pass. Truly, the Great Dharma is not easy!

TOREI 41 Ian has fierce energy — the spirit of wearing out seven meditation cushions! Tosen excels in performance; the disk of the sun rises into the sky at dawn.

Daibi Comment Master Ian Chisatsu was from Mino; he inherited Sensho's Dharma. When he came to Sensho, he mustered his strength and applied himself so single-mindedly to the training that he nearly forgot food and sleep. At last he penetrated to the depth of the patriarchs.

It is said that in olden times, in China, Master Ryo of Chokei in Fuku trained under Seppo and Gensha for thirteen years, and during that time he wore out seven meditation cushions.

Master Tosen Soshin was from Mino. He wandered around, visiting various teachers, but then returned to Mino and became Ian's attendant. All day he was observant of Ian, attending to his smallest want, and served him devotedly. Nowadays, rearing a disciple, one first sends him to school, after that sees him off to a monastery, and on his leaving the monastery, establishes him in a temple. Thus the bond between teacher and disciple is weak, and so there is not this alert readiness wholeheartedly to serve the teacher. Well, Tosen really served his master all day long, and at night broke his bones sitting on a rock by the river. Compared with the average monk, Tosen's was a specially distinguished performance. When he at last attained the unobstructed function, he received Ian's written Inka, 'Passing through China, (the Great Dharma) came to Japan. (Bodhidharma) came from the West (India) to teach the Zen of the

patriarchs. Thus the Buddha-Dharma necessarily flourishes. After many years, the disk of the sun rises into the sky at dawn.'

TOREI 42 From morning till night hiding on Mount Yo; the empty sky shows up half the body. He deplores the shallow Inka issued everywhere, and so he torments the only son.

Daibi Comment Master Yozan Keiyo came from Mino. He had his head shaved when young, and received Ian's teachings. Then he trained under Tosen, and studied the profound subtleties. This is referred to as 'Yozan's hiding on Mount Yo, the empty sky shows up half the body', that is, neither Buddha nor Mara can find him.

His deploring the shallow Inka issued everywhere refers to the practice in which many masters of his day gave Inka all too easily. Yozan deplored this, and so was particularly severe and harsh in his treatment of the precious only son (disciple capable of becoming his heir). This only son was Gudo. Generally speaking, it is not impossible even for a thick-headed disciple after many years just to finish formal training somehow or other. However, Inka — attesting attainment of the Great Matter — cannot be granted just for this! It must be clear whether or not the disciple will be able really to carry out the task of protecting and preserving the Great Dharma, and whether or not he has the capacity to assist sentient beings to cross the river to the other shore. So all who have deep reverence for the Dharma must surely deplore the giving of Inka too easily.

Master Gudo Toshoku was from Mino. He had his head shaved at the age of thirteen, went on pilgrimage when nineteen, then trained for a few years in Ise under Sesshin Osho (priest, teacher), and later continued under Nankei Osho (Nankei was a disciple of Tosen, and Yozan's Sanzen brother). When Gudo was twenty-nine, suddenly one

evening he had great Satori. From that time onwards, his personality changed completely. With alert energy, and quick in discerning, nobody could stand up to his skilful use of circumstances. Later he went to the capital, Kyoto, and at Shotaku hermitage in Myoshin-ji, saw Yozan who asked him, 'Ukyu's crooked stick¹, how would you meet it?' Gudo hit a prostration mat. Yozan kicked and trod on it, and yelled, 'With your insight, how can you be fit to call yourself a guest from Tosen's assembly?' This roused Gudo's mettle (made him really hand himself over to the practice). One evening he went into the bamboo grove behind the temple to meditate (night meditation, after the formal sitting). It happened to be the hottest time of the year and mosquitoes and gnats swarmed all over him, but he did not give up and continued in Zen absorption until dawn. When he got up, clusters of mosquitoes the size of peaches hung on him and he was covered in blood. But with this he had penetrated the

1 Ukyu was a Dharma heir of Baso Doitsu. From him comes the case history of the crooked stick. A monk from Joshu's assembly came back to Ukyu, who asked him what Joshu taught these days. The monk replied that he taught non-discrimination. Ukyu said, 'If there is no discrimination, turn and disappear into that', and hit the monk, who retorted, 'Even the head of the stick has an eye. So don't hit rashly!' Ukyu said, 'Today I am going to hit', and hit him again three times. As the monk turned to leave, Ukyu remarked that a crooked stick is given to disciples to taste. The monk, turning back, asked, 'What can I do, the handle being in your hand, Osho?' 'If need be, this mountain monk will hand it to you', said Ukyu. The monk came near and, snatching Ukyu's stick, hit him three times. Ukyu said, 'Crooked stick, crooked stick'. The monk said, 'Sometimes one must taste the stick'. Ukyu said, 'Then strike again at once!' The monk bowed. Ukyu asked, 'And now, how do you take your leave?' The monk burst out laughing and proceeded to leave. Ukyu remarked, 'How to use it, how to use it'.

Ukyu was a master well versed in the Way; and this monk was no ordinary monk either. Both, confronting each other, alternately became host and guest, one going out and one coming in, giving and taking freely. This case history presents the teaching line of each. The crooked stick is the stick used to hit when asked the essence of the school and being cornered/tested by such a question.

function of Ukyu; he rushed to the interview room to present his insight. Yozan was overjoyed to see the good result of his scolding!

Thus it is said that a severe teacher produces a good pupil. Wanting him to gain his strength, he dared to treat him as if he 'tormented an only child'. So Gudo at last inherited Yozan's Dharma. Actually, if Yozan at that time had not gained Gudo as his heir, the school of Toyo would not have continued to this day. Truly, its life depended on one thread, but fortunately it gained this man.

TOREI 43 Of the twenty-four lines of the Zen school, most have lost their transmission. The descendants of Kanzan and old Gudo still survive.

Daibi Comment When he was fifty-two, Gudo was promoted to Myoshin-ji, and at the age of sixty was ordered by the Emperor Gomizu to give a talk from the top seat in the palace — an exceedingly rare event. On the occasion of the three hundredth anniversary of the death of National Teacher Kanzan, founder of Myoshin-ji, at the ceremony for pacifying the spirits of the dead, Gudo, now eighty-three, burnt incense for the dead as the present Dharma master. In his address he said, 'Twenty-four Zen lines have come to Japan. Sadly, most have lost their transmission. Fortunately, Kanzan had descendants who continued the flame and the perfume for three hundred years.' Torei refers to these words of Gudo.

TOREI 44 Bunan's three foot long sword slashes until nobody is left. Shoju snatched this sword after forty years of grinding.

Daibi Comment Master Shido Bunan was from Sekigahara in Mino. Late in life he left home, and eventually inherited the Dharma from Gudo. While Gudo was going to

and fro between Kyoto and Edo, he used to put up at Bunan's on his way. Thus an affinity link was forged, and Bunan came to train under Gudo. Later he taught in Edo. Various hermitages, such as the Shido hermitage of Tohoku-ji, are connected with him. Bunan was never head of a great temple, and ended his life as the incumbent of a hermitage. But as the Shoju Rojin was one of his disciples, his Dharma line continues to this day.

Teaching his disciples, Bunan said, 'Our school stresses Satori as its source; but Satori is not the end of it, and you must not stop there. You must train according to the Dharma, and get to the end of the Way. According to the Dharma means genuinely to know the True Heart. To train means with right knowing and right seeing to destroy and cast away the Karma hindrances. To have insight into the Way is comparatively easy, but the practice afterwards is exceedingly hard. Therefore Bodhidharma said that there are many who know the Way, but few who walk it. One should just day and night "brandish the treasure sword of the Vajra King and firmly and continuously kill this body". When this body is destroyed, then naturally one arrives at the great release and the great freedom.'

Thus Bunan compassionately pointed out the purpose of training. Though not 'depending on words', in the Middle Ages (in Japan) even Zen was rather apt to lapse into playing with words. But Bunan's way of teaching is straightforward and direct.

With the three foot sword in hand, first of all kill this 'I'. Having slashed it up, when there is not even a shadow of substance left in the whole universe, there is nothing which is not self. So of course the great freedom and the great release are achieved. In a busy world as is today's, such a simple and apt training is most necessary.

Shoju, the name of his hermitage, refers to Master

Dokyo Etan. He was from Iiyama in Shinshu; at the Tohoku-ji in Azabu, Edo, he had his head shaved and put on the dyed robe under Bunan, trained under him and finally inherited his Dharma. Eventually he went back to his native Iiyama where he built the Shoju hermitage, looked after his old mother, and continued there until the end of his life. People never used his name but called him Shoju Rojin (Old Man Shoju). In his teachings he consistently stressed right thinking, as shown in the following excerpts from his Recorded Sayings.

'The main point is right thinking. Those who have not yet had Satori must seek a genuine Dharma teacher and firmly set their heart at it. Thus determined, during the twelve periods (of two hours each, i.e. the twenty-four hours of the day) and in the four positions (of standing, sitting, walking and lying down), they must continue without fail

'In this age of the decline of the Dharma, men only strive after fame or burn for gain. Rarely does somebody show a potentiality for the Way, and a man who can think rightly is hard to find, even more so a man who makes ceaseless effort in maintaining right thinking; not one can be found among a thousand or ten thousand middlings. Truly, what is difficult to maintain and guard is the Great Matter of right thinking.

'This old monk, at the age of thirteen, knew that this was so. Yet at sixteen I broke the honour of a maiden. When I was nineteen I left home and trained under Master Bunan. Then, for over ten years I encountered other poisonous hands, and finally retired to this mountain. Now that I am almost seventy, I stick only to the Way. During the last forty years, I have given up everything and severed all connections with the world. Thus singly upholding the Way, here over the last five or six years I have truly awakened to the inheritance of genuine right thinking . . . '.

Shoju snatched the sword from the hand of Bunan, yet he, too, with determined effort, had to break his bones for a long forty years (to be able to do so). We do well to consider that following and inheriting the Way is not easy.

TOREI 45 A closed room lets in no air. The profundity of Buddha and patriarchs is fully digested. Our Kokurin (Hakuin, Torei's teacher) was caught and defeated — his whole body ached as if poisoned.

Daibi Comment Over forty years, Shoju's teachings were tight like a closed room that lets in no air. The demons of Other Ways could not peep in — rather, confronting the Rojin, each one was firmly plucked out and spirited away. At Takada in Echigo, Kokurin had seen into and penetrated Joshu's 'MU!' (a monk asked, 'Does a dog have Buddha-Nature?' Joshu said, 'MU!'). Full to bursting with it, he hastened to Shoju, but on confronting him was ousted, and the proud demon of Satori had his nose broken by the Rojin. Owing to this, Kokurin was assailed by violent aches all over the body, such as not even Buddha or patriarchs can assuage. In the Customs of the Chou Dynasty this ache is listed as a terrible pain usually occurring in spring, said to be caused by poison and extremely difficult to heal. However, in our context it is not to be understood as an ordinary sickness of body or mind. Few suffer from it.

TOREI 46 But for you the wind of our school would have freely blown through the patriarchal gate. The heirs will continue into the future without break in the harshness (of training).

Daibi Comment Kokurin is Master Hakuin Ekaku. He was from Haraeki in Suruga Province. On leaving home, he entered Shoin-ji and later became its incumbent. Kokurin is another name for his temple. He inherited the Dharma from

Shoju, and is considered the restorer of the Rinzai Zen school in Japan. The Zen which from of old was transmitted through the three patriarchs, Daio, Daito and Kanzan, is nowadays fully embodied only by Kokurin. At the present time there are some ten headquarter temples and a couple of dozen training monasteries; every one comes down from Kokurin.

And yet Torei says, 'But for you, the wind of our school would have freely blown through the patriarchal gate,' i.e. if it had not been for Hakuin, the school teachings would have been transmitted as well! This is indeed in line with Rinzai's utterance, 'Who would have thought that my True Dharma-Eye would be destroyed by a blind donkey?' Because of the emergence of a great master like Kokurin, the descendants will continue for a long time, and the children and their children will be made to suffer: now Daily Life Practice, now Interviews, now Dharma-Talks — all are bothersome burdens (to the student) — then Katsu, then the stick, the continuous pressure of being scolded and threatened — will it ever end? It may go on for ever, being delivered without redress!

One of Hakuin's Dharma heirs, Master Torei Enji, in the spring of his twenty-ninth year, lived in Kyoto near the Shirakawa river. He had contracted a serious illness. That was in the first year of Kanen (1748), at which time he wrote the Discourse on the Inexhaustible Lamp. And impressed by the virtue/strength of his master, he wrote a poem praising him, and presented it to Shoin-ji (Hakuin's temple): 'The rain has stopped and the distant mountains are blue. The moon shines bright and the running water is clear. The ivy clings to the well tower and pines and oaks are planted behind the house. The true transmission of Seihoku, west of the river (Master Nangaku, heir of the Sixth Patriarch), was correctly inherited through Nanpo

(Daio) and Toyo. Being humbled by the Shoju Rojin, you do not lift the head — empty stomach, lofty heart! Losing the spirit and becoming discouraged, yet you cut off the living pulse of Buddha and patriarchs. Hanging the hammer on the sleeve, you pierced this monk's eye and tore out the pupil. The poisonous stone you wrap up in brocade, and not only in the seventy provinces of Japan is our true light blown out, but smashed is the treasure mirror in all the countries of the world. Seven prides and eight madnesses — sitting in a thorny thicket on the East Mountain. Perturbed, confused — the Ten Evils and the Five Heinous Crimes¹. Swallowing Yogi's chestnut burrs, turning, turning, revulsion. But for you the wind of our school would have freely blown through the patriarchal gate. The heirs will continue into the future without break in the harshness.' Master Torei quotes from his own writings.

TOREI 47 In order to cut off your doubts, I have acquainted you with the line of the masters of the true transmission. What it was that all these masters inherited and transmitted, I do not know.

Daibi Comment The 'you' refers to those who are in training. Zen is the Dharma-Gate (teaching) of the Transmission from Heart to Heart. In order to cut off any doubt, Master Torei has shown the Transmission of the Lamp through generations of patriarchal masters. The twenty-seven of India, from Kasyapa and Ananda to Bodhidharma; with Bodhidharma's coming from the West, the trans-

1 The Ten Evils — killing, stealing, adultery, lying, double-tongue, coarse language, foul language, covetousness, anger, perverted views. The Five Heinous Crimes — killing the father, the mother, an Arhat; shedding the blood of a Buddha, destroying the harmony of the Sangha. (The later, Far Eastern, tradition substitutes 'burning Sutras and Buddha-images' for 'killing an Arhat' — see Section 156 p.215, Five Heinous Crimes.)

mission from him through to the Sixth Patriarch, after whom there were twenty-three patriarchs in China, all well known. And passing on from Rinzai to Kido, from Kido to Daio, who brought it to our country. Then it continued from Daio through to Kanzan. So Torei showed how from one to the other, like from one lamp to a hundred and to a thousand lamps, the transmission continued. But what is the essence of our school that was transmitted from patriarch to patriarch? Torei says he does not know — but one must not carelessly overlook the significance of such a statement. The one who does not know is the one who is most familiar.

Questions and Answers

TOREI 48 Someone asked, 'When the Buddha was alive, only Kasyapa among all his great disciples understood and smiled. And now that the Buddha is long since dead, how is it that so many hold they understand him?'

Daibi Comment This sub-chapter, to begin with, is written in the style of question and answer. Torei raises topics and supplies the answer. Many Dharma-teachings written by the old masters are in this form of question and answer. The points raised are instructive for the reader and constitute good teaching.

Right away Torei starts with a relevant question. A man of noble character, Sakyamuni, attained complete enlightenment. During his life he had many distinguished disciples, sometimes referred to as 'a million men and gods'. Yet none of them could understand the genuine marrow of the Buddha-Dharma, only the Venerable Kasyapa's face broke into a smile at seeing the World-Honoured One hold up a flower. Thus the Treasure House of the True Dharma-Eye was entrusted to him.

Now in our days, long after the Buddha's demise, many claim that they entered Satori. Is that not strange? How can

it be? Truly, this is a reasonable question. For nowadays those who have only recently entered a Zen monastery or Zen group assert that they have seen into Joshu's 'MU' or that they heard 'The Sound of the Single Hand'. They try hard to put on an air of having entered Satori, but it is doubtful. For even if one has broken one's bones for five or seven years, it is not at all easy to attain the stage in which one can feel confident. And assuming to have understood after half a year or a year's raw training, such a one can only be called a lucky fool. Even if one has penetrated it in the interview room, it is not something that can be shown off to others or boasted about! Initially, this training is a personal matter, and all that is needed is to go on acquiring strength. When the inside has been formed, that person's light shines through, needing no words.

TOREI 49 Answer (to the above point): for those who enter by way of the Teaching Vehicle, their very knowledge presents obstacles. Thus they stick to the surface and do not embody the essence. Those who enter by way of the Zen-Gate are, right from the beginning, not attached to knowledge. Thus, after just a little progress, they find it easy to cast off learning.

Daibi Comment As a rough generalization, the one Buddhism may be divided into the Teachings and into Zen. The Sutras the Buddha preached during his life are called the Teachings. Holding to and relying on them, while applying oneself so as to help oneself and others, that is called the Teaching Vehicle. But being aware in one's own body of the Buddha-Heart, transmitted directly from heart to heart, transmitting and preserving it, that is Zen. The aim may be one, that of becoming Buddha; but there are two Gates to enter by, that of the Teachings, and that of Zen. Teachings and Sutras are abstract; realizing the Buddha-Heart is concrete.

Abstract theory easily degenerates into intellectual questioning. Then the intellect becomes an obstacle to attaining and embodying the state of freedom and release.

But those who enter by the Zen-Gate have done with abstraction from the start, for they do not cling to knowledge. From the beginning, there is not one thing; the world is vast, and nothing holy. Once the heart-energy turns and reaches the stage of hitting and penetrating the source, it is easier to attain the great freedom and release.

Thus Master Hakuin held out one hand and demanded, 'Hear the Sound of the Single Hand.' This is not to be deliberated in the head, cannot be reasoned out; rather the response must be directly shown. There is then no room for discursive thought nor for any theorizing — only this single hand! If you face the Great Doubt and make earnest effort, you will die the Great Death. Having once truly died, you will come to life again. Master Kyogen, by the affinity link of hearing a bamboo being struck by a pebble, at that instant attained the state of embodying the essence.

TOREI 50 Question: then why was not the Zen school taught right from the beginning, rather than having recourse to the various forms of teaching?

Daibi Comment Torei asks why the direct and concrete Zen school was not taught from the beginning, rather than the theoretical Teaching Vehicle with its obstacles of knowledge.

TOREI 51 Answer: when the Buddha began his teaching, the faith of sentient beings had not yet matured. And in the India of his time were countless Other Ways, each advocating a different theory, not to mention many ways of wrong understanding. Had he not formulated his teachings, nobody would have believed him.

Daibi Comment Of course there is a reason for this. Sakyamuni was born in India; he grew up, left home and went into the mountains. After many years of hard training he accomplished the Way. Then he came back to help sentient beings. But those who heard him for the first time had as yet no faith. Even if right away the marrow of the Buddha-Dharma is shown, it will not be understood. To wit, after the World-Honoured One had accomplished the Way, he first taught the Flower Garland Sutra (Kegon). Awakened to the Dharma-Gate of Tathagata's true insight, he showed it in his very body; yet nobody understood, all were as deaf and dumb. Sakyamuni then went to the Deer Park where he taught the Agama Sutras, thus opening the Gate of expedient means. At the beginning of Sakyamuni's teaching life, the hearts of sentient beings were not yet ripe, and they lacked faith. Moreover, India at that time had its own profound thought systems, and many other religions and philosophies were flourishing, ninety-six in all. Every one of them claimed to teach the truth about the universe, about life, and other matters. So, with many ways and with wrong understanding, it truly was an age of intellectual confusion. In such times, Sakyamuni had first to set up a theoretical framework for his teachings, to make people listen and to have faith in them.

TOREI 52 Thus in the Sutra of the Wonderful Law, (the Buddha) reflects, 'Teaching only the (one) Buddha Vehicle would not enable sentient beings to have faith in the Dharma. Without faith they would offend against the Law (Dharma), fall into the Three Miserable Ways and so drown in suffering.'

Daibi Comment After his own explanation (Section 51 above), Torei now quotes from the Sutra of the Wonderful Law. Sakyamuni taught this Sutra late in his life; it is excellent in its doctrinal formulation, and from of old was

called chief of the Sutras. In it, Sakyamuni realized that if he just taught the One Buddha Vehicle — the true marrow of the Dharma — its great roar would not enter the vulgar ear. Hence sentient beings would not be able to believe and escape from suffering. Above all, they need to be prevented from denigrating the True Dharma so as not to fall into the Three Miserable Ways (The Three Realms of Hells, Hungry Ghosts and Animals).

TORAI 53 Though today's Zen students do not cling to the scriptures, yet the scriptures forge the link of faith and are the cause of their training.

Daibi Comment Zen 'students' means Zen trainees. In olden days these were called 'students', but nowadays the term gives rise to misinterpretation. 'Study' somehow carries the flavour of intellectual activity, whereas Zen is not an intellectual subject. Therefore I have revised the old terms 'Zen study' and 'Zen student' and throughout refer to them as 'Zen Way' and 'Zen trainees'.

Now, because trainees of the Zen Way aim at knowing the heart and seeing into the True Nature, they do not depend on words and phrases but on the direct transmission outside the teachings. This, however, does not mean that they disregard the scriptures; the study of them is essential. An old master said, 'In the monk's hall, sit Zazen and so study the Way; at a bright window, let the old teachings illumine the heart.' For even if you say that you have understood, you must check and see whether it tallies with the teachings of the Buddha and the sayings of the patriarchs, must make sure whether (your understanding) is genuine or not. Therefore never disregard the Buddha's Sutras and the records of the patriarchs. They follow the traces of the teachings and forge the link of faith in the great ocean of the Buddha-Dharma, thus constituting the motive force for training.

A faction of Zen monks in Japan misunderstand the 'not depending on words and phrases', and by calling them verbal entanglements, craftily conceal their own negligence and ignorance; they only make themselves ridiculous.

TOREI 54 It is said in the Vimalakirti Sutra, 'Just remove the illness, do not remove the Dharma.'

Daibi Comment Illness here refers to the illness of the heart. Never can the teachings become a hindrance, rather they are all medicine to remove the illnesses of the heart. Once recovered, it does no harm to keep the medicine at hand.

TOREI 55 If seen with the True Eye, the Five Periods and Eight Divisions, the Three Vehicles and the One Vehicle, all of them are important matters for Advanced Practice of Patriarchal Zen, not to be ignored.

Daibi Comment If seen with the True Eye of genuine insight of the Buddha-Nature, the teachings during the Buddha's lifetime, the Sudden and the Gradual Teachings, those of the Great Vehicle and of the Small Vehicle, all these are the gist of the Advanced Practice of the patriarchs, the marrow of the Zen Way and of the Buddha-Dharma. They are not something that you, not having the Eye, may spurn! Torei is here in his element.

Reference was made before (Sections 8 to 12) to the Five Periods and Eight Divisions of Teachings in the classification of the Tendai school. Chronologically, Sakyamuni's teachings are, the Keron Sutra, the Agama Sutras, the Hoto Sutras, the Prajna Paramita Sutras, and the Lotus and Nirvana Sutras, which constitute the Five Periods. Classified according to content, they constitute Eight Divisions, the Storehouse, the Agama (common to all), the Special, the

Round, the Sudden, the Gradual, the Secret and the Indeterminate. One Vehicle is the One Buddha Vehicle, and the Three Vehicles are those of Sravaka, of Pratyeka-Buddha and of Bodhisattva, corresponding to the Dharma-Gates of the three energy roots (of capability), small, middling and great.

Mantra School (Sections 56 — 66)

(Editor's comment: This short digression of the Torei text, with Daibi's commentary, seems at first glance somewhat irrelevant to us, the Shingon school not being part of our Western cultural inheritance. It is part of the Japanese cultural background though, with magical and mystical connotations, and 'powers' in the occult sense. Yet, distilling the essence from the unfamiliar formulations, it seems very apposite for us, too — is there not nowadays a welter of naive assumptions to which the same remarks apply? And some superstitious (or archetypal?) beliefs and hopes lurk in all of us. Thus, Master Torei rightly stressed that his text needs to be read as one whole without picking and choosing. Readers may bear his injunction in mind while reading these sections.)

TOREI 56 Question: What about the Dharma-Gate (teaching) called the 'Transformational Power of Vairocana' (Adhistana)? Its principle is to render the mystery perceptible.

Daibi Comment Torei now changes the direction of his enquiries and refers to the Dharma-Gate of the esoteric Shingon school. As to the Shingon mystery, many misunderstand it, and even within the Shingon school itself, not all do understand.

Scriptures specially connected with the Shingon school are the Vairocana Sutra, and the Diamond Peak (Diamond Peak is the general appellation of the esoteric doctrine of

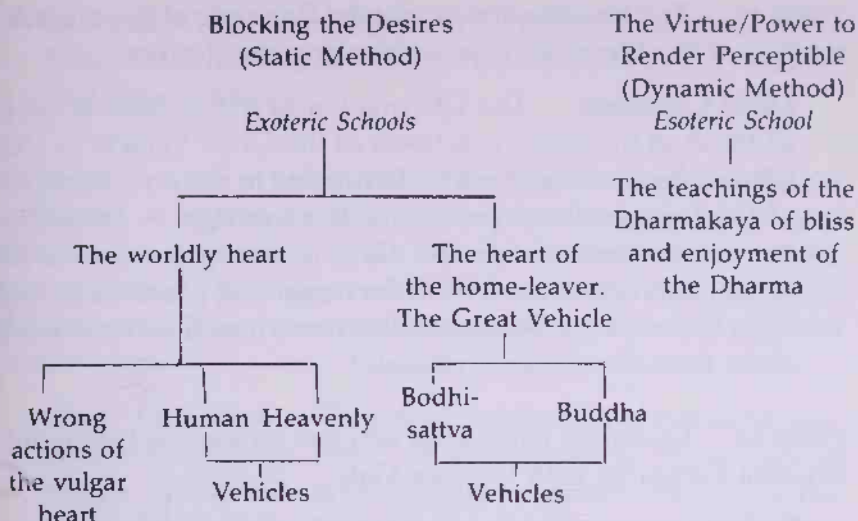
Vairocana). The full name of the Vairocana Sutra is 'The Manifestation and Transformation of the Great Vairocana', in seven scrolls. Vairocana is a Sanskrit word, 'vai' meaning everywhere and 'rocana' is shining light. Therefore Vairocana means 'Shining Light Everywhere'. Among the Three Bodies of the Buddha, he corresponds to the Dharmakaya, the Great Sun Tathagata; Amida/ Amitabha Buddha corresponds to the Sambhogakaya, and Sakyamuni to the Nirmanakaya.

The Dharmakaya Buddha Vairocana is 'Shining Light Everywhere'. Like the sun that shines over all the world, the light of the Great Sun Buddha radiates, and brightens the darkness of sentient beings. This is expressed abstractly, but from of old in our country, Shinto priests and the Court believed in the Great Sun Buddha. The highest Shinto Kami (deity, spirit) is the Shining Sun Goddess, who has her main shrine at Ise. Thus when the Emperor Shomu (701 – 756) was about to have built the Great Buddha (image, cast and set up in Nara), the monk Gyoki was sent to Ise to ask the will of the Shinto Kami. The shrine door opened of itself, and an oracle was given, 'The sun of the absolutely real shines into the long night of life and death; the moon of fundamental being breaks shiningly through the deceptive clouds of afflicting passions. It is my great desire to cross what is difficult to cross. I now feel like having a boat for the crossing.' The Emperor sent Moroe Tachibana (684 – 757) to inquire into this, and that very night had a dream in which the Great Kami appeared and said, 'This is the Court of the country of the Kami; you should respect and revere the Kami. But as the Sun is the Great Sun Buddha, the Vairocana of India, sentient beings need to know this and have faith in the Buddha-Dharma.' This has been recorded in such compilations as the Jingu-Zojiki and Genko-Shakusho.

The term 'Transformation' as used in the esoteric

Shingon school needs elucidation. The Three Mysteries are those of body, speech and thought. Finger-intertwining (mudra) is the mystery of the body, chanting mantras (and dharani) is that of speech, and the heart dwelling in Samadhi is that of thought. There are two ways for this Transformational Power. One is that of correspondence between living beings and Buddha. It is said that living beings and Buddha correlate and their ways mingle; thus as the reflection of the Buddha's light imprints the heart-flow of living beings, so the trainee's heart-flow is sensitive to (imprintable by) the Buddha's light. The other way is that of the Transformational Power of the Ten Realms of Equality: Miserable Beings (in the hells), Hungry Ghosts, Animals, Fighting Demons, Humans, Heavenly Beings (devas), Sravakas, Pratyeka-Buddhas, Bodhisattvas and Buddhas. Since the Ten Realms are each of equal importance, their countless lands equally equipped with the Three Mysteries, they are held to be mutually related and interpenetrating, and thus the Three Mysteries of sentient beings are also identical. Here again 'Transformational Power' means mutually related and mutually interpenetrating. The two Chinese ideogrammes for 'Kaji', (Sanskrit Adhistana, and translated as Transformational Power) mean respectively 1. Buddha confers his strength on all who seek it, and 2. upholds/supports them. In this sense the Three Mysteries of the Buddha and those of sentient beings intermingle, 'He in me, I in him'.

The above Dharma-Gate, the Manifestation and Transformational Power of Vairocana, is the virtue/power to render the mystery perceptible. Accordingly, the Shingon school regards itself as apart and different from all other schools as the table shows.



The mystery lies in that nothing is hidden. The profundity of the Tathagata's Three Mysteries is that they constitute the Great Sun Buddha's own insight into the freely functioning Samadhi, into which others cannot see. This does not apply to the Sun Buddha only, for all men are equally capable to enter this free functioning Samadhi, and so it may be said that everybody can enter the Dharma-Gate of the Mystery.

Virtue/power to render perceptible means to express the original virtue/power of Buddha. This is the dynamic method to help sentient beings, and the Shingon School holds that the tenets of the esoteric teachings present directly the virtue/power of the Dharmakaya with which the Tathagata is originally endowed, and that it thus differs from all the other schools which do not go beyond the exoteric teachings, i.e. blocking desires, which is a static method — blocking and cutting off the worldly desires of ordinary people.

TOREI 57 The Buddha first taught the Principle of the exoteric schools of the Great Vehicle — blocking the desires.

Daibi Comment The Dharma-Gates shown before were all those of the exoteric schools of the Great Vehicle — the schools for blocking desires. Returning to the one principle of No-Form (without perceptual form or sign — *Animitta*) the esoteric school has the Gate of the virtue/power to render perceptible, and from the beginning practises giving form to the Three Mysteries. But how does the Zen school differ from the exoteric schools?

TOREI 58 Question: what is not yet clear is how this (Shingon) Dharma compares with the Zen-Gate.

Daibi Comment Now Torei is going to examine how the Dharma-Gate of the Shingon school compares with and differs from the Zen school.

TOREI 59 Answer: though he had already expounded his Dharma-Gate (teaching) of the freely functioning Samadhi in parables and words, the Tathagata still feared that sentient beings would fail to understand. So with the Skilful Means of his Great Compassion he explained it once more.

Daibi Comment Samadhi means 'in this very body, things and I — not two; heart and circumstance (subject and object, or, I and things) — not different.' Samadhi may be divided into two aspects, functioning to the benefit of oneself and functioning to be of benefit to others. But the Tathagata's self-benefit Samadhi is also the sphere of the Tathagata's realization, i.e. of benefitting others (*Abhisamaya*). As that, it is, or constitutes, the sum total of all the Dharma-Gates (teachings) Sakyamuni Buddha taught throughout his life. Wishing to lead sentient beings to enlightenment and realizing they just could not grasp the essential point,

out of the Great Compassion of his heart he adopted Skilful Means, taught vertically and horizontally, and used parables and affinity links.

TOREI 60 And so, when the Principle is taught, it by far surpasses everything else. For then, presenting things also matches the profundity of the True Form. Embodiment of the Dharmakaya is the master of the teachings; the form that preaches the Dharma is the Dharma-Gate endowed with the True Nature.

Daibi Comment Therefore teaching the Principle surpasses everything. Then, what is shown as the surface of things corresponds as such to the True Form. Moreover, the Great Sun Buddha of the Dharmakaya is also master of the teachings, and the teachings of the Dharmakaya Tathagata are no other than the Dharma-Gate that is endowed with the True Nature. Therefore, if one comes face to face with the Dharmakaya Buddha in the house, the Dharma-Gate is struck open. Fundamentally, the Dharmakaya Buddha is universal. The shape of the soaring mountain and the roar of the gushing torrent, all are the teachings of the Dharmakaya Buddha. As expressed in the poem by Su Shih Tun-po, 'The murmuring of the valley brook is the long, wide tongue; should the shape of the mountain be other than the pure body?' This is the bodily form of the preachings of the Dharmakaya.

TOREI 61 A mandala represents the great and perfected sphere of the universe.

Daibi Comment Though the Shingon experts consider this perfect sphere as extremely difficult, yet it just means being endowed with, and not lacking any of, the million virtues/powers of the universe. It is said in the Sutra of the

Great Sun Buddha, 'Putting into words what is assembled in the Mandala, it may be said to be the very place where the compassionate virtue/power of the Tathagata's truth has been collected.' This clearly expresses what is meant. Mandala is a Sanskrit word; its meaning is so profound that no adequate translation is possible, and so the Sanskrit term is used. Forced to render it in translation, 'perfected sphere of the universe' seems to approximate to it.

TOREI 62 This refers to the Tathagata; by the power of the Manifestation and Transformation (of Vairocana) it (the mandala) reveals the virtue/power of the Dharmakaya.

Daibi Comment A mandala is the realm of the completed wheel-circle; by means of the strength of the Transformation of the Tathagata it is also said to be the virtue/power to render the mystery perceptible. But this virtue/power of the Dharmakaya to render the mystery perceptible is not to be taken as the prerogative of the esoteric school only. How does a Zen trainee render perceptible the virtue/power of the Dharmakaya? (At this point, Daibi Roshi remained silent for a while and then continued) 'Though she goes on calling, "Little Pearl!", she is not calling for her maid, she only wants to make the boy hear her voice.' How so? Those who have eyes should be able to see through the play: she keeps on calling, 'Little Pearl!' (her maid's name), but she wants nothing from the maid — she wants to let the boy know where she is! The quotation is taken from a Chinese love poem, but you need to look into what is between the lines.

TOREI 63 Long ago in Southern India, when Ryuju Daishi stood in front of the Iron Stupa, he empowered seven white mustard seeds, and threw them at the gate which at once flew open. Ryuju was about to enter when the Four Heavenly

Guardians stopped him. Ryuju, prostrating himself, repented, and in the end was allowed to enter the Tower where Vajrapani Bodhisattva initiated him. Ryuju memorized all he was told carefully, and after his return wrote it down, and so it came to be transmitted.

Daibi Comment Ryuju Daishi (Nagarjuna) was of Brahmin caste and lived seven hundred years after the Buddha. He is the fourteenth patriarch after the Buddha, and a direct disciple of Kapimala who had inherited the Dharma from Asvagosha. He had obtained the Kegon Sutra from the Dragon King, and from the Iron Tower he passed on the secret store, thus becoming the patriarch of eight schools, both exoteric and esoteric. Such is recorded in his biography.

The Iron Stupa is in Southern India. When Ryuju Daishi stood in front of it, he empowered seven white mustard seeds, and threw them at the gate which at once flew open. About to go in, the Four Heavenly Guardians refused him entrance. He prostrated himself and repented, and at last was permitted to enter. There, Vajrapani Bodhisattva initiated him into the Secret Dharma of the Great Sun Tathagata. (It has always been considered that in Torei's text the phrase 'into the Secret Dharma of the Great Sun Tathagata' is missing after 'initiated him' — this bracket is in Daibi's text, not the translator's.)

Ryuju accurately committed to memory every word of this Dharma-Gate, and on his return he carefully wrote it all down. This compilation became known as the Great Sun Sutra.

As a rule, Sutras have to be considered with regard to both objective rendering and Principle. In the above, Torei presents the objective description, and below he interprets it from the Principle of the Dharmakaya.

TOREI 64 Southern India means shining, empty purity. The Iron Stupa is the basic delusion (literally 'not clear'). The seven seeds are the Seven Branches for Enlightenment. White means pure. A mustard seed is a single thought and refers to meditation. The Stupa gate opening means the opening of Samadhi. Entrance refused by the Four Heavenly Guardians means separating the True Nature in order to appropriate for oneself the bliss. Prostrating oneself and repenting means authentication. The Great Sun is the intrinsic nature. The Secret Dharma is the Dharma-Gate with which the intrinsic or True Nature is endowed; it is called the Sermon of the True Nature. The Diamond Hand (Vajrapani) means wisdom gained after (Satori). Initiation means final (total) understanding. Keeping in memory without forgetting means that if once gained, it is never again lost. And rather than remaining in the realm of the Bodhisattva, he returns to benefit sentient beings.

Daibi Comment Southern India, from the point of the Dharma Principle, is not a geographical location, but is understood as meaning pure clarity. Nor is the Iron Tower an edifice but is the basic 'not being clear' (Sanskrit 'Avidya' — usually translated as ignorance or delusion, the first of the Twelve Links of the Chain of Causation or Dependent Origination). In Buddhist teaching, we create Karma from this error of 'not being clear'. Thus sentient beings in the state of delusion incur suffering, transmigrating along the three paths of delusion, Karma and suffering. This basic (or original) 'not being clear' is the Iron Stupa. The seven grains correspond to the Seven Branches of Enlightenment. Within the gradations of training along the Buddha's Path are the Path of Seeing, the Path of Training and the Path of No-More-Learning. So, along the Way of Training, when thinking is cut off, it is necessary to rely on these Seven Branches of Enlightenment.

There are two types of delusion, the delusion of seeing,

and the delusion of thinking. The former is to be deluded as to the Principle and so can be cut off by the Way of Seeing. Delusion of thinking is to be deluded by things and as these in turn constitute the subtle afflicting passions, it cannot be cut off all that easily. An old master said, 'The delusion of seeing is cut off suddenly like splitting a stone; the delusion of thinking is stopped gradually like cutting through a lotus fibre.' So cutting through the delusion of thinking is a gradual procedure like cutting through the fine and sticky fibres in the stem of a lotus.

With regard to the Seven Branches of Enlightenment, there is the capability for Enlightenment, and the Branches are a means for classification. There are seven such branches, 1. Discrimination of the true and false; 2. Zealous effort; 3. Being at ease; 4. Recollection; 5. Equanimity; 6. Samadhi; 7. Joy. As to these, the comments of the old masters are concise and to the point, and so need no lengthy explanations. 1. In the realm of seeing, discrimination of wholesome and unwholesome; 2. Diligent and firm practice of what is good and wholesome; 3. Body and heart settled in peaceful gentleness; 4. Keeping clarity in all circumstances; 5. Free of any inner upheavals (emotional or ecstatic), calm equanimity; 6. Remaining at one with all situations (the heart is not distracted); 7. Inner joyfulness.

A mustard seed is an instant of thought; it is minute, but by no means must it be neglected. The Manifestation and Transformation of the Tathagata means true insight, i.e. insight into 'me' and my heart. The Stupa Gate opening is the first opening of Samadhi. The Four Heavenly Guardians protect the Buddha-Dharma against the outside. Their refusing (entrance) is analogous to an instant of joy arising at the moment of entering Samadhi. Because this instant of thought separates from the True Nature, the insight is not yet clear. Hence the refusal. Bowing and repentance means

giving up one's body and throwing away one's life — wholly throwing down one's body with muscles, veins, flesh, bones and hair, letting go of both heart and body. Nothing is so fearsome as truly giving up one's body and letting go of one's life, but with determination it can be done. A trainee must go through this stage at least once. Permission to enter is the confirmation (authentication) of Satori. The Great Sun does not mean something separate, and rather is the True Nature with which we are originally endowed. The Secret Dharma is the Dharma-Gate to the True Nature with which we are endowed. This Master Rinzai expressed as, 'In the eyes, it is seeing; in the ears, it is hearing; in the mouth, it is talking; in the hands, it is holding; in the legs, it is carrying. From morning until night it shows itself freely and without hindrance, and as that is the sermon of the True Nature.'

The Diamond Hand is wisdom gained after (Satori). Wisdom can be divided into two, the original wisdom, and the wisdom gained after (Satori). Original wisdom is the Great Wisdom of Equality, and is inborn; but the wisdom gained after (Satori) is the wonderful Wisdom of Differentiation. In one's practice it is attained by training after Satori. All the difficulties with the Koans 'hard to penetrate and hard to understand' are but for the attainment of this After-Wisdom.

Transmitting and receiving means deliverance, and retaining in the heart without forgetting means once gained, never lost. Returning points to the original purpose of a Bodhisattva, which is to assist all sentient beings. Thus he remains not at the stage of attainment, but, according to the vow of benefitting sentient beings, returns.

The above is Master Torei's exposition according to the Principle. Following below, he comments on how this relates to the actual training.

TOREI 65 As to the empty, pure and clear heart confronting the basic delusion, when the pure thought of the Seven Branches of Enlightenment shines into it, the delusion bursts immediately and the True Nature appears. At that time arises great joy, and because the heart is apt to take hold of this joy, the True Nature cannot become clear. Gain and loss, right and wrong, throw them away at once; then for the first time you penetrate into the True Nature and the countless Dharma-Gates stand clearly before the eye. However, unless you understand with 'After-Wisdom' (which comes from Advanced Practice after Satori), you cannot know the Dharma of Buddhist Differentiation. All those who truly understand this Dharma-Gate owe it to this After-Wisdom. Once you have seen into this Dharma, even for only a moment, then walking, standing, sitting and lying down, all are the Great Way, all are Dharma-Gates. Not being the sphere of one particular person, it is called the mysterious and majestic heart.

Daibi Comment As to the True Nature of the pure heart, the trainee needs to break down the basic delusion. When the pure thought of the Seven Branches of Enlightenment shines into it, the black cloud of delusion bursts and the brilliant moon of the True Nature appears. At such a time it is natural that one feels joy; but if, carried away by this joy, attachment to it awakens in the heart and one clings to the joy, then that immediately becomes like a cloud veiling the moon, and so it is no longer possible to be clearly aware of the True Nature. Beginners seeking the Path often say that as they have nothing, they would like to get hold of something solid and therefore have taken to the practice of Zen. This sounds reasonable enough, but when it really comes down to it, it is a great mistake to think that there is something to take hold of and something to gain. In fact there is just nothing you can get or cling to as 'This is it!' — not one single thing!

As there is nothing to get hold of, just let go, let go, utterly let go everything, inside too, and for the first time strength is attained. Master Hakuin expresses it clearly in his Song of Meditation, 'The True Nature is No-Nature'. To think that there is something like nature, and something like Satori, is completely wrong. So throw out all ideas of gain and loss, right and wrong, hate and love, gaining and losing, together with all the rest, even to the point of letting go the thought that you have thrown away everything; only then for the first time the eye of Satori opens. In a verse on Joshu's 'MU', an old master says, 'Even the word, "Nothing", is, regrettably, the obstacle of words; only when one no longer thinks of anything, then there is nothing.' Thus Kensho can be attained (Kensho — literally, 'seeing into nature' — is used either in the sense of first real insight, or as synonymous with Satori). Once the ability to see into the True Nature is gained, the countless Dharma-Gates (teachings) are clearly before the eyes. What up until then was regarded as outside, mountains and rivers, men and women, flowers and autumn colours, all are discovered within as the treasure of your own house.

However, thus Seeing into the True Nature is only one aspect, Equality; without perceiving also the other aspect, Differentiation, it cannot be said to be the complete reality/truth. Therefore in the Zen school we attach particular importance to the training after Satori. In Torei's text this is referred to as the Way of Buddhist Differentiation. To enable the trainee to attain this wonderful Principle of Differentiation, the Zen school uses various Koans which are difficult to penetrate. Depending on seeing into these (Koans), the light of original Kensho gets ever more clear, and its free and unimpeded strength increases ever more in all realms of Differentiation. Thus each of these Koans is a Dharma-Gate of special deliverance, and so we continue to

gain special stages of deliverance. Though one Zen school mistakes this for a stage by stage progress, from low to high, from easy to difficult, this is by no means the case. If both the Fundamental Wisdom (of Equality) and the After-Satori Wisdom (of Differentiation) have become very clear and the Great Dharma is clearly seen into, (then it is never lost), neither in a moment of extreme hurry nor even in the split second of one's boat capsizing. Both analogies are taken from the Analects of Confucius, but it just means not to be shaken out of (this seeing into and being at one with the Great Dharma) for even a fleeting instant, no matter what occurs.

In Buddhism, walking, standing, sitting and lying down are called the Four Positions, and refer to all daily activities; an old master spitting, or flapping the elbow, are also the meaning of Bodhidharma's coming from the West; lying down, getting up, eating or relieving nature, all reveal the Great Way and the Dharma-Teachings. But only a person who has attained to this can be called a 'man who has attained the power of the Path (Marga)'.

This, expressed in the manner of the exoteric schools, would be the mysterious and majestic heart. The esoteric school, in order to establish its status within Buddhism, first sets up the Ten Stages of Spiritual Development. With regard to the spiritual development of all sentient beings, these are best explained by Kobo Daishi (founder of the Shingon school in Japan) in his system of Buddhism. They are interesting to study, but here is not the place to elucidate the teachings of the Shingon school. Thus, omitting explanations, a general chart follows, giving names and aspects of the Ten States of Spiritual Development and their relevance to the various exoteric and esoteric schools.

The Ten Stages of Spiritual Development in the Shingon School

set up by Kobo Daishi as
The Ten Abodes of the Heart

The Heart of

1. Common beings swayed by impulse	The Three Miserable Ways	The Common World	Exoteric Schools
2. Foolish children striving for restraint	The Human Way		
3. Newborn infants without fear	The Way of Heavenly Beings		
4. Responding to others — Unselfish	Sravaka	Small Vehicle	
5. Uprooting Karma-causing seeds	Pratyeka		
6. Great Vehicle which considers others	Hosso School	Partial Schools of the Great Vehicle	
7. Enlightened Heart No-birth/uncreated	Sanron School		
8. One Way — Action without Action (Wu-wei)	Tendai School	Complete Schools of the Great Vehicle	
9. No Self-Nature	Kegon School		
10. Mystery and Awesome Majesty	Shingon School	Esoteric School	

The scholars of the esoteric school say that the mysterious and majestic heart is the abode of the Shingon mystery, and that the mandala manifests the Three Mysteries. However, for one who already embodies the Dharmakaya, this mysterious and majestic heart is not the exclusive possession of the esoteric school of Buddhism. Therefore Master Torei says that it is not 'the sphere of one particular person', because, seen by one who embodies the Dharmakaya, it is for each person the sphere of himself. In what way can this be known? 'If I want to walk, I walk; if I want to sit, I sit.' Is not this truly the mysterious and majestic heart?

TOREI 66 But later people no longer understood, and so they cling, mistakenly, only to what shows on the surface.

If you want to attain this Dharma, you must first of all see into your True Nature (Kensho). However much you want to attain this Dharma, it is not possible without Kensho. I certainly will not say that the teachings of the exoteric and esoteric schools are totally wrong, but to prate with immature understanding about the wondrous Buddha lands is not conducive to gain authentication. While not having even attained the Dharma, much less being authenticated, how can one talk of the Advanced Practice of the Dharmakaya?

Daibi Comment Without going into the details of its schools, Buddhism as a whole is primarily concerned with (the suffering of) people. To vainly elevate this (basic concern) to something lofty and profound, or else to fall into speculating about it, or else to cling to the formulations of the teachings without regarding the actual life of people, is clearly lacking the spirit of the Buddhism of the Great Vehicle. The genuine Buddha-Dharma is not at all like that. If you wish to get hold of the true Buddha-Dharma, then just for a while leave off nosing around the meaning of the teachings and first of all see into your own nature. Without

seeing into your own nature, it is impossible to attain the true Buddha-Dharma. The life of the Buddha shows this clearly. Sakyamuni first went into the mountains, attended ascetics and philosophers and asked many questions, but remained dissatisfied. Finally he sat himself down under the Bodhi Tree, entered the great Zen Samadhi, and on looking up and seeing the morning star, suddenly attained the Way. What he then taught, out of this state of authenticated, genuine insight, that is Buddhism. From his teachings, by elaborating or stressing one Sutra or one Sastra, in time the various religious lines emerged, the exoteric and esoteric, the sudden and the gradual. Thus the various branches grew and blossomed like the hundreds of flowers within the Bodhi Garden. Naturally it is well to acquaint oneself with the Dharma-Gates of all these exoteric and esoteric teachings, and to study their theories. But expressed from the essence of Sakyamuni's own insight, the Buddha-Dharma just leads to Sakyamuni's own insight. An old master said, 'The study of the various profound teachings is like putting a hair into the Great No-Thing. Setting all the important affairs of the world in order is but one drop of water in the yawning chasm.' The earlier Buddhist schools, both exoteric and esoteric, boast of their loftiness and profundity, but only preach the theory that the Dharmakaya is something lofty and profound. And though they make their theories clear, yet those who truly become one with the Dharmakaya are rare indeed. That being so, how then factually, by one's own understanding only, could one come to the authenticated insight?

Thus in the Zen school, the primary stress of the training is on becoming one with the Dharmakaya. That is then followed by Sanzen along the One Way of Advanced Practice in the Dharmakaya. Of this it is said from of old that not even a sage can transmit it. Truly this is the mysterious

Way of Buddha and patriarchs. Without having become one with the Dharmakaya, how could one know of the Advanced Practice in the Dharmakaya, the special transmission outside the teachings? It is quite impossible to know it without genuine authentication.

TOREI 67 The teaching schools merely discuss stages of the Way; the Zen school directly points at the surpassing of the Way. The teaching schools talk abstractly about the wondrous state of becoming Buddha; the Zen school aims at directly becoming Buddha.

Daibi Comment The teaching schools are the various schools of Buddhism — excluding the Zen school¹. They are based on, and rely on, the Sutras. The aim of the teaching vehicles, too, is the single Way of becoming Buddha, but their approaches differ very much from that of the Zen school. The teaching schools talk about the progress by which the ideal end is attained by the Great and the Small Vehicle; they discuss depth and shallowness, and the stages of familiarity with the meaning. Thus they encourage the study of reason and meaning, but this is rather like studying the label on a medicine bottle (instead of taking the medicine). Contrary to this, the Zen school does not debate about the gradual stages, but rather goes directly beyond them and jumps into the realm of the Tathagata. Its way is to jump into it directly and bodily.

Again, the teaching schools talk endlessly about the

1 By Teaching Schools or Teaching Vehicles are meant the Sutra schools; that is, the schools based on one or more of the great Mahayana Sutras and on the Pali Suttas. Remarks concerning them occur throughout the text. These are, of course, not against the Scriptures, nor necessarily against the schools, but rather express the perennial caution against our human habit of getting carried away by the trees and forgetting the wood. The Buddha already warned against this in his Parable of the Arrow. We all suffer from the same old propensity of getting stuck and bogged down in details, distracted by frills and flourishes, rather than obeying the Buddha's last injunction to 'strive on heedfully' along the Way he had found and which he taught all his life.

wonderful state of becoming Buddha as something far, far away. Thus, from the state of a common man to wonderful awakening, there are said to be fifty-two stages, and gradually climbing up these steps in a given order, one at last becomes Buddha. They also hold that one life is not enough, and that many transmigrations through birth and death are necessary for a Bodhisattva's progress to Buddhahood — three timeless periods and a hundred Kalpas! The Pure Land school asserts that the Pure Land, the paradisaical world after death, lies far away to the west, unimaginably far — the distance of a thousand billions of lands. In the Zen school, however, 'This very place is the Lotus Land, this very body is the Buddha'. So if you want to come to the place of the Buddha, you must first sit with all your might, and become Joshu's 'MU', become the 'Sound of the Single Hand'. Thus the Zen school directly points to the way of becoming Buddha.

The way of the teaching schools may also be compared to describing and discussing the finish and tastiness of a sweet, whereas the way of the Zen school is to take a bite without any theorizing, and to leave it to each person to find out how it tastes!

TOREI 68 It is like a poor man who in his fantasy owns all the wealth of a big estate. Even if he can imagine it in the minutest detail, he cannot spend it; so what is the use?

Daibi Comment Just like a poor man who imagines the wealth of rich families. Though he manages to memorize the names of all the rich men in the world, and their wealth, after all, their treasures do not belong to him, and he cannot make use of them.

TOREI 69 Or it is like a commoner imagining himself in the full majesty of a king. Though he may imagine it in the minutest

detail, he is just a commoner.

Daibi Comment In this analogy, 'commoner' means just an ordinary person. Such a man, imagining himself in the majesty of a king of supreme rank, may exhaust his imagination in doing so, but it is after all only his ruminating and he is no better than before.

TORAI 70 If you lust after the majesty of a king or covet the wealth of a great estate, it would be better to gain them for yourself; then you can enjoy them!

Daibi Comment Rather than lusting after the majesty of another, or reckoning the wealth of another, gain them for yourself. However, this suggestion by no means implies that you should actually cherish such vulgar ambitions! (They are used here only as analogies.)

TORAI 71 When you then really start searching, do not think of a king's majesty or how to manage the wealth of a great estate; just face your own house (yourself), your own wealth, and examine your own majesty; search for these, recognize them, and go on increasing them within your possibilities.

Daibi Comment Not being one's own, neither the majesty of a king, nor the wealth of a great estate, matter; one need not concern oneself with the possessions of others! Rather, look inside for your own wealth, your own majesty. When one's own house becomes clear, this world of suffering immediately turns into the Pure Land equipped with the seven kingly treasures (the golden wheel, elephants, dark swift horses, beautiful pearls, able ministers of the treasury, beautiful women and loyal generals). Do not be satisfied with but little gain; search for the genuine majesty, recognize it and acquire it. Possess yourself of the countless riches of the Dharma, progressing according to

your opportunities. The Four Great Vows are the vows of the Buddhism of the Great Vehicle which is not satisfied with little gain. So with regard to the teaching schools and the Zen school, though there are similarities, yet in actual religious training the two differ considerably.

TOREI 72 If you study the Sutra teachings, you easily get stuck in the traces of the teachings. How then can you slough off your old body?

Daibi Comment Of course it is possible to become Buddha by means of studying the Sutra teachings, but these being fundamentally theoretical and often circumlocutory, one easily can become stuck in the mire of speculation. The same applies to somebody who starts in the Zen training. His own learning and knowledge become a hindrance rather than a help, and cause a lot of suffering. Therefore just for a while forget all scholastic attainments, become once more as innocent as a child, and apply yourself single-heartedly. However, after attaining Satori, investigate in depth the wonderful truth of Differentiation, applying it with familiarity in your everyday life. At that time the strength of learning and knowledge is of great help. But if at the start of the training you fall into learning and reasoning, they will cling to the skin and stick to the bone, and so, because the heart cannot then turn over, one is not fully capable of attaining to wonderful Satori. Truly, how then can you slough off your old body?

TOREI 73 Should a merchant follow the method which another one had used successfully on some occasion, he would surely be blinded to his own chance and so lose rather than gain. There is no set method for making profit; it depends on (skilful) use of opportunity.

Daibi Comment A merchant, seeing another profitably employing a certain method and copying it, is likely to miss his own opportunity. One must be alert in assessing opportunities if one engages in business, and must not lose a valuable opportunity when it occurs. This is particularly so when dealing with fashionable goods in season; to make money, the trend of the moment and the prevailing taste need to be studied, and one needs to be always one step ahead of current fashions. On a recent visit to Ashikaga, I visited a textile factory producing woollen materials. Though it was early November they were just beginning to put the heavy winter material into store as already out of season. At the beginning of winter it is too late to start the production of heavy fabrics. In business, losing an opportunity is a great loss indeed. Yet there is no fixed method a merchant may always use to advantage. Actually to make money he must first and foremost make use of opportunities.

TOREI 74 Should a general inflexibly follow the tactics successfully employed in a specific battle by another, thus missing his own opportunity of success, he would lose, rather than win and distinguish himself. There is no set strategy that leads to victory, but there is need for skilful use of opportunity. This does not mean that tactics may be dispensed with; only that one must not cling inflexibly to their set rules. Thus first of all he must penetrate to the very heart of the enemy, finding out the means likely to be adopted, and then as circumstances demand at the moment and in the situation, he can move forward or hold back.

Daibi Comment This second analogy refers to a battle. Facing the enemy a general worthy of his rank must not copy the tactics of another general, however distinguished. A battle is an opportunity. Though the overall strategy may have been drawn up, locally and depending on how the

enemy attacks, from moment to moment alterations must be made. And so, if the general can anticipate the enemy's movement, he forestalls him. But if his own movements are anticipated by the enemy, he is forestalled. To function thus in response to the moment and the situation is of vital importance. Truly, how the general reacts to circumstance is what determines victory or defeat. Yet there is no fixed pattern for winning a battle, though winning it is the aim. This does, however, not mean that there is no pattern at all; the traditional ways of taking up position and of strategy all follow one pattern or another; but a commander must not cling inflexibly to any one pattern, rather act in accord with the situation.

TOREI 75 Our patriarchal Zen school does not depend on the traces of the teachings, but has a special meaning: energy, free and unobstructed, responding in accord with the situation, that is what it is about.

Daibi Comment Our Zen school does not conform to reasoned patterns. Not depending on the traces of the teachings and having a special meaning refers to the special transmission outside the teachings. Thus, endeavouring to assist sentient beings means the energy to respond according to the situation, to a scholar as befits a scholar, to a lady as befits a lady. Coming into contact with all sorts of people, each of whom has a different face, is distinct in a thousand ways, individual in his thoughts, tastes, in education and knowledge, there cannot be one method that applies to all. And though it is easy to say, 'the energy acts unobstructed and free in response to the situation', yet factually always to act thus is anything but easy. And so in teaching others we also train ourselves. The Buddhas of the past, all the patriarchs, old masters and ancient sages, took great care and trouble over this, and we owe them much

gratitude for it.

A helpful analogy is (the training of) a doctor. Having completed his general and specialist studies, he does a course of clinical training. Yet when he then sets up as a general practitioner, confronted with diverse diseases and with patients of varying constitutions and character, it just does not go from one to ten according to textbook theory, or even as to his own experience so far. For effective treatment it is always necessary to face the disease according to the situation and respond to occurring changes. Thus the doctor, while meeting and treating his patients, also trains himself.

TOREI 76 If you truly desire the wealth of a great estate, then return first of all to the great estate of your own heart, and the inexhaustible treasure store of the Dharma will be naturally yours.

Daibi Comment Master Torei here refers to his former analogy and draws the conclusion. If you want the wealth of a great estate, then do not vainly covet the wealth of others, but first of all look at what is nearest to hand. The inexhaustible treasure store of the Dharma is in your own heart. Master Rinzai often warned against seeking outwardly, and in the Lotus Sutra is the parable of the poor son of a rich merchant which shows that we are inherently wealthy.

TOREI 77 If you want all the majesty of a king, then first of all meet the king of your own heart. After all is said and done, supreme nobility resides in the very body.

Daibi Comment As above, if you desire all the majesty of a king, first of all aspire to know the heart-king of your own house. Once you have seen and become familiar with the king of your own heart, you will know that this very body is

originally of peerless majesty.

Therefore in Zen temples in front of the main Buddha image is a tablet for a reign of ten thousand years of the Emperor, and on the first and fifteenth of each month a special service is held for this purpose. Though held for the Emperor, yet in principle each does reverence to the king of his own heart. An old master said that as everyone is like a supreme king, we human beings must at the same time be both, supreme among living beings and king of the spiritual realm of the heart.

TOREI 78 In former times some monks of the teaching schools realized this and consequently joined the Zen school.

Daibi Comment Section 76 laid stress on the direct pointing of the Zen school. In the past, a number of monks, after having studied Tendai or Shingon teachings, were still dissatisfied and subsequently entered the Zen school of direct pointing and special transmission.

TOREI 79 This is no longer so. Nowadays there is much talk about the sublime and the profound, or conversely criticism of the Two Vehicles (Sravaka and Pratyeka), belittling their authority. The partial, the round, the exoteric and the esoteric schools contend with each other, yet they have not even accomplished the confirmation of the Two Vehicles, let alone that of the Bodhisattva Vehicle. And as for the One Buddha Vehicle, how could they conceive of it even in their dreams? What use to them then are the partial, round, exoteric and esoteric (teachings)?

Daibi Comment Master Torei says that in his time this was so no longer, and the same applies today (1933). Many merely study the doctrines of the Sutras and Sastras and are monks in form only. It is rare indeed for someone to enter the Zen school out of dissatisfaction with doctrinal studies.

And not only this, but as to the Buddha-Dharma, is there not now a tendency for monks to neglect it, while lay people seek the way and take up serious training? The clergy concern themselves with hierarchical power struggles and wash their dirty linen in public rather than studying the essentials of the scriptures. They even neglect giving talks on the teaching. As for training under a teacher and applying themselves, taking the teaching to heart, such thoughts do not seem to enter their minds.

In Master Torei's time, too, there was much theoretical speculation about Buddhism, with profound and subtle reasoning. The learned scholars attacked the Two Vehicles of Sravaka and Pratyeka on the grounds that the expedient means of teaching grew shallow, and that none but the true Great Vehicle was correct. They rejected the partial schools as superficial and maintained that only the complete ones were profound, argued that the esoteric teachings were nobler than the exoteric ones, and were always at daggers-drawn with each other. Yet all this, examined with the True Eye, is but intellectual quibbling based on words, no more than emotional partisanship of illusory differences. So Master Torei criticizes this (attitude) sharply because it prevents the Satori of the Two Vehicles which the disciples attained in the Buddha's own time.

In the Zen school, before Satori, you cannot even be said to belong to the Two Vehicles. But people, in particular lay people, once they have started to meditate and have scented the merest whiff of a Koan, tend to fancy themselves as Arhats up in the clouds and, waxing great in their own esteem, consider themselves high above the world below. Few have the welfare of others at heart; but with that lacking, it is unlikely that they have even the authentication of the Two Vehicles. Not yet having reached that stage, how then could they enter the realm of a Bodhisattva who lives only to

benefit others? Surely such is impossible! And as to the One Buddha Vehicle, how could they conceive it in their dreams? Yet there they go, arguing about the partial, the complete, the exoteric and the esoteric — to what purpose?

TOREI 80 None of this applies to our patriarchal school, which surpasses expedient means. When by bitter interviews and painful training at last the Principle is attained, then the Buddha-Dharma of the exoteric and the esoteric schools appears directly before the eyes.

Daibi Comment Master Torei lays special stress on the fact that our Bodhidharma school does not indulge in such antics as above. Embodying the essence of the special transmission outside the teachings, from the very beginning it surpasses expedient means and words. Having exhausted and sloughed off words and thinking, it arrives at the state of understanding before thinking; and for that, Sanzen and training truly need to be harsh and bitter. But when finally one dies the Great Death and then comes back to life again, the Buddha-Dharma of both the exoteric and the esoteric schools, and the eighty-four thousand Dharma-Gates (teachings) all appear at once in front of one's eyes. This is the distinctive characteristic of the Zen school.

TOREI 81 Looking at the Sutras after having smashed the many prison gates and broken free, it seems as if they were one's own teachings.

Daibi Comment In the Zen school, reaching the state of Kensho or Satori is not sufficient, for it constitutes but one aspect of (the Wisdom of) Equality. The purpose of the training after Satori is to strive for and attain to the wonderful Principle of the various Differentiations. However, this does not mean climbing from low to high, or

progressing from shallow to deep in stages and degrees. For clarity to get ever more clear, the training after Satori makes use of the various quaint stories about the Affinity Links of the old masters (how they reached their insight, i.e. the various Koans).

An old master said that each case (Koan) is itself the Dharma-Gate (teaching) of deliverance, and it constitutes neither a 'ladder Satori' nor a 'slapping-down-the-lid-on-the-pan Satori' (a climbing-step-by-step Satori, nor a now-that-is-enough Satori). So a trainee in our patriarchal school, even though his insight into True Nature (Kensho) is clear, must yet completely break through all the prison-gates of the patriarchs before he can call himself a descendant of Bodhidharma.

Having arrived there, when he now looks at the Buddha's Sutras and the patriarchal records, they are so familiar and clear that they seem to be one's own teaching. This is because the essential power of teaching reflects and matches that of the old masters and Sutras.

TOREI 82 Only after that may the luxuriant wood of Prajna be uprooted, the training pole of Bodhi (insight) kicked down, the fulcrum of Advanced Practice destroyed and the true line of the Buddha and patriarchs cut off.

Daibi Comment Only after that (when insight matches and is at one with the teachings), are Bodhi and Nirvana truly like tethering posts. Like rooting up a luxuriant wood, Prajna Wisdom and Satori are utterly broken. Here is the very training hall of Bodhi, the place of Satori: any place one feels like settling down in is kicked away for good. So, too, is the fulcrum that 'I of all people have got it', the fulcrum of I having completed the Advanced Practice, and the fulcrum that I alone have inherited the true line of Buddha and patriarchs; all such building material and furnishing of the

house is thrown out and destroyed. This is truly the realm into which neither Buddha nor patriarchs can glance.

TOREI⁸³ Attaining the exoteric and the esoteric teachings like entering a capital in triumph and taking it over — what wild fancy is this? The Wisdom Body of the Dharmakaya — only when you reverently do three thousand steps back from it, then you can attain it.

Daibi Comment But arrived at this place, even to see one's own understanding reflected in the teachings of the exoteric and the esoteric schools is no more than wild fancy. The teaching vehicles have originally held the Principle of Dharmakaya as the most wonderful and most profound. In our Zen school, the first step in training concerns the Dharmakaya. But with regard to the Principle of the Dharmakaya, the wisdom of the Sambhogakaya, and the function of the Nirmanakaya, Torei says that once having reached there, one cannot draw near it but rather steps, reverently, far back.

CHAPTER 2

Faith and Practice

This chapter stresses faith and training. In Zen training, too, the basic motive power is faith. Here, Master Torei discusses the relation between faith and training.

TOREI 84 The chapter on 'The Appearance of the Tathagata' in the Keron Sutra states, 'Once more, Followers of the Buddha, there is nowhere the Tathagata's wisdom does not reach. Though all sentient beings are endowed with the wisdom of the Tathagata, they are not aware of it because of vain fancies, erroneous views, and sticky attachments. If these (obstructions) drop off, the Buddha wisdom, the natural wisdom, the wisdom of non-obstruction, appears of itself.'

Daibi Comment The Keron Sutra, clearly expounding the enlightenment of Sakyamuni, is also called 'The Dharma-Gate of His Own Insight'.

Having awakened, the Buddha remained for twenty-seven days under the Bodhi tree in the seat of Nirvana and (it is said that) during that period he preached to seven assemblies. This is one way of expressing the essence of the Keron Sutra. Not being bound by time or place is in effect everywhere (and everything) in the universe; thus all the ten thousand things express the teachings of the Keron Sutra.

Master Torei quotes from the section 'The Appearance of the Tathagata'. Tathagata is Sanskrit for 'Thus Come', one of the ten appellations of the Buddha. There are two connotations to Tathagata or 'Thus Come'. As the fruit comes from the seed, so on attaining realization, he is 'Thus Come', pointing at the Tathagata's Dharmakaya; and 'Thus

Come' into the Three Worlds and kindly teaching, indicates his Nirmanakaya. This is based on the meaning of the words; the teachings in the Diamond and Heart Sutras are more profound, for there it is said, 'Should anyone say the Tathagata either comes, or goes, or sits, or lies down — he does not understand the meaning of my teaching, for the Tathagata has nowhere to come from, nowhere to go to, and so is called the Tathagata.' In principle, the Tathagata is neither coming nor going, yet his great compassion causes him to appear in the world.

The wisdom of the Tathagata is called the genuine or true wisdom, Prajna. There is nowhere this wisdom does not reach; it penetrates ('in-forms') the whole universe. This is meant by 'all sentient beings are endowed with the Buddha-Nature'. All living beings are equally equipped with this wisdom of the Tathagata. What, then, makes the difference between Buddha and sentient beings? Their vain fancies, erroneous views and sticky attachments. Vain fancies are thoughts that lead astray. Erroneous views are four in kind: of permanence, of joy, of I, and of purity. The erroneous view of permanence is mistaking impermanence for permanence; of joy, to mistake suffering for joy; of I, to mistake I for No-I; of purity, to mistake impurity for purity. Every ordinary human being has these four erroneous views, and because of them arise sticky attachments. Because of vain fancies, erroneous views veer to the opposite (as above), thus obscuring the Buddha-Nature, and so the True Nature cannot be seen into. Accordingly, when the cloud of vain fancies is let go, the clear moon of the Buddha-Nature appears in all its original fullness and brilliance; the bright light of the Great Wisdom — the Buddha Wisdom, the natural wisdom, the wisdom of non-obstruction — becomes apparent.

TOREI 85 'Followers of the Buddha! Suppose the number of Sutras is equal to a Great Chiliocosm; if you write down all that is in a Great Chiliocosm, everything is down to the last detail.'

Daibi Comment This is meant metaphorically. But before going into that, a Great Chiliocosm needs to be explained, and the explanation starts with Mount Sumeru, the cosmic mountain of Indian mythology. Sakyamuni used it for his Dharma teachings. Sumeru is a Sanskrit word; the mountain is compounded of the four precious things, gold, silver, lapis lazuli and rock crystal, and its height is said to be 3,200,000 ri (some two million kilometres). It is surrounded by seven concentric rings of mountains of gold, the seven gold mountains, each divided from the other by a scented ocean, also numbering seven. Beyond the seven gold mountains is the great salt ocean, and beyond that are two concentric rings of iron mountains, a large and a small one. These two iron mountain circles and the seven gold ones are together called the nine mountains of Sumeru, and the seven scented oceans plus the great salt ocean are the eight seas. Further, in the great salt ocean, stretching from the seven gold mountains in each of the four directions, are four continents.

Halfway up Mount Sumeru at the level of sun and moon are the four heavens (or abodes) of the Four Deva Kings, one in each direction. Still further up are the thirty-three heavens of Indra's suzerainty, with Indra's personal heaven and palace in the centre, from which extend — in each of the four directions — eight heavens, each with its own Deva King. Counting these — thirty-two plus Indra's personal one at the centre — makes up the thirty-three heavens. Indra's realm is at the summit of Mount Sumeru. Thus the realm of the Four Deva Kings and Indra's realm with its thirty-three heavens still pertain to the earth; above them

are four more realms which no longer belong to the earth and are non-corporeal. These are respectively Mara's abode, the Tushita or happy heaven, the heaven in which Devas delight in transformations, and the heaven where Devas are dominant over transformation.

All these together then make up six main realms, called the Six Realms of Desire or Six Devaloka of Desire. Above these four non-substantial realms are located the even higher Brahmaloaka, which latter are made up of, first, the Realm of Form divided into eighteen heavens, and above that the Realm of No-Form or of Formlessness, consisting of what is called Four Empty Spaces.

In these Three Realms, respectively the Realm of Desire, the Realm of Form and the Formless Realm, all sentient beings live, grow old, fall ill and die. So these three Realms are also called the One World.¹

One thousand of such worlds make up a small Chiliocosm. One thousand small ones make up one middling Chiliocosm. And one thousand such middling ones make up one Great Chiliocosm. Thus, a Great Chiliocosm contains a million Sumeru each with a million suns and moons. The Keron Sutra says, 'When a Buddha appears, he enlightens the Great Chiliocosm', for this great, great expanse is where the Buddha teaches. Master Torei says that there are as many Sutras as there are worlds in a Great Chiliocosm, and in them is recorded (written down) everything that exists in the Great Chiliocosm.

TOREI 86 If you thus record all things within the great Iron Mountain, it is the same as the great Iron Mountain. If you write down everything within this great earth, it comes to the sum total of the great earth itself. If you record everything contained

¹ See Section 8 above, and for more details, see Eric Cheetham, *Mainstream Buddhism 1*, Buddhist Society, London, 1985.

in a middling Chiliocosm, it amounts to a middling Chiliocosm, and if you set down all that is in a small Chiliocosm, it amounts to a small Chiliocosm.

Daibi Comment So, if on a sheet of paper, you write down all the details pertaining to the great Iron Mountain, these constituents will in number be equal to that of the great Iron Mountain. And, if with but the tip of the brush/pen is written down the history of the world, east and west, past and present, the respective areas and periods are one with the brush stroke. Likewise all the detailed contents of the great earth, of a middling, and of a small Chiliocosm, written down fully, add up in number to the great earth, to a middling and to a small Chiliocosm itself.

TOREI 87 Thus, whether the Four Deva Heavens, or the great Sea, or Mount Sumeru, whether the central palace of the Indra heavens still on earth, or the four formless Desire heavens above them, whether the palaces of the Realm of Form or those of the Realm of No-Form, recording each one of them equates in number to each one.

Daibi Comment The Four Deva Heavens are the sphere of the Four Great Kings. The great Sea comprises the eight seas. Mount Sumeru is the mountain in the centre of a world. The central palace still on earth is at the summit of Mount Sumeru where Indra resides. The four non-material heavens of the Realm of Desire are further up from Indra's Heaven, the world of mid-air, with Mara's domain being one of the four realms which no longer pertain to earth. Above these are the palaces of the eighteen heavens of the Realm of Form, and the palaces of the four heavens of empty space belonging to the Realm of No-Form. One and all, when written down and enumerated, total up to the number of each and all of the real ones.

This is the place to digress and consider the Three Realms, respectively of Desire, of Form and of No-Form. Within these Three Realms, the normal man spends his life and dies, or comes and goes.

The Realm of Desire, with its two types of desire, lust and greed, extends downwards from the six heavens of Desire (the four immaterial ones, of the 'Thirty-three' and of the 'Four Great Kings'), through the four great continents of the human realm in the middle, to the hells of incessant suffering down below. Above the Realm of Desire, away from lust and greed, is the Realm of Form, of physical expanse, visible substance. It is the abode of beings who no longer feel the two passions of lust and greed. All matter, whether of body or palace, is very special and exquisite. Further up, the Realm of No-Form is void of matter, of either body or palace; it is the realm of the wisdom of the heart only, as it dwells in deep and wonderful Zen absorption.

The above explanation of the Three Realms is not just empty imagination; if each of you ponders this in your own heart, then it becomes very clear.

TOREI 88 Though this great Sutra (the Kegon) is said to enumerate everything in a Great Chiliocosm, yet, verily, it exists (also) in one mote of dust. And what applies to one mote of dust applies to all dust particles.

Daibi Comment So though this great (Kegon) Sutra is said to enumerate everything in a Great Chiliocosm, it is also said to be contained in a mote of dust — or in a strand of hair. One particle of dust means one instant of thought in the human mind. This is the essence of the Kegon teaching. But while indulging in judgements of large and small, of wide and narrow, you cannot have faith in it. Once you have faith in it, it is easy to understand what Master Hakuin means by taking out Mount Fuji from a pill-box, or walking

inside a tea cup. And as what applies to one particle of dust applies to all dust particles, so likewise as one instant of thought of one sentient being contains the whole of the Kegon Sutra, the same applies to each instant of thought of all sentient beings. It is like the complexity and interpenetration of the reflections from Indra's net. (One room in Indra's palace is hung with interconnected layers of net, and on each mesh intersection is hung a crystal. The crystals reflect one another, and the reflections themselves are again reflected, and so reflecting, accompanying each other, all in one and one in all, endlessly.)

TORAI 89 Once there was a man who had clear wisdom and its unobstructed function, the Heavenly Eye (Single Eye). He saw that this Sutra (the Kegon Sutra) was contained in a speck of dust, but thus contained was of little use to sentient beings. Pondering this, he decided, 'With the strength of my devotion I will crack open this particle of dust and extract the Sutra so that it may benefit all sentient beings.' Devising skilful means to do so, he split the mote of dust, extracted the Sutra, and made it available for the benefit of all sentient beings.

Now what applies to one particle of dust, applies to all dust particles — indeed, it applies to everything.

Daibi Comment 'Once there was a man' means a man with true aspiration to follow the Way. This does not necessarily refer to the time of the Buddha; such a man may exist now, too. Everyone is from the beginning endowed with clear wisdom and with the purity of the Heavenly Eye, but whether he opens this Eye or not depends on the sincerity of his aspiration. And the Sutra contained in a particle of dust? To find that out one needs to undergo Sanzen study (study under a master).

So, seeing that even this great Sutra was of no use to anybody while hidden within a mote of dust, in his very

heart the man gave rise to the irreversible aspiration, 'With the strength of my devotion derived from practice, I will crack open this speck of dust — which is also an instant of thought — so that this great Sutra may become known and benefit all sentient beings.' Having thus vowed, he devised skilful means, such as giving oneself into the Samadhi of 'MU' or of the 'Single Hand' as if one's very life depended upon it. Besides these, there are no other skilful means. Truly, in following the Way there is no bargaining. One just has to break one's bones and give oneself into the training as if one's life depended upon it. 'What applies to one speck of dust, applies to all dust particles,' indeed 'it applies to everything'. This means that just like this man, so all sentient beings, if each for himself cracks open a speck of dust and each for himself gets to know this great Sutra, then the benefit will be so tremendous that the true realm of the Buddha will at once come into being. By this analogy Torei points at the essence of the Dharma.

TOREI 90 Followers of the Buddha! The wisdom of the Tathagata is also like this — it is free, unhindered, and of benefit to all sentient beings. It is contained in their very bodies. But alas, since they foolishly indulge in vain fancies and clinging attachments, they are not aware of it, cannot realize it and thus cannot reap the benefit of it.

Daibi Comment 'The wisdom of the Tathagata is also like this' — as this great Sutra is contained in a particle of dust, so all sentient beings are endowed with and contain the wisdom of the Tathagata. This is true, but alas, because of foolishness (delusion), they indulge in vain fancies and sticky attachments, and so are not aware of it. Thus they stray from the Way and cannot reap the benefit of the wisdom of the Tathagata inherent in them. (Ed: The import is the analogy that sentient beings are like specks of dust,

containing the wisdom inside, and are in need of being cracked open: so for us, an instant of thought needs to be cracked open — the Sixth Patriarch's 'Before thinking of good or bad, what, at that moment, is your True Face?')

TOREI 91 With his wisdom eye of unobstructed purity the Tathagata saw all sentient beings in all the Dharma-Realms and exclaimed, 'How wondrous, how wondrous, all sentient beings are inherently endowed with the wisdom and virtue of the Tathagata. Yet due to foolishness they go astray, do neither know nor see. I truly shall teach the Great Way, and so for ever deliver them from vain fancies and sticky attachments; and as the wisdom is in their own bodies, I shall cause them to see that the vast wisdom of the Tathagata is not different from Buddha.'

Daibi Comment (Unkan Daibi points out another reading of the last part of the above quotation from Torei's text, which is written in Chinese. 'In the Japanese reading, the meaning is not quite clear. Another reading would be, "I truly teach the Great Way and in so doing for ever deliver sentient beings from vain fancies and sticky attachments, thus inducing them to see the Tathagata's wisdom in their own bodies, and so make them realize that they are not different from Buddha".')

'How wondrous, how wondrous, all sentient beings are inherently endowed with the wisdom and virtue of the Tathagata.' This is what Sakyamuni uttered on Awakening, and it may also be expressed by, 'Having attained the Way, Buddha sees the Dharma-Realm.' Having attained the Way, fully realized it, he sees with the Tathagata's wisdom eye, the pure wisdom eye without any obstruction, which sees that all sentient beings in the Dharma-Realms inherently have the wisdom and virtue of the Buddha. However, sentient beings are ignorant of this because each one has foolishly

gone astray. It should not be; so 'I shall truly teach the Great Way, and deliver them for ever from vain fancies and sticky attachments, enabling each one in his own body to become aware of the vast wisdom of the Tathagata with which he was endowed from the beginning, and thus become Buddha.' This was Sakyamuni's first utterance and aspiration on Awakening, when he had become Buddha.

TOREI 92 'By making sentient beings follow the Great Way, they get delivered of vain fancies. Once freed of these, the authentication of the vast wisdom of the Tathagata is entered, and so all sentient beings are benefitted and gladdened.'

Daibi Comment The above proclamation and aspiration of the Buddha is quoted from the Kegon Sutra.

Below, Master Torei gives a detailed exposition of faith, and then explains the vows. Faith in the heart and the vows for practice give life to Buddhism, no matter of what school.

On Faith

Faith is the first requirement, and with it the vows are taken. Faith is the life-spring of all religions, not of Buddhism alone. In the teachings of religion, the first outright demand is to have faith in God, or faith in Buddha. But if demanded thus categorically, people get bewildered and fail to understand. Perhaps they have never bothered about religion, neither seen nor known God, or Buddha, and so wonder what they are meant to have faith in, and in what way.

As to that, the Pure Land school and Christianity have a seeming advantage because their object of faith is clear. But our Zen school has no such object of faith; so when teaching 'faith in the heart' and demanding that when training, we

must indeed have the Great Root of Faith, we need to make quite clear what faith is. Thus our gratitude goes to Master Torei for the following detailed exposition on faith.

Faith is like a compass on a foggy sea, the magnetic needle that points the direction. Master Torei's heart was brim-full of it. And as he is talking from his heart, so we must listen with our heart.

TOREI 93 The Sutra of Complete Enlightenment states, 'Virtuous Ones, all sentient beings testify full enlightenment. One finds a teacher, and depending on the affinity links with his Dharma teaching, one trains, and learns at the same time, in the sudden or the gradual way. Thus entering the path of correct training for the Tathagata's full enlightenment, whether the root be small or great, all will reap the Buddha fruit.'

Daibi Comment The complete title of this part of the Sutra collection is Dai-Hoto-Engaku-Ryogi-Kyo (Great Universal Complete Enlightenment Sutra of the Developed Mahayana). These Sutras are classified as of seven types, under the three headings of Man, Dharma and Parables, three singles and three doubles and one complete type. So from the title 'Great Universal' (this Sutra) is from the Parables-Section; from 'Complete Enlightenment' it is classified as a Dharma-Parable, hence belongs to one of the three doubles. Full enlightenment means being complete. Sutra is a Sanskrit word which was rendered in Chinese by two characters meaning 'conforming to the Law', hence in conformity with both principle and energy. Sutra of the Developed Mahayana is self-explanatory.

In this Sutra Sakyamuni says, 'Virtuous Ones, all sentient beings testify full enlightenment.' All sentient beings dwell within Ten Realms. These range from the miserable realms below to the Buddha realm above: hells, hungry ghosts, animals, fighting demons, men, heavenly

beings, Sravakas, Pratyeka-Buddhas, Bodhisattvas and Buddhas. A Buddha, too, is a sentient being; and Sakyamuni who became Buddha was a sentient being. All these testify complete enlightenment. But how? Just now, teaching like this, or listening like this, these are 'the very body showing full insight'. Thus all sentient beings testify/express original full insight in the very body. As for those who do not understand this, they need to find a teacher and train under him.

To have affinity links with the teacher and his Dharma teaching is very important. Affinity in this sense is derived from the meaning that the great earth brings forth things in abundance, according to predominant causes and predispositions. Thus one trains and learns at the same time in both the sudden and the gradual way. As one proceeds in the training, the differentiation between the sudden and the gradual energy arises of itself, as well as the differentiation between the profound and the shallow, the familiar and the unfamiliar. However, these differentiations are in the individual, not in the Dharma. If the trainee can find this Way of correct training for the Tathagata's peerless enlightenment, and enter it, he is fortunate indeed. Of course, the Way that Sakyamuni himself walked is the right Way, and is also the most conducive. On entering it, it is essential to postpone scholarly and intellectual study and first of all gain insight into one's own heart ground. Sakyamuni himself first sought outwardly, sharpening his intellect and pursuing reason, but was not satisfied and finally endeavoured to shine the light inward and thus attained to the peerless genuine insight. This is the one and only Way of correct training. If trainees would only tread this Way, then, whether their root energy (capability) be great or small, all will reap the Buddha fruit.

To make this point, Torei quoted from the Engaku Sutra

(above) that, irrespective of their root energies, all will reap the fruit and attain Buddhahood and deliverance.

TOREI 94 If you wish to perfect this Way, you must have the Great Root of Faith. What is this Root of Faith? To believe in: fundamentally being endowed with the heart nature and the immeasurable wisdom of all the Buddhas; that there are neither great nor small roots, neither sharp nor dull energy, but that all who train will attain the Way. That depending on the ripening strength of meditation, various stages are experienced, but mistaking them for entering confirmation leads to falling into the Two Vehicles or Other (Non-Buddhist) Ways. That when the time comes and the efforts suffice, the Buddha-Nature will suddenly appear, and that without having recourse to intellection or discriminations, you will just know. But even when the Buddha-Nature suddenly appears, unless shown to the master, the heavy barrier is not passed. Yet, having passed through the heavy barrier and penetrated to the essence of our school, in our school there is still the matter (further stage) of Advanced Practice which demands a special life. That even on having attained the matter of Advanced Practice, strength and function differ from person to person because of their karmic traces, which is very subtle indeed. So having faith in the One Matter inherited from the master, it truly stands to reason that the task of succeeding to and continuing the correct line cannot be shouldered alone. Next, to have faith in this, one needs to look at the place where one's own feet stand and to cultivate the Way of our Dharma from life to life. Finally, one needs to have faith in the Advanced Practice as being essential, thus passing on the Dharma to the future and taking care that it does not become extinct. That is the Great Root of Faith.

Daibi Comment Should you wish to walk this path of right practice and attain to the Buddha's Way, the Great Root of Faith is all-important. The Treatise on Attaining Wisdom

(Chido-ron) says, 'The ocean of the Buddha-Dharma can be entered only by faith.' This faith is basic. With regard to this faith, an old master laid down three essentials for training: a Great Root of Faith, a Great Ball of Doubt and Great Passionate Determination; of these three, the Great Root of Faith is foremost. From faith, doubt arises, and in order to dispel this doubt, great passionate determination is necessary. Thus Master Torei treats faith in great detail.

Some religious denominations point out to us that we have gone astray and fallen into sin, and this way of converting people is well enough. But our Zen school is based on the faith that all sentient beings are originally Buddha (have the Buddha-Nature), and so we believe that we ordinary beings too are fully endowed with the True Nature of all the Buddhas, and thus also with the wisdom of all the Buddhas. This is the first article of our faith.

Secondly we believe that by having faith in this and by practising it, all those entering the training with their feet on solid ground, will surely attain the Way of the Buddha, regardless of whether their root energy (capability) be great or small, sharp or dull; all will attain their heart's longing.

Thirdly we believe that as we settle into the training, and work hard at Zazen, then depending on the maturing of the Zazen strength, various stages are experienced (and passed through), such as the state of purity, and various others which are in themselves praiseworthy, but have nothing to do with genuine insight (Satori). If you mistake any of them for entering confirmation, then even a Mahayana trainee will regrettably relapse to the position of the Two Vehicles of Sravaka and Pratyeka-Buddha, or even deteriorate into a follower of Other Ways.

Fourthly we believe that when the time is ripe and the training bears fruit, the Buddha-Nature will appear suddenly. For this to happen, intellect and discriminating judgement

are of no use at all. As stated in the Nirvana Sutra, 'If you want to know the meaning of the Buddha-Nature, see to time and affinity links'. Until these are ripe, we must break our bones in the training.

Therefore, the fifth point we have faith in is that even though the Buddha-Nature appears and genuine insight (Satori) is attained, this cannot be judged by oneself. You have to go to the master's interview room again and again until it is authenticated and confirmation is given. An old master says that self-attested Satori is of the nature of Other Ways. Further, on no account must one be satisfied with only seeing into the True Nature, but must strive on to attain the wonderful Principle of Differentiation, walking straight through the heavy chain-locked barrier-gate of Advanced Practice. Examples of this are Koans such as 'Sozan's Memorial Tower', 'The Buffalo Through the Window', 'Nansen's Death', or 'Tokusan's Begging'. Unless you can pass through, the strength nurtured by the training is inadequate and you will end your life in vain. We need to have real faith in this.

The sixth point of faith is that though you have passed through the heavy barrier and penetrated to the essence of our school, in this our school there is still the further matter of yet more practice, not transmitted by Buddha or patriarchs; such are the affinity links (Koans) with Hyakujo's 'One More Sanzen', Rinzai's 'Breaking the Summer Retreat', and Hakuun's 'Not Yet There'. We truly believe that with the last phrase (Koan) we arrive at the prison gate, and, gone through, there is a special life.

The seventh point of faith is that even if all this has been attained, and you tread the path of practice all your life, whether you succeed in inheriting 'Right Awareness' or not, there will be differences with regard to the expression of the great energy and the great function.

The eighth point to believe is that the most important matter is transmission — from the teacher to the heir and handing on into the future. Like pouring water from one vessel into another, two hearts must match so that the essence of our school may be handed on correctly. Nowise must the transmission be doubtful, nor may one assume the right to transmit by oneself. Master Torei's line goes back to Sakyamuni. From him through Kasyapa and Ananda to Bodhidharma are twenty-eight Indian generations. Then in China with Bodhidharma as the first patriarch, through the Sixth Patriarch and Master Rinzai to Master Kido, all correctly passing on the Dharma. From there, in Japan through the National Teacher Daio to Torei are seventeen generations. Thus from Sakyamuni to Torei the Dharma was passed on through seventy-five generations, the Dharma line of correct transmission being known. All the masters of the school can clearly trace their Dharma transmission through the whole line. It is essential to venerate the correct transmission of the Dharma and so requite one's gratitude to the teacher.

The ninth article of faith is to believe that the place of training is where one's own feet stand, and not to stray away from it. And that the cultivation of the Way, i.e. the one Dharma of the cultivation of the holy womb, needs undeterred continuation in walking the Way, from life to life, world to world.

The tenth point is to believe that the whip for this unflagging continuation is the Four Great Vows. Thus, holding up high the matter of Advanced Practice, responding to things according to the energy, by gaining one or even half a seedling for the patriarchal school, the Zen Way is spread and the Buddha-Dharma passed on to the future, and prevented from becoming extinct. Truly, the Great Matter of transmitting the Dharma and assisting sentient beings is the task of a follower of the Mahayana.

TORAI 95 Now the Great Vows may be taken with Great Faith in the heart and with determined resolution.

We vow never to give up though we may not come to see very deeply into our True Nature. We vow not even to think of giving up though we may sink into eternal suffering. We vow to enter the miserable realms rather than embrace some erroneous teachings, nor will we take stages (in the training) as final, thus falling into the views of the Two Vehicles or Other Ways. We vow that once we have seen into the True Nature, we will ever follow the Bodhisattva Way. We vow that we will not cease until every single word of Buddha and patriarchs has become clear. We vow not to stop unless we have penetrated the matter of Advanced Practice. We vow not to give up until we have become equal to Buddha and patriarchs in strength and function. We vow not unwittingly to give rise to meanness of heart and so become a disgrace to the school. We vow not secretly to harbour in the heart emotional attachments, thus becoming unfaithful to the Dharma. We vow to bring forth one or two genuine seedlings to inherit our school, and that, while living in the world, we will continue to train in the Bodhisattva Way to requite our gratitude to Buddha and patriarchs from life to life, from world to world, and that we shall continue until all sentient beings are awakened.

Daibi Comment Having cultivated firm belief in the ten articles of Faith (see Section 94), now the Great Vows (also Section 126) become essential. These are:

1. Truly to dedicate oneself, and to vow right at the outset of the training not to give up under any circumstances until the important matter of 'seeing into the True Nature' (Kensho) is clear.
2. We vow that once thus determined and having started, we would rather undergo eternal suffering than allow even a moment of flagging.
3. We vow that even should we fall into the miserable

realms in the course of our training, our faith will not be shaken and that we shall never accept erroneous teachings. Shinran (founder of the second branch of the Pure Land school in Japan, his teacher Honen being founder of the other, older branch) said, 'Even if I had been misled by Honen, and by Repeating the Name (Nembutsu) would fall into hell, I should never regret it.' This is Great Faith in the heart, which arose from Repeating the Name. And Nichiren (founder of the only school that originated in Japan), when about to be beheaded by a general at Ryunoguchi, said, 'I have always wanted to give up my life for the Lotus Sutra', and was calm and composed. The strength to act like that derives from the Great Vows and the Great Root of Faith. So the Zen trainee vows that he will not receive erroneous teachings from the outside, and inside he will not (mistakenly) acknowledge any of the various states (experiences) as a confirmation of Satori, thus falling back to the level of the still somewhat I-biased Two Vehicles or the views of Outsiders who seek a way outside the heart and follow Other Ways.

4. We vow that should we be fortunate enough to attain to the strength of seeing into the True Nature and penetrate into Satori, we will not settle on this our own advantage only, but rather determine to go the Bodhisattva Way which, ascending, aspires towards full enlightenment and, descending, benefits other sentient beings.

5. We vow not to remain unclear about any of the sayings of Buddha and patriarchs, or of the seventeen hundred Koan cases, the approximately five thousand and forty volumes of Sutras, the eighty-four thousand Dharma-Gates, or the innumerable wonderful meanings. 'The Dharma-Gates are manifold; I vow to learn them all.'

6. We vow to undertake the matter of Advanced Practice and not to cease from it until we inherit the essence of our school which was not transmitted by Buddha or patriarchs.

7. We vow not to give up until we have attained to the full use of great energy and great function equal to that of Buddha and patriarchs.
8. We vow not to disgrace the school by being mean at heart.
9. We vow to cease from all inconstancy of heart; that is, we vow to forge a heart faithful to the Dharma only, and only bent on benefitting sentient beings, thus a heart that does not get swamped by attachment and aversion when it comes in contact with all kinds of circumstances. The National Teacher Bukko who in the early days came from China and founded the Engaku-ji monastery in Kamakura, said trenchantly, 'I'd rather starve in this country than intentionally use the Buddha-Dharma to ginger up emotional feelings for giving people an uplift.'
10. The final vow is to bring forth one or two genuine and true Dharma heirs. Actually, one or even half a one is all right. Such a seedling of the patriarchal gate must possess the claws and fangs of the one true Dharma Cave and the spiritual talisman to take away life; then he is made heir to the Great Dharma and to the way of our school. With that, the debt of gratitude to Buddha and patriarchs has been requited. But furthermore, so as to accomplish the Great Vow of benefitting sentient beings, we undertake to continue on the Bodhisattva Way not only in this life, but life after life, and world after world, until the deliverance of all is realized.

TOREI 96 Having thus taken the Great Vows, now you take the very Vow of all the Buddhas as your own, and you also make the aim of the patriarchs' practice your own. Recall the usual and special vows by reciting them daily and always bear them in mind.

Daibi Comment After having taken these Ten Great

Vows (as in Section 95), now you make the Vow (Aspiration) of all the Buddhas and the aim of the patriarchs' practice your own too. The Vow of all the Buddhas and patriarchs is voiced by the Four Great Vows. Special vows are individual, and are undertaken additionally, such as the forty-eight vows of the Bodhisattvas Kannon (Avalokitesvara) and Fugen (Samantabhadra), or the twenty-eight vows of the Bodhisattva Jizo (Ksitigarbha). Torei suggests that it does not matter whether the vows are the usual or special ones, but they must be taken voluntarily, and you must have deep faith in them day and night, reciting them devotedly and reflecting on them, wanting to realize them and to put them into practice.

TOREI 97 As the Wheel of Air upholds the earth, so the Four Great Vows are the Wheel that upholds the Buddha-Realm.

Daibi Comment In ancient Indian mythology, the earth has Mount Sumeru as pivot and is carried on five wheels or disks formed respectively of fire, water, earth, metal and air. The Wheel of Air is the lowest and thus forms the base that securely carries the whole earth. Torei compares the Great Vows to this Wheel of Air, and says the Buddha-Realm is supported by the wheel of the Great Vows as is the earth by the Wheel of Air. (Ed: 'Great Vow' is akin to 'Great Aspiration'.)

TOREI 98 Or again, as a boat sails before a fair wind, so on the ocean of the Dharma-Nature cruises the Prajna boat. But for the wisdom wind of the Great Vow, the boat could not sail.

Daibi Comment As a fair wind speeds along a boat, so if we want to cross the ocean of the Dharma-Nature, we make Prajna our boat; nothing can move this boat but the wisdom wind of the Great Vow.

TOREI 99 But if your Vow (Aspiration) is not strong enough, you will get stuck in the middle of the Three Vehicles, or fall into the views of Other Ways, thus failing to attain to the depth and source of Buddhas and patriarchs.

Daibi Comment Having set out on your voyage, if you fail to reach the other shore and cannot attain to the depth and source and profundity of Buddhas and patriarchs, it is because you get stuck half way through, in the middle of the Three Vehicles (of Sravaka, Pratyeka-Buddha and Bodhi-sattva), or fall into the views of the differently oriented Other Ways. The cause for all this is the weakness of the Vow (Aspiration).

TOREI 100 The Kegon Goron (a commentary on the Kegon Sutra) says, 'With the first arising of the heart, the teachings of all the Buddhas are wholly encompassed and completed, and this is called riding on the vehicle of all wisdom. But if the practice of the vows of compassion and wisdom differs even a hair's breadth from that of the Buddha, faith cannot arise in the heart. How then could you reside where the Buddha resides?'

Daibi Comment The Kegon Goron is a collection of treatises written by scholars of the Kegon Sutra. There are forty fascicles of the Kegon Goron, and also four fascicles of The Treatise on Overcoming Doubt by the Elder Ri Tsugen of the Tang dynasty. It is said that later a monk from Binetsu called Shinei commented on it, producing one hundred and twenty fascicles which the monk Keiken, also from Binetsu, rearranged and called the Kegon Goron. Master Torei quotes from it. 'With the first arising of the heart' means being first moved to start the training. At first being moved to start, the teaching of all the Buddhas, that is of compassion and wisdom, are already brought to completion. To the beginner this sounds quite impossible. Yet it is said in the Kegon Sutra, 'With the first step one attains right under-

standing.' According to the Sudden School of the Complete Great Vehicle, right understanding is attained at the first step of training, and it is therefore not extraordinary if it is stated that with it both compassion and wisdom are brought to completion. From the beginning, all the Buddhas have assisted sentient beings in riding in the vehicle moved by the vows of compassion and wisdom. This is riding in the vehicle of all wisdom or attaining the wisdom of the Buddhas. However, it is also said that if the essential compassion and wisdom differ only a hair's breadth from that of the Buddha, then faith in the heart is unattainable, and it is not even possible to reside where the Buddha resides. Attaining faith in the heart is benefitting oneself; but residing where the Buddha resides is benefitting others, and that is putting into practice the vows of compassion and wisdom. It is stated in the Daichidoron (a Maha-Prajna-Paramita Sastra attributed to Nagarjuna), 'With the eyes of wisdom and the legs of practice one arrives at the pond of pure, cool water.'

TOREI 101 It is also stated that 'If the vows differ but a hair's breadth from the Tathagata's vows to practise the compassion and wisdom of the Dharmakaya, it cannot be called the heart of one who entered the Bodhisattva Path!'

Daibi Comment Master Torei quotes again from the Kegon Goron. The Dharmakaya is the true body or essence of all the Buddhas. According to the vows, to put into practice what the Tathagata taught means alleviating the suffering of sentient beings and bestowing happiness. Therefore, if the resolution of the vows differs but a hair's breadth from that of the Buddha, then such a heart cannot be called that of one who has entered the Bodhisattva Path.

TOREI 102 Please, learned practisers, arouse aspiration in the

heart. Though not yet trained, those who have aroused Great Faith have produced a rich paddy-field which will give rise to good affinity links for the future.

Daibi Comment As said in the Kegon Goron, those who practise the Way must have Great Faith in the heart, and bear in the heart the Great Vows (aspiration) to assist sentient beings. Even just having such a heart is enough. Though not yet trained, but having fostered in the heart the yearning to walk the Way will result in happiness. However, this happiness is not the worldly happiness of the unenlightened, for it produces a rich paddy-field which benefits all sentient beings impartially, and which yields affinity links which bring happiness not only in this life but also for the distant future.

TOREI 103 And what if you start to train and do your best to walk the Way?

Daibi Comment If even Great Faith arising in the heart is sufficient, the propitious affinity links become great indeed when actually entering the training, and when after bone-breaking effort the Way gets clear.

TOREI 104 For this reason, the right way of training is founded on the vows. When the strength of the vows of aspiration is really deep, neither heavenly beings nor Other Ways can deflect. But when strength is lacking in the vows, many hindrances and difficulties are encountered.

Daibi Comment For walking the way of right training, the aspiration of the heart is fundamental. I still remember my late Master's stress on, 'The aspiration of the heart, the vow in the heart.' However simple otherwise, if only the vow is firmly established in his heart, such a one may be called a true 'leaver of home'. A layman, too, if he seeks to

follow the Way, must have his heart firmly established in the vow; if he hesitates at the first difficulty, he had better not start. In worldly affairs, too, an irresolute man's actions are weak and waver, and which ever way he chooses, he is unlikely to succeed. So, the heart must be firmly grounded in the vow. Then, along the right way of training the true, intrinsic nature appears and the Great Vow of assisting all beings becomes effective.

If the resolution in the heart is firm, no temptations of either the external world or of any heavenly spirit can deflect; but when the vow in the heart is weak, many obstacles and difficulties will rear up.

TOREI 105 The strength of the vow is founded on Great Compassion. Those who seek from selfish motives only attain to a shallow insight.

Daibi Comment Ultimately, the strength of the vow comes from Great Compassion. This is fundamental to Mahayana; and those who seek from selfish motives only attain to shallow insight.

TOREI 106 A merchant, for example, striving for his own security, will be satisfied with but small profit, and be proud of it. But he who wants to give everything cannot be satisfied with small gains.

Daibi Comment As an analogy, a merchant intent on his own security only, looking only to his own success and prosperity, is pleased and satisfied after having gathered a little. But if one cherishes a great ideal for the sake of the world and humanity, one cannot be content with but small gain and profit.

TOREI 107 For this reason, the first of the Four Great Vows is to assist sentient beings. To see into one's True Nature, to cut off

the root of the afflicting passions, to learn all the Dharma-Gates (teachings), to practise the way of the Bodhisattva and fully to ripen Compassion and Wisdom — this is the Buddha's Way. Truly, truly, Great Compassion is the origin and foundation of becoming Buddha.

Daibi Comment Thus of the Four Great Vows, assisting sentient beings comes first. Nor is this just a monkish task, for in a wider sense it may be understood as helping everybody — or indeed everything — to the place or function natural to each, such as assisting a sheet of paper or a piece of thread so that they may fulfil their function and thus 'live'. To bring the meaning of the Four Great Vows closer to people nowadays, this monk (Daibi) once paraphrased them as:

1. With deep reverence I vow that I will assist all beings, men and creatures, so as to enable them to attain to what is naturally theirs, thus helping them to fulfil their lives.

2. To realize such a great ideal, I need first to become free from wild fancies and sticky attachments, and attain to genuine freedom and peace of heart. Together with others, I vow to pursue this.

3. I vow to devote myself to the realization of this great ideal by training in knowledge and learning.

4. I vow always to let right thought and right faith prevail. Cultivating one's nature and improving one's character, and by that coming to the true realization of universal truth — to the realization of this great ideal I vow to dedicate myself.

Master Torei very clearly states the essential. Of the Four Great Vows, the first one is to assist sentient beings. This means to walk the Bodhisattva Way of benefitting others, and so to contribute to the glory and purity of the Buddha lands. But for that it is essential first to see into the True Nature and cut off the root of the afflicting passions which

can be done only by attaining to the One Matter of seeing into the True Nature, and so penetrating into the equality of the Dharmakaya. Having thus clarified the origin, then the Training after Satori continues to clarify the wisdom of differentiation; this is learning all the Dharma-Gates. Finally, to engage in the various Bodhisattva practices is called the Way of the Buddha. 'Compassion' downwards assists all sentient beings, 'Wisdom' strives upwards towards full enlightenment and as that benefits oneself too. Or, to perfect both Compassion and Wisdom means to be provided with the wisdom of deliverance and the wisdom of skilful means, and so to become capable of assisting sentient beings. As mentioned above, the foundation for attaining the Buddha's Way is indeed the great strength deriving from Compassion.

TOREI 108 When closely observing sentient beings, it appears that they always throw away the origin and chase after end-states; thus, much attached to all kinds of Karma-producing activities, dying here and being born there, they revolve through the various stages of the Wheel of Becoming.

Daibi Comment Closely observing sentient beings means that if one really considers sentient beings, one sees that they go astray again and again. And how do they go astray? They throw away the origin so as to chase after end-states and are deeply attached to all kinds of Karma-producing activities. They do not know that Buddhas and sentient beings are all originally endowed with the same Buddha-Nature. Refusing this and craving that, they pursue erroneous paths and so rush about in vain, producing a fearful amount of Karma with body, speech and thought. Clinging to attachments, they cannot get free, but are ever again dragged through birth and death by the power of Karma. Dying here and being born there, they revolve

through the miserable states of hells, hungry ghosts and animals.

TOREI 109 The Five Signs of Decay of heavenly beings, the Eight Hardships of men, the states of hungry ghosts and of animals, and the excruciating pains of the hells — just try with all your might to imagine these and feel them in your own heart.

Daibi Comment It is said that the heavenly state is a happy one, better than that of humans. But it is also subject to the Five Decays: flower garlands on the head begin to wither, sweat collects under the arm-pits, garments take on grime, the body begins to get dirty and to smell, and so the happy state declines. The Eight Hardships of men are also called the Eight Sufferings; they are birth, old age, illness, death, suffering caused by clinging to the Five Skandhas (Aggregates), suffering from not having what one wants, suffering from having what one dislikes, and suffering caused by having to part from what one likes. But if in one's heart one compares that with the suffering of sentient beings fallen to the very bottom, that of the hungry ghosts, animals and in the hells, one cannot but feel Great Compassion.

TOREI 110 Again, life after life, all sentient beings become fathers and mothers, are brothers and sisters, world after world. Considering this today, what a great debt of love we owe to each other! Reflecting on this, Great Compassion is bound to arise in the heart.

Daibi Comment All sentient beings, life after life, and world after world, revolve on the Wheel of Birth and Death. They become fathers and mothers, brothers and sisters to each other. This is what Sakyamuni saw with the Eye that encompasses the Three Worlds. It is quite impossible to

know how many lives of deep indebtedness and love bind one sentient being to another. When one reflects that this indebtedness and love is identical to that we owe to our present father and mother, brothers and sisters, Great Compassion arises in the heart. Master Torei emphatically enjoins us to let this Great Compassion well up in our own heart.

TOREI 111 The Kegon Sutra says, 'Those who seek to further the happiness of sentient beings also further the happiness of all the Tathagatas. Therefore all the Buddhas and Tathagatas regard the Heart of Great Compassion as the essence. Great Compassion arises towards sentient beings; depending on this Great Compassion the heart of enlightenment arises; and depending on the enlightened heart, true insight becomes perfected.'

Daibi Comment To stress the inseverable connection between sentient beings and Tathagatas, Master Torei quotes from a section of the Kegon Sutra which illustrates the heart of Great Compassion, describing how the Bodhisattva Samantabhadra's compassion resulted from this vow. (There it is stated that) sentient beings, deluded and gone astray, are regarded as children, with the enlightened Tathagatas as parents. Their relationship being that of parent to child, if the child is happy, the parent is also happy.

Thus the true form of all Buddhas and Tathagatas is just this heart of Great Compassion. Seeing sentient beings, their children, sink in the sea of suffering and delusion, they cannot just look on; rather, Great Compassion wells up in the heart and the Great Vow to help and further them is the natural consequence. This selfless heart is the Bodhisattva heart, source and cause for and of genuine enlightenment. Truly, what gives life to the Zen Way and the Buddha-Dharma is this heart of enlightenment.

The Buddha-Dharma still shines brightly after nearly three thousand years — not because of its profound teachings and vast body of scriptures, nor because a third of the world's population profess it, but because ultimately it is based on this heart of enlightenment as its root and spirit.

Long ago, two renowned hermits, Myoe of Togao and Gedatsu of Karaoki, were of equal repute and merit. Both occasionally went to the Kasuga Shrine to make their obeisance to the Kami (the Shinto divinity enshrined). When Myoe bowed, the shrine doors opened of themselves, the Presence manifested and they talked with each other on the Sutras and the Buddha-Dharma. But when Gedatsu came, though the doors of the Shrine also opened and the Presence manifested, it only presented its back, and never uttered a word. Gedatsu was very unhappy at this and wondered why. One day he addressed the Presence, 'I do not think that Myoe and Gedatsu differ in learning or virtue, and yet with Myoe you talk, while to my bow you turn your back and remain silent. Why so? I regret having to point it out to you, but you seem to act against the vow of holding all things as equal.' At that the Presence answered solemnly, 'I show you at least my back because I acknowledge your learning; but, alas, you lack the heart of enlightenment.'

Master Hakuin refers to this in his Flour-Milling Song, 'Full Awakening is the Great Matter after Satori. Long ago the great divinity of the Kasuga Shrine told Gedatsu that ever since the Buddha's time, if the heart of enlightenment is lacking, even seasoned monks and great sages walk on Mara's way.'

If a Zen trainee breaks his bones for himself only, his is but the root nature of the Two Vehicles, the inferior energy of the small root (capacity). Unless based on the great heart of enlightenment rather than on such a small root nature,

the training will be of no avail. Thus, above all, trainees must strive to cultivate the heart of enlightenment. Had Sakyamuni trained only for his own benefit, he need not have endured the bitter hardships of six years in the snowy mountains, but could have inherited his father's kingdom and lived happily ever after. But because of the heart of enlightenment which seeks to benefit others, he attained to Supreme and Full Awakening.

TOREI 112 Suppose in the middle of a vast desert stands a mighty tree. If but the root is watered, branches, leaves, flowers and fruit will all flourish. Just so it is with the mighty tree of Full Awakening which stands in the vastness of birth and death. Sentient beings are the root of this tree, and the enlightenment of all the Buddhas its blossoms; just as by the water of Great Compassion all beings are benefitted, so the Great Wisdom of all the Buddhas and Bodhisattvas is the ripened fruit.

Daibi Comment This is a further comment on the quotation from the Kegon Sutra above (Section 111). In a vast waterless desert stands a mighty tree. Just as its branches, leaves, flowers and fruit will flourish if its roots are watered, so the tree of Full Awakening that grows on the plain of the illusion of birth and death, cannot survive without the water of Great Compassion. The root of the tree metaphorically stands for all sentient beings, and the flowers and fruit on the branches, for all the Buddhas and Bodhisattvas. Why should sentient beings be likened to the root of a tree? Bodhisattvas evolve from sentient beings, and even Buddhas were once common men. Thus all sentient beings are the root of the tree of Full Awakening, and the water of Great Compassion needs to be poured on them to make them flourish and bring forth Bodhisattvas and Buddhas. Thus Master Torei rates Great Compassion as all-important.

TOREI 113 Again, Great Compassion is like the wide sky spreading over all sentient beings. Or it is like the earth that brings forth all Dharma-Gates.

Daibi Comment Here Master Torei refers to the virtue of Great Compassion. As the wide sky extends over everything, so Great Compassion extends to all sentient beings. And again, as the great earth brings forth everything, so Great Compassion brings forth all the Dharma-Gates.

TOREI 114 Great Compassion clearly beholds the Buddha-Nature, and makes its True Wisdom shine for the sake of others. Great Compassion easily passes through prison gates, fully using for others the benefits of the profound Dharma.

Daibi Comment Seeing into the Buddha-Nature is seeing into the True Nature and entering Satori. This is the first step of the training. Without it, the Buddha-Dharma cannot be fathomed, for it cannot be known just through teaching and reason; its very foundation is the one great matter of seeing into the True Nature.

Attaining this One Matter is not confined to the Zen school. Seeing into the True Nature can be attained by entering Samadhi through invocation of the name (Nembutsu), or by intoning Mantras etc. However, as seeing into the True Nature completely cuts off thinking and is truly experienced with the whole body, it transcends all thought. This may sound difficult, but if based on the Great Compassion to benefit all sentient beings, then, by getting the inherent True Wisdom clear, seeing into the True Nature is possible for everybody. The One Matter of seeing into the True Nature is awareness of the Principle of Equality by bodily experience. This can be attained, for example, by the Samadhi of invocation of the name, or the Samadhi of intoning Mantras. Yet to go further and investigate the wonderful Principle of

Differentiation, to break through the heavy prison gates 'difficult to see through' and 'difficult to pass through', and arriving at the stage where the profound Dharma and wonderful meaning can be fully used to benefit others, that is the unrivalled sphere of activity of our Zen school. Not to be satisfied with little gain but to attain to the most profound Dharma-Gate ultimately depends on the heart of Great Compassion.

TOREI 115 Since it only seeks to benefit others, Great Compassion clarifies Advanced Practice. And as it does its best to tread the Way for the benefit of others, Great Compassion easily musters strength and function.

Daibi Comment Advanced Practice is the important matter of practice after Satori. An old master says, 'Even a thousand sages cannot transmit the one way of Advanced Practice.' This one important matter is indeed difficult. To transmit what is untransmittable is known as the special transmission of our school and becomes possible only through the heart of Great Compassion. Those who transmit this One Great Matter of Advanced Practice and inherit right thought, have attained to the great energy and its function. When used, this is called the power of functioning: it is impossible to be free and unobstructed without it; while obstructed, it cannot work to assist sentient beings. This strength and functioning differ considerably according to how the individual person lives his everyday life. Bodhidharma said, 'Many know the Way, but few walk it.' Walking this Way is not easy, but becomes possible by Great Compassion in the heart.

TOREI 116 To benefit others, Great Compassion brings forth great determination and is thus the source of intrepid resolution. Since it is for the sake of others, Great Compassion forges

decision in the heart and allows for no back-sliding.

Daibi Comment Intrepid resolution means unflinching determination and devotion. Though this is indispensable for any enterprise, it especially applies to training. Lao-tsu said that courage arises from compassion. So from intrepid resolution in the heart comes great determination; thus an old master said, 'Without determination it does not open; without passionate zeal it does not bring forth.' Owing to the heart's vow never to give up, there can be no back-sliding; also, no boredom can arise in a heart that is firm in its determination to benefit sentient beings.

TOREI 117 Because it investigates everything only to benefit others, Great Compassion attains to wide knowledge. Great Compassion comes to understand much because, for the sake of others, it profoundly discerns the Principle of things.

Daibi Comment Wide knowledge refers to the third of the Four Great Vows: 'The Dharma-Gates are manifold, I vow to learn them all.' In order to fulfil the first vow — to assist all sentient beings — we first need to work out the inexhaustible afflicting passions, and then have to learn all the wonderful meanings of the manifold Dharma-Gates of differentiation, and to seek wisdom far and wide. 'Everything' here refers not only to the Buddhist teachings, but means also to become well versed in the learnings and ways of the world, including the common and the trivial. To know much and hear much is essential for helping sentient beings. To this purpose, we thoroughly investigate the Principle of Differentiation and become well acquainted with both extremes, the fine and the coarse, of sentient beings and things.

TOREI 118 Because for the sake of others it must not stop for

even a moment, Great Compassion achieves great dignity, and as all the means it adopts solely serve the purpose of benefitting others, Great Compassion develops merit and virtue/strength.

Daibi Comment In Buddhism, dignity refers to the Four Dignities of walking, standing, sitting and lying down. Confucianism details three hundred, and also three thousand forms of good deportment. Full dignity is of special importance, for from its style and attitude derives the strength to reform people. And so, faith being the life of religion, good form is to be cultivated (to express it). The old saying 'Dignity is the Buddha-Dharma' must not be forgotten.

The full dignity of the Bodhisattva is such that it cannot be lost even momentarily, and on this depends the continuity of the transmission of right thoughts and means. The three thousand forms of good deportment and the eighty thousand minor ones all derive from it. This is what Master Rinzai refers to in saying, 'One does not have to seek praise, it comes of itself.' Merit and virtue/strength are not worldly activities productive of Karma, but are the merit and virtue/strength of 'wu-wei', the wondrous action of non-action. 'Skilful means' indicates methods of expediency. A school to benefit others must have expedient means appropriate to both the handing on of matching energy and the time; lacking these, it is impossible to help others. Great Compassion in the heart quite naturally brings forth suitable means for helping others. True happiness depends on this.

TOREI 119 Great Compassion effectively destroys the afflicting passions because it gives up body, life and wealth for others. Great Compassion gets free of all pride because it arouses in the heart the wish to benefit others.

Daibi Comment The afflicting passions are rooted in body, life and wealth. By giving up these three, the afflicting passions can be eradicated. Pride arises from seeing with the little 'I'. But with Great Compassion arising in the heart, such a little, swaggering 'I' gets weaned and changes into the heart of No-I which wants to benefit all sentient beings.

TOREI 120 Because it is rooted in practice for the benefit of others, Great Compassion heads away from fame and gain. Great Compassion penetrates right into the Dharma-Realm because for the sake of others it goes everywhere, and there is nowhere it cannot reach. Thus the virtue/strength of Great Compassion is vast and inexhaustible; however much one talks about it, no description is adequate.

Daibi Comment The heart's craving is caused by delusion and so it is difficult to eradicate from human nature. But the heart of Great Compassion is rooted in truth and so can easily let go of fame and gain.

The Keron Sutra teaches four Dharma-Realms, of Principle (truth), of phenomena, of the unhindered interpenetration of Principle and phenomena, and of the unhindered interpenetration of phenomena and phenomena. The Tendai school has ten Dharma-Realms, of Buddhas, Bodhisattvas, Pratyeka-Buddhas, Sravakas, heavenly beings, human beings, fighting demons, hungry ghosts, animals and miserable beings in the hells. Both teachings cover all the worlds, of Equality and of Differentiation, of Principle and of phenomena, of Form and of No-Form. So, from the point of 'The Dharma-Realm is the One Heart; the One Heart is the Dharma-Realm', the Great Compassion in the heart to help sentient beings naturally extends to any part of the Dharma-Realm.

In the above, Master Torei illustrates the virtue/strength of Great Compassion from various points of view; but

factually, it cannot be adequately illustrated, no matter how much or long one talks about it. Truly, the virtue/strength of Great Compassion is vast, inconceivable and limitless.

TOREI 121 To state it concisely, by the power of the vow of Great Compassion all karmic obstacles disappear and all merit and virtue/strength are completed. No principle remains obscure, all ways are walked by it, no wisdom remains unattained, no virtue incomplete.

Daibi Comment This is Master Torei's summary of the virtue/strength of Great Compassion. Karmic obstacles are the result of the various unwholesome (unskilful) activities committed in deed, word and thought (body, speech and mind) which obscure enlightenment. However, the power of the vow of Great Compassion causes even these karmic obstacles to disappear and thus all merit and virtue/strength are completed. Why so? Because, by it, all principles, ways, wisdom and virtue become clear and effective.

TOREI 122 Showing our love for the children wins the parent's heart. Since Buddhas and Bodhisattvas consider all sentient beings their children, when we love impartially all sentient beings, all the Buddhas rejoice. Just giving one's devotion to the Buddha benefits only oneself, for a Buddha has perfect happiness and wisdom and does not need the devotion of others. However, if Great Compassion prompts devoted service, all the Buddhas rejoice and the whole Dharma-Realm benefits.

Daibi Comment By way of explanation, Torei uses an analogy. If in our everyday world, we would like to win somebody's trust, showing our love for his children will naturally make the parent trust us. A Japanese proverb also suggests, 'To shoot the general, first shoot his horse.'

Pouring out love to all sentient beings, all the Buddhas and Bodhisattvas, being their parents, naturally rejoice. The virtue and benefit derived from giving devotion only to the Buddha, because limited to oneself alone, is negligible compared with the vast virtue and benefit that accrue from loving all sentient beings with Great Compassion in the heart. After all, happiness, virtue/strength and wisdom are complete in all the Buddhas and they do not need the devotion of others; but, just like parents whose children are loved, all the Buddhas will joyfully respond to those who with Great Compassion in the heart devote themselves to sentient beings. The merit, virtue and benefit resulting from such rejoicing are truly vast and boundless.

TOREI 123 Whether it is expounded to but one person, or to a multitude, neither adds to nor detracts from the Dharma itself. The same applies to merit and wisdom.

Daibi Comment The real motive in the heart of the Bodhisattva of the Great Vehicle is to benefit others before himself. So we first devote ourselves to all sentient beings, and (by this) we attain the merit for enlightenment. Any accumulation of merit and virtue/strength goes towards the completion of the vows, and from this accrues quite naturally benefit to ourselves, too; and thus the result of benefitting others is also our own benefit; for mutually helping each other, merit and virtue/strength have no limit. (Ed: Keron teaching — Indra's Net.)

TOREI 124 The same also applies to giving alms. Choosing but one person to give to, only that one is made happy; but giving impartially to all, though there remains nothing for oneself, the others' rejoicing fills the heart with virtue/strength.

Daibi Comment In Section 123, Master Torei refers to the

giving of Dharma. The same applies to the giving of material things. If you choose but one person from a multitude, this will bring joy to that one alone. But handing out to as many as possible, though there be nothing left for yourself, the intangible benefit is in the gratitude felt by all, and that is limitless.

TOREI 125 We should ponder this carefully, for this is the origin of the practice of turning over (transferring) to all sentient beings the merit, virtue and fruit of the three actions of body, speech and thought, while dedicating ourselves to supreme enlightenment.

Daibi Comment The 'merit, virtue and fruit of the three actions of body, speech and thought' that Master Torei refers to are our bodily actions, the words we utter, the thoughts we think. Concrete examples for these are: of the body, offering flowers to the Buddha, or attending a service; of speech, chanting Sutras or repeating the name of the Buddha; of thought, in formal Zazen contemplating the True Nature of all things, or practising Samadhi, etc. Master Torei enjoins us to turn over all the merit, virtue and fruit derived from these practices to all sentient beings, and to ponder this while dedicating ourselves to supreme enlightenment.

TOREI 126 I vow to dedicate myself to assist all sentient beings so that they may fully attain to the Buddha's insight and wisdom, that all their karmic hindrances may become purified, and that they may come to the patient endurance of the Dharma practice. I vow and commit myself so that all sentient beings may have the strength truly to give their hearts to the Way, that all may realize Samadhi, and that their wisdom may become perfectly clear. I vow wholly to commit myself so that all sentient beings may come into the free use of skilful means, that their vows of

compassion may spread without limit, their spiritual strength be unhindered, and that they all may become fully enlightened.

Daibi Comment These are the Ten Vows. The first is fundamental and includes all the others. Indeed, the Buddha himself appeared in the world (and taught) because of it. In the Lotus Sutra it is said that the reason for a Buddha to appear in the world is to open up the treasury of truth, to indicate its meaning, to cause sentient beings to see into it and to enter and abide in it. We, too, following the Buddha's aspiration, vow to commit ourselves to the same purpose so that all sentient beings may come to awakening and abide in genuine insight.

Secondly we vow to dedicate ourselves so that all sentient beings may be purified of the heavy and deep-rooted karmic hindrances which obscure their inherent enlightenment.

'Patient endurance' in the third vow means the patient and enduring faith in no-birth and no-death. In detail, patient endurance means to have faith in and to accept those principles which hitherto have been hard to accept, and also that eventually the stage of no longer being deluded will be attained. This patient endurance can be expounded in both Hinayana and Mahayana terms. Omitting the Hinayana interpretation, here we are concerned only with patient endurance according to Mahayana. Of the three stages in Mahayana, i.e. seeing, practice, and no more learning, the first stage of seeing is genuine insight into the principle of no-birth. It is also called patient endurance of no-birth. We vow to dedicate ourselves so that all sentient beings may fully ripen this patient endurance of no-birth.

The fourth vow is about devotion to the Way. An old master said that if one thinks too much of the everyday world, one thinks too little of the Way. Thus in training it is best to think little about the world and to give ourselves

resolutely to the Way; so we vow to aid all sentient beings to do likewise.

The fifth vow is to realize Samadhi. Samadhi is a Sanskrit word and can be translated as right absorption. For instance, the heart reflects the situation, the situation reflects the heart; this is the principle of the Treasure Mirror Samadhi. When both heart and situation or object reflect each other like two mirrors with no picture between, Samadhi is realized. We vow to commit ourselves so that all sentient beings may enter the state of Samadhi.

The Wisdom referred to in the sixth vow is the Great Wisdom of Prajna, not the shallow knowledge of man. We vow to dedicate ourselves so that it will ripen into perfect clarity.

Skilful means are the subject of the seventh vow. But it is a grievous mistake to call the white lies told in daily life 'skilful means'. The free use of skilful means is essential for helping sentient beings.

The eighth vow concerns compassion, the strength or power of the vow of Great Compassion. All Buddhas and Bodhisattvas are the embodiments of the vow of compassion. We likewise vow to apply ourselves so that in all sentient beings the strength of their vow may unfold and become wide and vast.

The spiritual strength of the ninth vow is the power of the heart. We vow that this strength may be unobstructed in every direction.

The tenth vow concerns full enlightenment; this is the utmost and final completion over and above what has already been vowed. Thus now we vow to commit and dedicate ourselves to this utmost and final completion of the Principle of the Real, of the Way, and of its wisdom and virtue/power.

TOREI 127 On the strength of these vows, the heart reacts to all we see or hear with, 'How sad, all sentient beings have fallen

into the great and bottomless pit of birth and death. How can I best help them so that they all may come to reside in the realm of complete wisdom?’

Daibi Comment ‘All we see or hear’ means that whenever we look at, or come in contact with the everyday world, the aspiration to help wells up in the heart. For how sad to see all sentient beings stumble around blindly, hemmed in by birth and death, fallen into a bottomless pit of suffering. Though it is recorded that at the instant of his Awakening, Sakyamuni saw that ‘When a Buddha completes the Way, he sees the Dharma-Realm; grasses and trees, countries and everything, all are Buddha’, but this is as seen from the Principle of Absolute Truth. In (the secondary truth of) our reality, all sentient beings suffer from delusion. Thus the Buddha descended from the mountain (seat of Awakening) to help all sentient beings. And though our strength is but little, yet it is carried by the power of the Great Compassionate vow of all the Buddhas and Bodhisattvas. Therefore we cultivate the longing in the heart to help all sentient beings so that they may come to dwell peacefully in the realm of complete wisdom, the realm of the Buddha.

TOREI 128 The Sutra of the Pure Name states, ‘If you are bound yourself, you cannot untie another’s bonds.’

Daibi Comment The Sutra of the Pure Name is the Vimalakirti Sutra. The above quotation from it is here apposite, for if bound oneself, how could one set another free? Oneself drowning, how can one save a drowning man? To undo the bonds of all sentient beings we must first get free ourselves.

TOREI 129 So we seek the completion of wisdom for the sake of all sentient beings, and in order to attain it, we first need to see

into (our) True Nature (Kensho). However, this is not to be understood as striving to become Buddha (as the main purpose), and only then (secondarily), to assist sentient beings, but rather we seek to become Buddha in order to assist all sentient beings. Yet again, this should not be understood in the sense that by assisting all sentient beings we become Buddha, but rather every step on the Buddha's Way is taken for the sake of all sentient beings. Thus followers of the Buddha's Way first need to cast off the sense of 'I', and not to cling to any advantage of their own.

Daibi Comment Complete wisdom is Buddha's wisdom, and by this wisdom all sentient beings attain deliverance. So we wholeheartedly strive towards Buddha's wisdom in order to be able to assist sentient beings. Buddha's wisdom is dependent upon having seen into (our) True Nature, and this seeing is the only way of becoming Buddha. Moreover, we do not strive first to become Buddha and only then aid sentient beings, rather we seek to become Buddha so as to assist sentient beings. Master Torei takes great care to explain this, for we must not mistake the means for the end.

It thus follows that only when the practiser has let go of 'I' may he be called a true adherent of Mahayana. An old proverb (from the Analects of Confucius) says, 'Overcome yourself and return to Reverence (Propriety).' As long as we are caught up in our little 'I', there is no room to strive for the benefit of all; before we can conduct ourselves with propriety, we need to let go of all selfish egotism.

TOREI 130 In the Nirvana Sutra the Buddha is quoted as saying, 'The aspiring heart is not split into two. Were there two hearts, the other (heart) would make for difficulties. Though not yet being delivered itself, it first (strives) to deliver others, so above all I do reverence to the aspiring heart.'

The first requirement for trainees, therefore, is to let go of 'I' and not to cling to their own advantage.

Daibi Comment Master Torei quotes from the Nirvana Sutra to show that the essence of Mahayana is the aspiring heart. This is why trainees need to let go of 'I' for good. 'Aspiring heart' means in the heart to give rise to the vow. 'Two' refers to benefitting both oneself and others; these two are not separate, self and others are not two. If for but a moment we consider them separate, with Mahayana placing benefit to others before benefit to oneself, then the practice becomes extremely difficult, for we then see self and others as separate; yet the original vow of the Bodhisattva is to benefit others rather than oneself.

But nowadays people are full of ideas about selfhood with a strong sense of 'I', and so are far from the spirit of Mahayana. They hold that 'Only a fool would put his advantage after that of others; if only I am all right, others don't much matter.' But such people do not know that the greatest benefit to us accrues from benefitting others.

An example of this is the venerable old Kinjiro Ninomiya (a well known moralist and writer). When he was a youth, his family was so poor that they did not even own a plough to till their land. Once Kinjiro went to a neighbouring farm to borrow their plough, but was told that they were ploughing themselves and could not spare it. Kinjiro offered to plough their field if afterwards he might borrow the plough for his family. This being agreed, he diligently ploughed the neighbour's field and then went home to plough their own plot. The neighbour was so impressed that from then on, he helped Kinjiro's family whenever they needed anything.

Mutual advantage and mutual help are true principles in any age; genuine benefit can only come about when both self and other are transcended. Therefore it is said in the

Nirvana Sutra that Sakyamuni reveres the aspiring heart. Forgetting self and putting others first rather than clinging to one's own advantage are what followers of Mahayana need to believe in and put into practice.

TOREI 131 Those who work for their own advantage, profit only themselves. Without the heart to assist others, the innumerable Dharma-Gates do not become clear to them. And without others to help, they cannot gather in the inexhaustible treasures of the Dharma.

Daibi Comment Without the vow to aspire to help all the innumerable sentient beings, the practice becomes stale and egocentric, and even if some benefit accrues, because confined to oneself alone, it cannot but be small. Without the heart aspiring to help others, and thus without others to help, there is neither the heartfelt wish nor the power of the vow actively and eagerly to clarify the innumerable Dharma-Gates and so to accumulate the inexhaustible treasures of the Dharma.

TOREI 132 Thus Sravakas and Pratyeka-Buddhas, because they advocate as the aim of practice one that is partial and incomplete, happen to appear (be portrayed) as gaunt and withered, whereas Buddhas and Bodhisattvas, because they represent the principle of rich, round and full wisdom, tend to show (be portrayed with) corresponding features. We people of latter times mistakenly believe that the Two Vehicles and the Other Ways are something totally different and that nowadays they no longer exist. We do not realize that these are but special terms to designate differences in the wisdom and practice of students.

Daibi Comment While sentient beings are bound to the Six Realms of Being ranging from heavens to hells, the states

of Sravakas, Pratyeka-Buddhas, Bodhisattvas and Buddhas are called the Four Holy States. Of these four, Sravakas and Pratyeka-Buddhas tend towards self-benefit, and so their intentions and practices are one-sided or lacking balance, are dry or lacking the energy for vigorous development. Distinct from them are the Buddhas and Bodhisattvas who live their vow, practising compassion and wisdom for the benefit of others, and whose abundant wisdom is complete. The differences between them are shown in their iconography — adherents of the Two Vehicles are represented as gaunt and emaciated, whereas Buddha is portrayed in the venerable form of the thirty-two marks and eighty characteristics. We are mistaken when we believe that the Two Vehicles, Sravakas and Pratyeka-Buddhas, no longer exist today. The Two Vehicles and the Bodhisattva Vehicle are but names used to designate the way in which individual practisers carry out their vow and practice of compassion and wisdom.

TOREI 133 Seeking the Buddha outside the heart is called Other Ways because, abandoning the way of the inherent heart, they seek other ways outside. Mistakenly clinging to a host of ideas is called (the way of) Papiyan, i.e. denigrating the true Dharma on hearing it. But those who on first hearing the Buddha-Dharma realize the principle of Sunyata (voidness) are called Sravakas; they then see everything as void and no longer seek the Dharma. Pratyeka-Buddhas come to their realization by way of the Affinity Links (Twelve-Linked Chain of Causation), but do not develop compassion and wisdom; trusting their limited insight, they enjoy the Way alone. Contrary to that, giving rise to compassion and wisdom and thus benefitting both oneself and others, is called the Partial Vehicle of Bodhisattvas. Though these have the verification of insight, they still fear the ocean of birth and death and so their functioning is not yet free;

and because of either their attachment to Nirvana or their search for the Pure Land, they fail to attain the Dharma of fearless power.

Daibi Comment Above Master Torei comments on Other Ways, on the way of Papiyan, and on the Three Vehicles of Sravakas, Pratyeka-Buddhas and Bodhisattvas. There are two interpretations for Other Ways. Seen from within Buddhism, all other religious ways are Other Ways. But (within Buddhism itself) Other Ways also refers to all those who seek not in their own heart, but search outside for what is formulated in religious terms as the object of faith and the root and core of the Way. Master Torei comments that seeking the Way not in one's own heart, or searching for Buddha and the Way outside, is called following Other Ways.

In India, the ninety-six Other Ways all differed from Buddhism by seeking the Way outside. In this sense, Other Ways are still prolific, not just outside Buddhism, but within Buddhism too. All teachings that seek Buddha outside the heart are Other Ways. 'Papiyan' is a Sanskrit word and means evil being(s) (also a synonym of Mara). In the commentary to the Lotus Sutra such are always described as harbouring evil thoughts and spreading the wrong Dharma. They have wicked views, turn their backs on the truth, and on hearing the true Dharma and the teachings of the Buddha, hold to opposite opinions. In the world today, especially in intellectual circles, such evil Papiyans proliferate.

Sravakas, on first hearing the Buddha-Dharma, come to a shallow realization of Sunyata, and, aspiring no further, do not incline towards Advanced Practice. In Buddhism, the Dharma is taught as is suitable to the root energy (capacity) of sentient beings, using skilful means to make them enter the Way. So, beginners are first taught voidness of self and

voidness of things (dharmas). But on having attained this degree of insight, they then mistakenly believe they have exhausted the depth of the Buddha-Dharma. Not aware of its depth and profundity, they rest content in the tiny cave of the partial truth of the voidness of I. Such are the Sravakas. Past and present, east and west, those who look from outside without actually entering the profound depth of the Buddha-Dharma almost invariably fall into this error. In medieval China, too, before the Buddha-Dharma was widely understood, even such a great Confucian scholar as Chu Hsi (1130 – 1200; brought Neo-Confucianism to completion) took it as a teaching of nothingness and nihilism; if he could be so mistaken, lesser minds are likely to do the same.

Next come the Pratyeka-Buddhas who attain realization by means of the Affinity Links (Chain of Causation). For example insight into impermanence may be triggered off by some outside stimulus, such as seeing the scattering of spring blossoms or the falling of autumn leaves. But though it is all very well to dwell peacefully, and, on having seen into suffering, voidness, impermanence and no-I, doing as one pleases, free of care, yet they are only concerned with their own serenity, enjoying the Way on their own. Mahayana, by vow and practice, aims at developing compassion and wisdom to help all sentient beings out of suffering, and lead them into happiness. Compared to that, Pratyeka-Buddhas are of small root and small fruit.

Bodhisattvas differ from the above Two Vehicles in that they aspire to strive upwards towards wisdom, and downwards to compassionately assist all sentient beings. Thus their practice benefits equally themselves and others. However, this is as yet only the Partial rather than the True Great Vehicle, because although they have to some extent attained the authentication of insight, they have not yet

gained freedom in the ocean of birth and death, and so feel fear and dread. Moreover, they are attached to the Dharma, cling to Nirvana or seek the Pure Land, and this prevents them from reaching the strong and fearless Dharma of the Lion King. They have not yet attained the independent, free-functioning strength which transcends both delusion and insight, the worldly and the holy. Therefore theirs is called the Partial Great Vehicle.

TOREI 134 The One Buddha Vehicle is called the True Great Vehicle, the Original Vehicle, the Supreme Vehicle, the Vehicle of Complete Wisdom. Having given rise in the heart to great and intrepid determination, it means to come to see clearly into the Buddha-Nature, to study fully the nature of all the Dharma-Gates of differentiation, and to learn to see them as clearly as the palm of one's hand. Then the important matter of Advanced Practice is to be undertaken; this is called seizing the claws and fangs of the Dharma cave. (It means) to assist all sentient beings with free unimpeded action, and with unflagging heart to continue to carry on the Bodhisattva practice life after life, world after world, until the last sentient being has been helped to deliverance. (This Vehicle) is called the One Buddha Vehicle, the True Great Vehicle (True Mahayana), the Basic Vehicle, First Vehicle, All-Wisdom Vehicle, also called the Absolute, True Deliverance. A Bodhisattva-Mahasattva is then a true man of the Way with nothing further to do. If you wish to attain this true and genuine Way, you need to pay close attention to all the details.

Daibi Comment Thus first we arouse in the heart a great and intrepid determination, and with utmost effort strive on in the practice. Then, for the first time, we gain the strength to see clearly into the True Nature. Next, we study and penetrate the Dharma-Gates of Differentiation in Sanzen (interviews). Thus the original Wisdom (of Equality) and

the Wisdom of Differentiation gained after Kensho become as clear as an object seen on the palm of one's hand. We then further undertake the important matter of Advanced Practice which has not been transmitted by Buddha and patriarchs, and which, in short, is the Single Eye of the Zen Way and the Buddha-Dharma. Thus we gain the claws and fangs of the Dharma cave, the life-giving talisman, the weapon that joins man and heaven. Having been able to seize these, then strength and function will be unobstructed and free to benefit sentient beings. And not only in this life, but continuing life after life, world after world, in the Bodhisattva practice of benefitting others, we ceaselessly turn the wheel of the vow, 'Sentient beings are numberless, I vow to assist them all.'

This is what is called the One Buddha Vehicle, the True Great Vehicle, the Original Vehicle, the Supreme Vehicle, the Vehicle of Complete Wisdom. Ascending, it is called Absolute True Wisdom, descending it is called Bodhisattva-Mahasattva. Can anything less befit a true man of the Way with nothing further to do? If you wish to attain the true Way, practise it with utmost diligence.

TOREI 135 These days, those who have only just entered a monastery already think of themselves as monks. But only by following (the example of) others can the heart of a follower of the Way be forged. The novice does not yet know the true aim of a leaver of home, has not probed the depth of the Bodhisattva's vow and practice, has not even guessed at the ways of the masters of old, does not yet believe in the heavy barrier of Buddha and patriarchs. Yet having blindly undergone a bit of Sanzen study, they then proceed to preach on Zen and the Way. They give themselves airs, taking in the credulous, and becoming widely acclaimed, enjoy a pleasurable life. They fail to walk the Way and accomplish neither vow nor practice, only

make a show of themselves in a thousand ways to gain fame and wealth.

Daibi Comment Master Torei cannot restrain his indignation at the clergy of his times. However, it is not only his times, the same applies today too. The headquarter temples of the various lines of our school have set up rules concerning the qualifications of temple incumbents. According to these rules, the status of incumbent is automatically granted after a certain number of years within a training monastery, regardless of the quality (insight) attained. Thus lacking the living spirit, the system is full of defects, and consequently many go through the training in name only, just to gain the (necessary) qualifications, with the result that hardly anybody of great stature is found in our school.

In days of old, those who entered a monastery took pride in being special as Zen monks. Indeed, until they entered the monastery, they knew nothing and could not tell east from west. But following the example of the older monks and with dedication in the heart, they were eager to learn the Way.

At that stage, they did not even understand the fundamental aim of someone who has left home, knowing nothing of the Bodhisattva's vow and practice of benefitting others, nor of the ways of the old masters, nor of the heavy barrier of Buddha and patriarchs. They just plunged into the training and monastery life. Is it not the same nowadays? They are at a loss if asked what is the fundamental aim of one who has left home, or about the Bodhisattva's vow and practice.

But in the olden days there was hardly any secular learning, and so it was common practice to follow the words of the patriarchs and the example of the old masters. Nowadays, however, though we have much secular and

scientific knowledge, we know little of Buddhism and of the Zen school. Even chanting the Sutras and Buddhist observances have become rare. There is no belief in the heavy barrier that blocks the Gate of the patriarchal school, nor in the one important matter which not even a thousand masters can transmit. Thus, some claim wantonly that they have seen into 'MU', or that they have heard 'The Sound of One Hand'. They then vainly strut about preaching Zen and the Way, and deem themselves great. Truly this is an abuse of the Zen school. The likes of these, at the first glimpse of Satori, never stop bragging about it but lust only after fame in the world and a life of pleasure. With such ambitions, how can they practise the true Way according to the vow? They are but deceiving impostors. While they are still in the monastery and bound by the rules, they restrain themselves to keep the rules; but once they have gained the freedom of their bodies (out of the monastery), they rush about madly chasing fame and gain — an ugly spectacle!

TOREI 136 A true follower of the Way never engages in such deceitful antics. With discernment and clarity he distinguishes clearly the pit-falls and the obstacles on the Way; only then does he start to walk, going straight on, throwing away all former clings. Careful not to produce further Karma, he lightens the load in the wicker basket he carries strapped on his back, and rather gives himself into walking the Way. Do not seek fame and gain, nor harbour worldly thoughts; give rise to joy in the heart as if you were on your way back home, or were climbing up the golden jewel-mountain, or were succeeding to the Imperial throne. Advancing moment to moment, consolidate the Ball of Doubt.

Daibi Comment If you truly intend to follow the Way, you should not be concerned with only yourself, but need to have a heart for people and the world. Also essential is the

firm resolve to avoid such selfish antics as mentioned above.

Then there are those who after just a bit of training think that they have got it and go around parading their shallow understanding. But such loose thinking achieves nothing; it is not like taking down notes at school and then getting a graduation certificate. There is no such easy way for the training.

Your first concern is to become aware of and well acquainted with the precipices and dangerous paths that obstruct the way of training. Unless quite clear about what is the path and what are dead ends, it is not possible to start walking firmly and with determination. Once having started walking, stop glancing around restlessly and walk straight on!

If you wish to know how this is done, the foremost requirement is to discard all former clings; as much as possible refrain from creating any further affinity links likely to pull your heart this way and that. The old masters also counsel us to lighten the load in the wicker basket (travelling basket, a kind of rucksack), getting rid of encumbrances, and rather to put more emphasis on the importance of walking the Way.

Do not harbour worldly thoughts such as desire for fame and gain, but walk on as if you were on your way back to your home country, as if you were about to climb the jewel mountain, or as if you were succeeding to the Imperial throne. Start to walk the way of training filled with joy and aspiration. Advance steadily, resolutely seeking the Way and consolidating the ball of doubt. In other religions, doubts are forbidden and absolute faith is demanded, but in the Zen school, holding on to doubt is greatly encouraged, because underneath the Great Doubt lies the Great Satori. Without doubt there is no natural incentive in the training.

Master Torei (below) then shows how this Ball of Doubt is consolidated.

TOREI 137 Look at what is, at who sees, hears, walks, sits — now, here! With all your heart, look at everything. Without giving rise in the heart to being and not being, to yes and no, without discrimination and without reasoning, just look! When the time is ripe, it will appear of itself, requiring neither knowledge nor discrimination. On the contrary, if you give rise to the slightest discrimination, the True Nature is obscured by it, and though you go on and on striving and suffering, you will never attain.

Daibi Comment Without asking about past or future, here and now, just look! What is this? What truly is this I who asks? Who sees, hears, feels and knows? Who walks, stands, sits and lies down? Or moves about restlessly? At all times, in all places, look with all your heart, and do not give up looking for one moment. For this kind of looking, neither reason nor explanations are needed, nor is there any need to ponder on being or non-being, on yes or no, or to give rise to discriminations. Just whole-heartedly look, 'What?' and again 'What?' Thus you smash the Ball of Doubt. Continuing with ceaseless effort, the affinity links will present themselves in due course. Inevitably, the True Face will appear of itself, requiring neither knowledge nor discrimination. But modern man, being intellectual, is apt to use knowledge and discrimination rather than anything else, convinced that everything can be thought out in the head. Yet, no matter how clear a mind you possess and what well-argued opinions you produce, they do not reach beyond the sphere of knowledge. But knowledge and Insight-Wisdom (Satori) are very different. Attempts at intellectual understanding will, on the contrary, dim the light of the True Nature and result in your failing to attain, though you may spend ten or twenty years, or even all your life at it.

TOREI 138 If your thoughts stray about in confusion, look at this Koan, 'Does a dog have Buddha-Nature?' Joshu answered, 'MU' (no-thing). Take this up directly. Do not use reasoning, or take it as tasteless (i.e. useless, like blind people arguing about the colour of milk); and do not understand it as nothing. Any thinking whatsoever misses the merit. Nor must you give rise in the heart to no-reason! Ultimately, both reason and no-reason are but wild fancies (of the mind, of thought). Just take up the Koan and look at it, without attempting any understanding or explanation. This is the true Buddha Way of training. Speaking or silent, moving or still, walking, standing, sitting or lying down, continue from moment to moment, and never forget it. Even should you forget to do so, do not lose the strength. As when training in archery, it takes a long time to hit the target. So you need to cultivate a long-term and enduring resolution, and beware of idleness.

Daibi Comment Master Torei expounds on the practical training based on the Koans of the old masters. The resourcefulness developed in this training (Sanzen) is also called 'seeing into Zen Words' (Koan Zen). Nowadays in Zen training this seeing into Zen Words is considered unique to the Rinzai Zen school, but it is not necessarily so. In the Soto Zen school, too, not only in China before Dogen but also in the Japanese Soto school after Dogen, affinity links with the Koans left by old masters were used and trainees were made to ponder the questions and answers, and to cultivate resourcefulness in Sanzen training. In the Rinzai school especially after Master Daie (Sung dynasty), Koan Zen began to be stressed, and was developed as an important training device.

Yet Koan Zen is most certainly not just a training in insight only (corresponding to Vipasyana), but training in both Samadhi and insight is its very essence. Until Bodhidharma and the Sixth Patriarch, few Koans left by old

masters existed. But as the Zen school developed, gradually Koans came into use as touchstones (or 'sparking plugs') for trainees. It is difficult, particularly so for beginners, just to sit and give themselves into the sitting. Thus they are prone to fall into the den of silent illumination without patriarchal authentication. Koan training, demanding resourcefulness, is very suitable to redress such illness (fault).

Hence Master Torei suggests that if thoughts race about, to take up and ponder this Koan of Joshu's, 'Does a dog have Buddha-Nature?' Master Daie and the masters in China seem to have made good use of it, and it is indeed the best 'case' (Koan) to develop strength, not only for inexperienced beginners; for the 'MU' Koan is also presented in Advanced Practice.

A monk asked Master Joshu, 'Does a dog have Buddha-Nature?' The monk knew quite well that all sentient beings have the Buddha-Nature, but nevertheless he asked his question. So Joshu answered, 'MU' (no-thing). This is the one word barrier of 'MU'. It is not a question of being and not being; indeed, one might say that the Buddha-Nature is utterly revealed in it. However, most people look searchingly into the opposites of being and not being (existence and non-existence). So Master Torei gives a detailed exposition on working resourcefully with 'MU'. The resourcefulness with this 'case' is to take it up unswervingly.

Flourish your sword of 'MU' right in front of you and advance! Do not try to perceive a meaning in the Koan. Nor should you deliberate about it, weighing pros and cons. Nor take it as of no taste at all (see above), nor as just 'MU' ('the incomprehensible', a conundrum). Neither is 'MU' to be understood as 'empty heart' (Mushin). If but the slightest thought or deliberation arises, the merit is missed, for if you fall into rational picking and choosing, you cannot enter the Samadhi of 'MU'. Nor must you swerve to the other extreme

and take it as irrational! Both being and not being are, after all, thinking, thus somehow imposing a meaning and so just wild fancies. There is no need to have any views about 'MU', nor is a deliberated answer called for. Just unswervingly get on and completely become 'MU'; this roots out all erroneous thought and wild fancies from the beginningless past to the endless future. This is the true Way of training of all the Buddhas, and is true Zazen. Speaking or silent, moving or still walking, standing, sitting and lying down are our everyday actions. In this our everyday life we must keep working (on the Koan) resourcefully, from moment to moment, constantly and continuously.

Forgetting it for most of the time and only occasionally recalling it and then just giving it a try at Zazen only invites a host of wild fancies. And to go to Sanzen only when one feels like it is just not on! And even though you have forgotten to work on the Koan, you must never lose the power of the vow and the strength of faith. It is like learning archery. Shooting the arrow, you cannot possibly expect to hit the target right away but you must practise and practise.

The training calls for great energy and great perseverance, neither being put off by a bit of pain, nor getting easily bored. Even after devoting themselves to the Way for twenty and thirty years, the old masters found it far from easy. Though ours is called the 'speed age', we must not expect to 'see into' the Koan after having just given it a little try.

TOREI 139 Ask yourself, if you forsake this Dharma, for what Dharma do you enter the stream? And without entering the stream, there is no deliverance from the Wheel of Becoming. Moreover, what are the hardships of Sanzen compared with the suffering on the Wheel of Becoming? What is the pleasure of

wild fancies compared with the happiness of seeing into the True Nature? If a hundred years of a worldly king are celebrated as great, what about (the merit of) a peerless Dharma King? If you once and for all bring forth the great heart and never slacken, you will find this merit. Trying to escape from birth and death without seeing the Way clear is like a bird wanting to fly without wings, or like a tree trying to grow without roots. Please ponder this very carefully.

Daibi Comment Master Torei asks, 'If you forsake this Dharma, then for what Dharma do you enter the stream?' Just ask those in Zen training whether there is anything in the world beside the Buddha-Dharma of the Zen Way that can give succour? Beside it, there just is no other way to reach peace of heart. Do they have the whole-hearted and ardent strength of the vow of faith? Truly if one does not attain to peace of heart and faith by means of the Dharma, one will never be delivered from the Wheel of Birth and Death.

The sufferings on the Wheel of Becoming are beyond our imagination, incomparably greater than the hardships of Sanzen. Though to gratify the five sense desires is considered the greatest pleasure in the human realm, such pleasures are just fancies, always accompanied by suffering. They bear no comparison with the happiness of seeing into the True Nature. Attaining deep insight into the Buddha-Dharma of the Zen Way is being the peerless Great Dharma King. Try comparing this with a hundred years of the magnificence and honour (pertaining to) a worldly king. The Great Dharma King knows no ups and downs — 'Between heaven and earth, I alone am the World-Honoured One.' Becoming the peerless Great Dharma King who has attained to the happiness of seeing into the True Nature and is delivered from the sufferings on the Wheel of Becoming, all accrues from the merit of this training. Giving

rise to the Great Vow in the heart, and if training with utmost determination from moment to moment, it is accessible to everybody. But though escaping from the Wheel of Birth and Death is the aim of the training, if you do not apply yourself and get the way clear, you are like a bird trying to fly without wings, or like a tree trying to grow without roots; it just cannot be done.

TOREI 140 Master Daie said, 'Do not lose the heart of a beginner for an instant. If, with the inherent understanding of your heart, you grasp the one who is entangled in the dusts of the world, and, turning round, instead hold on to Prajna-Wisdom, then, even if you do not attain to full insight in this life, yet at the moment of death, bad Karma will not draw you into the miserable realms, and in the next life, proportional to the strength of the vow in this life, you will be in the midst of Prajna, and thus able to accept your circumstances and make good use of them. Do not doubt this!'

Daibi Comment The quotation is taken from The Record of Master Daie, answering Sojiro. The 'beginner's heart' refers to the first stirring of aspiration in the heart, the very first moment of the ardent wish to walk the Way. This beginner's heart is important; just hold on to it without ever losing it. Though working in the midst of the dusts and passions of the world from morning to night, be ever resourceful and endeavour to turn round the heart from looking outside to looking within. If you thus continue to break your bones, then even though unfortunately you may not come to full insight in this life, at the moment of death the power of the aspiration of the heart will prevent you from falling into the miserable ways. As a familiar example for this, at night when falling asleep, if there is no trace of ill feeling, no spot of a dark shadow, we sleep well. But if the heart is disturbed, not only do we fail to sleep soundly, but

the disturbance in the heart will make us dream of diverse pains and sufferings. The same applies at the moment of death. Thus though you may not have attained to Satori, but nevertheless devoted yourself to the training in your daily life, by virtue of the power derived from it you will not be drawn by bad Karma and fall into the miserable ways. Moreover, the karmic forces and the vow in the heart produce affinity links for practising the Buddha-Dharma of the Zen Way in the following life. Master Daie says that the faith in the principle of the affinity links in the Three Worlds (cause in previous or present existence for effect in present or future existence) admits of no doubt.

TOREI 141 Moreover, if you do not slacken in the training, the Great Dharma will appear before you (as clearly) as pointing at your palm with your own finger. At one go throw out gain and loss, this and that, and resolutely look at where your own feet stand, giving yourself completely to sitting when sitting, to walking when walking, to lying down when lying down, to eating when eating, to speaking when speaking, to working when working. Act as you would on finding a precious family heirloom mislaid or missing — asking and looking for it here, there and everywhere, and having no peace until you have found it. During the twelve periods of the day and in the four positions, look carefully, look carefully! Far and near, whose face? And the Buddha-Nature, what is it like? The one it resembles, who is that? Is it you?

Daibi Comment If you train with utmost, devoted effort, not waiting for the next life but right here and now, and if you apply yourself with determination to working on the Koan day and night, breaking your bones, then the Great Dharma is sure to appear before you as clearly as pointing at your palm with your own finger. Then what must we do for the Great Dharma to appear right before us? Master Torei

describes in depth and detail how to prepare the heart for this. 'At one go throw out gain and loss, this and that, and look at where your own feet stand.' Just at one go cut off and throw away all ideas of this and that, of gain and loss, for these give rise in the heart to clinging and aversion and so are the cause and origin of afflicting passions and erroneous thinking. For anyone who cannot give up clinging it is impossible to enter the Way. So cast out all these from the heart and with a collected heart just look at the place where your own feet stand. Thus sitting, walking, lying down, eating and speaking, in the office or at work, take it as a place of training and give yourself to it completely.

The analogy of the missing heirloom is also used by Master Unsei Shuko (1535 — 1615) in his *The Cultivation of the Zen Barrier*. It illustrates the strength and resourcefulness needed for working with Koans. When a precious family heirloom has been mislaid and is missing, you think of it from morning until night, and go on asking and looking for it here, there and everywhere, and until it is found you have no peace at all. Thus in the twelve periods of time from morning until night, and in the four positions of walking, standing, sitting and lying down, you go on seeking. Where? Where?

Far and near refers to the external. In the beginning, trainees take mountains and rivers as completely apart from themselves. But as resourcefulness ripens, these are seen more and more not as of the external world, but as subjectively in the heart; thus the ten thousand things turn straight into one's own True Face. If the aim of the training is seeing into the Buddha-Nature, then what does the Buddha-Nature look like? And who is that 'you' whom it resembles? Thus, ever doubting, forge on!

TOREI 142 Some, when coming across such a discourse on the

power of the vow/aspiration, mistakenly believe that this is not appropriate for them, for how could they possibly follow such a way! They do not realize that these are skilful means to enable beginners to have faith in the heart, ways established from of old to help them start practising.

Daibi Comment In this world are people with firm opinions, and on reading Master Torei, they then assert that it is all too demanding. What they lack is just the true aspiration of the heart towards the Buddha-Dharma and the Zen Way. Thus the old masters, out of their great compassion, used skilful means to enable beginners to arouse faith in the heart and to start the training.

TOREI 143 Or again it is like a child just beginning to learn to write. Not even knowing how to form one letter, how could he write skilfully? By carefully following the way the teacher shows, progress will be in accord with ability.

Daibi Comment With grandmotherly kindness Master Torei points out that it is like a child just beginning to write. At first he does not even know how to form a single letter. At that stage it is quite impossible to write well. Only by practising over a long time can the necessary skill be acquired. But carefully following and practising the way the teacher shows, the form begins to take shape and the know-how emerges of itself.

TOREI 144 It is just the same with the vow/aspiration of practisers of the Way. Even though at first (it seems) they cannot endure, in the end achievement is certain. Though they may slacken for a while owing to karmic obstacles, as long as they only hold to their vow, they will before long return to their true heart.

Daibi Comment It is the same with those who practise

the Way of Zen and of the Buddha-Dharma. To begin with, they listen to the teacher's Teisho (formal talk on a Zen text) without understanding, and they have no idea of how to 'see into' a Koan. So they end up believing that they cannot possibly carry on, it is all too difficult. Those with a strong aspiration/vow in the heart persevere nevertheless, while those with weak resolution and little strength give up. Also, even after having set one's heart truly upon the Way and having started the training, one may nevertheless be prevented from continuing for family reasons, or the work situation, or by some other karmic obstructions. But before too long — if only the heart's aspiration/vow is firmly held on to — it will again become possible to resume the Way.

TOREI 145 If at this point your spirit and morale slacken, all the more rely on the vow/aspiration. If faith in the heart is shallow and weak, all the more rely on this vow/aspiration. If obstacles are many, all the more rely on this aspiration. If karmic habits are manifold, all the more rely on this aspiration. If intelligent and clever, all the more rely on this aspiration. If stupid and dull, all the more rely on this aspiration. If seeing into the True Nature becomes fully clear, all the more rely on this aspiration. If insight and function become fully free, all the more rely on this aspiration. Right from the beginning, from the first aspiration of the heart to the final end, there is no time when you do not rely on the strength of this vow/aspiration.

Daibi Comment The heart's aspiration towards the Four Great Vows is the decisive factor. If your zeal slackens, all the more strengthen the vow/aspiration of the heart. If, like most people, you have no faith in the heart, strive all the more to strengthen your heart's aspiration/vow. If you wish to train, but have many impediments, all the more rely on the vow/aspiration of the heart. Habit patterns deriving

from past Karma are deeply ingrained and difficult to get rid of; if these should be grievous, all the more rely on the vow/aspiration of the heart. Do not become conceited just because you happen to be somewhat quick and clever; the clever ones need all the more to rely on their heart's vow/aspiration. And again, if you deem yourself stupid and dull, unable to keep up with most people, rely still more upon this vow/aspiration of the heart. Even if the True Nature is clearly seen, you still have not sounded the depths of Buddha and patriarchs; so, relying on this vow/aspiration in the heart, you have to fully investigate. In so doing, however free the functioning of wisdom may have become, never be content with small attainment but still more rely on this vow/aspiration in the heart. From the beginning of the training to its final end, through births and deaths, go along with this vow/aspiration of the heart.

While I was still a novice, our late Master Ryoga used to say again and again, 'The heart's aspiration is vital, the heart's aspiration is vital!' I remember it with deep gratitude.

For the matter of training, quick achievement is not important; but what is vital is the aspiration of the heart.

TOREI 146 Reciting the Four Great Vows, directing them from the mouth outwards, and inwardly ever holding them in the heart, invoking them as a prayer day by day and continuously pondering them, then just like a wondrous scent or an old strange custom, or like fine mist that yet drenches one's clothes, or as the smell of incense pervades and clings, so the awareness of Buddha and patriarchs will ripen of itself, and, benefitting oneself and others, everything will be accomplished.

Daibi Comment Reciting the Four Great Vows and holding them in your heart, chanting them and pondering them day and night, then you will without fail attain the

Buddha-Dharma of the Zen Way. Just as when walking in fine mist one's clothes nevertheless get soaking wet, or as the scent of burning incense clings to and perfumes other things as well. Or coming into contact with strange old ways and customs, we somehow also become imbued with them. Therefore, if only you carry on with this vow/aspiration of the heart, even if you are dull and slow, the Buddha's insight and virtue/power and your personality, too, will begin to shine of themselves. Thus with the great power of the aspiration/vow in the heart for benefitting oneself and others — so Master Torei concludes — the completion of the Buddha's Way may be approached. What bliss!

CHAPTER 3

The Realm of Delusions

TOREI 147 When their meditation strength (Zazen strength) matures, followers of the Way may experience the 'commendable states' ('meritorious states'). When this happens, insight may arise, for example, into the emptiness of all things, or perhaps into total equality, or it appears that all is completed, or that 'the very body is THIS!' These various perceptions arise in accordance with the degree of meditation strength/meditation absorption.

Daibi Comment As stated in the Preface, this Chapter on Delusions attempts to clarify the mistakes and fallacies of little wisdom and little insight. Out of the great compassion of his heart, Master Torei explains these at length so as to prevent trainees from mistakenly acknowledging the variety of states that appear in absorption. Those whose heart's aspiration is truly in the training, need to bear this well in mind and to take great care not to fall prey to such delusory states.

As followers of the Way of Zen forge on in their training, Zazen strength (meditative absorption) develops, and accordingly the afflicting passions and erroneous thinking that becloud the heart like shadows, gradually fade. All who genuinely do the training experience this. From then on, occasionally states that are meritorious appear. These are spiritual states that have never before been experienced. Thus perhaps a perception of the emptiness of all things arises, or of total equality, or it appears that all is completed, or that 'the very body is THIS!'. These and all other kinds of experiences arise depending on the degree of Zazen strength.

First, the appearance of the emptiness of all things is seeing that all the ten thousand things (dharma) are empty. Now, though this seeing of the emptiness of the dharma is useful for breaking down the view of the actual existence of the dharma, i.e. the lop-sided or biased view that still clings to something, merely seeing all dharma as empty cannot be considered as the true wisdom and the true insight into the Buddha-Dharma. The genuine and true wisdom and insight arise when both the emptiness of I and the emptiness of the dharma (things, thoughts, etc) have been transcended.

Next, seeing total equality means disregarding the manifold differentiations and merely seeing all things as the same ('as of one taste'). Yet according to all the laws in the universe, the aspect of equality does not exclude that of differentiation. An old master says that equality without differentiation is false equality, and differentiation without equality is false differentiation. For instance, though we are all the same in the sense that we are human beings, yet from the partial point of the human situation, there needs to be clear differentiation between father and son, man and wife, the elder and the younger, man and woman, etc. The one-sided freedom and equality that are bandied about these days, are they not a mistake? Genuine and true seeing cannot but perceive equality and differentiation as distinct but not separate.

Seeing all that appears as completed ('This is it!!') is mistaking the seeing of things as they hit the eye for Zen or Satori. And the perception of 'The very body is THIS!' views whatever is there, mountains, trees, men, women, as the very body, THIS. It is very easy to fall into such pits, for in accord with (the degree of) Zazen strength all kinds of such perceptions arise. Master Torei is at pains to point out that these are by no means the state of Satori.

TOREI 148 In the Surangama Sutra, the Buddha is quoted to say, 'You who are still learners, Sravakas and Pratyeka-Buddhas, now turn your hearts round and devote yourselves to the Great Awakening, to the Supreme and Peerless Insight. (To help you), I now expound the Dharma of the genuine training. Since you are still practising Samatha and Vipasyana, you do not yet know the subtleties of the false states. When these present themselves, if you cannot recognize them, you will fail to wash your hearts clean (empty) and will fall into false (deluded) seeing. For if you are seized by the Mara of the Five Skandhas, or by the heavenly Mara, or by the demon god, or if you should meet the animal Mara with human head, and your heart is not clean (empty), you will mistake the robber for your own child.'

And while still in the middle reaches (of practice), the same applies if you are satisfied with but little. For then you will fare like the monk 'Not-Hearing' (Mumon Bhikkhu) who, in the fourth Dhyana (realm) mistakenly asserted authentication of Awakening. When his span of existence in that state neared its end and the signs of decline appeared, he reviled the Dharma, complaining that an Arhat was not to be reborn again — and so plunged straight into the Avici hell.

Daibi Comment The Surangama Sutra, according to the Tendai classification of the Five Periods of the Buddha's teaching, belongs to the 'Scolding' cycle of the third period. The Buddha's disciples, Sravakas and Pratyeka-Buddhas, had entered into belief by his teachings of the Agama Sutra cycle (see Section 8). Now in this third period of his teachings, he spurred them on by scolding them; for as yet none had attained the 'way of no more learning', all being still at the stage of learning.

In the world as it is, learning is much respected and no-learning is looked down on; but in Buddhism learning is considered inferior to no-learning — in the sense that the way of no-learning can only be entered when there is

nothing more to learn. This 'learning' refers to rooting out erroneous thoughts and afflicting passions. Hence, 'learners' still need much more training. The Buddha addressed the Surangama assembly as, 'You who are still learners, Sravakas and Pratyeka-Buddhas,' and continued, 'now turn your hearts round and look for the supreme and peerless Great Awakening.' Being thus spurred and scolded by the Buddha inspires to the great purpose of Advanced Training, and of penetrating into the profundities of the Mahayana. Such is the way of true training as first expounded by the Buddha in the Surangama Samadhi (Sutra).

Samatha and Vipasyana are Sanskrit terms. Samatha is translated (into Chinese) as 'calmness, power to end (the passions)', and Vipasyana as 'correctly seeing into'. Together, the compound gives 'Calm-Seeing' (i.e. the bare, direct seeing awareness without thinking or 'before thinking').

The Tendai school has a treatise on their form of meditation which is called 'The Great Calm Seeing'. The Buddha had already told his disciples that for the practice of Samatha-Vipasyana they need to know of the delusions of Mara. These are like a virus that sucks the life out of Satori. They are so minute as to be hardly perceptible and are rendered visible only when using the microscope of the heart. An old master says that if the way is high, Mara thrives. In ordinary life, too, we say that 'the execution of a good deed is beset by many devils', for whenever we set out to do something good, just then a host of devils swarms up to hinder it!

It is very necessary to know in advance in what sort of circumstances such states of Mara are likely to appear. 'If the heart is not washed clean, one plunges into false views!' This heart is the seed for 'activity (Karma) consciousness' (in the sense that through the agency of delusion an unenlightened

heart begins to be disturbed). As that it is the source and cause of whirling on the Wheel of Birth and Death. The commentary to the Surangama Sutra also states that rinsing out the dirt of the hindrances while practising the Three Truths (Tendai) is the washing of the heart! The Three Truths are the wisdom that clearly sees into the states of Mara.

Looking inward with this (wisdom), if you deviate from the correct, you are apt to fall all the more into false seeing — as when washing soiled clothes, unless they are washed properly, they get stained even more. 'The Mara of the Skandhas' is the Mara of the Five Skandhas. In heart and body there are many Maras just waiting to spy out a crack! And in the world around us, both the heavenly Mara and the demon god are waiting their chance. The animal Mara with human head is a spirit-ghost (said to lead men astray); though such ghosts do not seem to exist in our present twentieth century world, but do such apparitions and spectres not hover about in and outside the heart? Before the Buddha attained full awakening, a host of Maras tried to prevent him from it. Likewise with practisers of the Way. If the heart is not pure (empty), you will mistake the outside Mara as your own family, and the Maras of the defiling passions for the state of Satori — a calamity indeed!

Walking the Way, do not be satisfied with but little gain. To this end, Master Torei tells the story of Bhikkhu Mumon (the monk 'Not-Hearing'). The Four Dhyana Heavens (see the structure of Mount Sumeru in Sections 85-87, Daibi Comment) make up the Realm of Form, which is above the Realm of Desire with its six abodes or 'heavens' of desire. Above the Realm of Form with its Four Dhyana Heavens is the Realm of No-Form (or formless realm) which is made up of four empty abodes or heavens. All these may be taken (as attempts) to describe and understand the spiritual states as

'seen' by the trainee as he enters them with advancing Zazen strength (power of absorption).

Bhikkhu Mumon, at last arriving at the fourth Dhyana heaven, decided on his own, mistaken, judgement that he had attained to the fruit of an Arhat — also translated as 'slayer' (of mortality) or 'not to be reborn'. But when his merit in that heavenly realm became exhausted and the marks of decline manifested themselves, he bitterly complained and reviled the Dharma (for teaching) that one who had attained to the fruit of Arhatship would not have to enter existence again — not be reborn. In retribution, he fell straight into the Avici hell — translated as the hell of no respite. He who is satisfied with but little and he who mistakes the robber for his own child, such as these will surely share Bhikkhu Mumon's fate. What a calamity!

TOREI 149 Further, it is said (in the Surangama Sutra), 'What is called the good state is just not to let any (feelings of) holiness arise in the heart. Holy opinions merely draw up a host of evils.' And again, 'If there is but one whiff of Mara, it will creep into the heart's understanding' (literally, 'eat into the bowels of the heart').

Daibi Comment These quotations are also from the Surangama Sutra. Giving rise to holiness in the heart means giving rise in the heart to conceit, flattering oneself that one has attained Satori. The good state is when such conceit does not arise. But if for even an instant such conceit rears up in the heart, that is the state of Mara. On seeing into the True Nature, a feeling of bliss is bound to well up; but the merest thought of Satori attained and wisdom reached brings up with it swarms of false spirits which will eat themselves into the very core of such a heart. So we truly need to feel fear and awe, the Surangama Sutra cautions. It explicitly lists fifty states of Mara, ten for each of the Five

Skandhas. Followers of the Way do well to acquaint themselves with all the details of this Sutra.

TOREI 150 Nowadays, sad to say, on seeing delusions, trainees rather mistake them for the authentication of Satori. So there are many who belong to the ranks of Mara. When they then settle and open a training place, they attract many good men but cause all of them to fall into false seeing. They do not know this and on the contrary, consider it the wonderful and peerless way.

Daibi Comment Sadly, today's trainees lack understanding and discernment as set down above, and so tend to mistake such delusions for the authentication of Satori. This is like a man who grabs counterfeit money and, believing it to be genuine, is delighted to possess it. They all end up swelling the ranks of the heavenly Mara, for 'birds of a feather flock together'. So much for half-baked training without true commitment. Worse, afterwards such ones set themselves up as teachers, attracting many good men, and ensnaring all in the pit of wrong seeing. Neither teacher nor disciple realize this, but rather deem it to be the supreme Dharma-Gate of Buddha and patriarchs, the secret of the Buddha-Dharma and of the Zen Way. Is this not truly a sad state of affairs?

TOREI 151 Accordingly they teach things like: 'The heart-ground is still and tranquil', or 'Everything equal — nothing further to do'. Or they have recourse to either the stick or the Katsu. They may take up 'Neither coming to be nor ceasing to be', or else 'Not depending on anything', or 'Sweep out all the teachings of Buddha and patriarchs like dead leaves'; or else they interpret the teachings of Buddha and patriarchs according to their own ideas and fancies. Or else they may assert that it is 'tasteless' (of no use or beside the point — like blind men discussing/arguing about the colour of milk). Or they may

advocate it as a Dharani, or use the stick or the Katsu just like a thief. Such tricksters are (common) like hemp-seed or millet; but it all begins by mistaking delusion as Satori, and ends up as the way of the Pratyeka-Buddhas, of the Sravakas, as Other Ways, or the way of Papiyan (the false or evil one), without they themselves realizing it.

Daibi Comment Cited above are examples of (typical) mistakes. 'The heart's ground is still and tranquil' means that the heart has become still like a mirror of bright water. Most take this state as the very essence of Satori, yet it is only the heart of stagnant water, is not real. 'All equal — nothing further to do' is the facile understanding that the everyday life is all right just as it is; but this is misunderstanding Master Rinzai's 'There is neither function nor merit in the Buddha-Dharma; it is all equal with nothing further to do' or 'To seek the Buddha and his Dharma is creating hellish Karma'. This is the way to fall into the Zen of self-complacency, and it is also misinterpreting the sayings of another old master, 'The ordinary heart is the Way'. There is an old (and apt) poem, 'A plain bowl turned from the wood of a mountain tree has no lacquer that can peel off.' So much for the Zen of 'All equal, nothing further to do', which certainly does not equal right understanding and right seeing. Teaching by stick and Katsu is failing to understand the spirit of Rinzai and Tokusan and to fall into the mire of (imitating) form, yelling at random and fiercely waving about with the stick. Such yelling loudly frightens the crows, hitting about with the stick kills dogs; these are the vain Zen Buddhists. They mistake such violent behaviour for the expression of the spirit of Zen and are all of the ranks of Mara.

Teaching 'Neither coming to be nor ceasing to be' sounds all right theoretically, but the true Way of Zen and

the Buddha-Dharma is not attained by just cleaving to it as a theory.

Teaching 'No dependence on anything' — which points at the true body (essence) that does not depend on anything, not even on a mote of dust — is indeed one way of seeing, but is yet far, far from the depth and profundity of the Way of Buddha and patriarchs. 'Sweep out all the teachings of Buddha and patriarchs like so many dead leaves' — such teaching is often found among Zen followers who have failed to attain Satori. Though basically the Buddha's Sutras and the records of the patriarchs are but a finger pointing at the moon, or a tile used for knocking at the gate, yet at the same time they constitute a mirror which reflects the correct or the false authentication of Satori. The One Great Matter of a special transmission outside the teachings cannot be and never ought to be an impediment inside the teachings. Theirs is therefore a superficial and empty view, and is again neither right wisdom nor right seeing.

As to arbitrarily interpreting the teachings of Buddha and patriarchs as it suits one is, in contrast to the above, failure to understand the true purport and meaning of the Buddha's Sutras and of the records of the patriarchs. Instead, personal ideas are then read into the meaning, thus misinterpreting them or quibbling about the meaning of a single word. All such antics beg the question. Those who consider it as 'tasteless' and of no meaning, take Joshu's 'MU' to be just 'MU' because it is 'MU'. Those who understand it as a Dharani are quite at a loss as to what is indicated, and simply imitate like a parrot, 'Three pounds of flax'. Making use of stick or Katsu like a thief refers to copying stick and Katsu in form only; or else like a trickster trying to deceive with his gimmicks, they just imitate the skilful means which the patriarchs compassionately devised.

These types are plentiful, like hemp-seeds and millet-grains.

All such mistake delusion for insight-understanding — how can they comment on the true Dharma? They are one and all either Sravakas or Pratyeka-Buddhas with the root nature of the Two Vehicles, or are followers of Other Ways, or of Papiyan (the false/evil one who delights in leading astray).

TOREI 152 The Sutra of Complete Enlightenment (Engaku-kyo) says, 'If a sentient being, though seeking a good friend (teacher), happens to meet one with erroneous seeing, he cannot attain to True Satori. Then he is said to be of the seed-nature of Other Ways; but this is the fault of a false teacher, not of the sentient being.'

Daibi Comment The full title of this Sutra is The Completion of Full Enlightenment.

Even in worldly life, good friends and guides are a precious boon, but for followers of the Way, a good friend and teacher is essential. However, such good friends or masters are rare; most are fellows with false views.

There is no such thing as the seed-nature of Other Ways; only, some fail to attain insight (Satori) into the True Dharma because they have been led up a wrong path by a false teacher or friend. Yet this is not the fault of the trainee, rather that of the teacher. The Sutra presents this assertion as the Buddha's own words.

Truly, teachers must feel themselves in constant danger as if over a deep abyss, and take infinite pains to lead people along the True Way.

TOREI 153 But just look at these 'men who have nothing further to do' — what a sorry spectacle! Ordained, with head shaved and in the robe, they call themselves teachers of great

excellence, deceiving themselves ever more. Superior disciples of the true and profound Dharma need to know about this — do not receive such erroneous teachings, nor lick the spittle of foxes! Do not allow yourselves to be misled by such false sprites.

Daibi Comment Master Torei wrote this when in the prime of life, at the age of twenty-nine. Hence his forceful expression of his dissatisfaction with contemporary Zen teachers.

It is not easy to teach others; and a true teacher must be 'a man who has nothing further to do'. Shaved head and in the robe indicates the difference in form between laymen in the world of dust and monks, with their shaved heads and in the robe with square-cut sleeves. Such self-deceived monks may come to be highly thought of, referred to as master, teacher or learned Venerable; but sadly they have all strayed into an erroneous Dharma. True followers of the Way have need of the (single) eye to recognize the True Dharma, need to have the eye to discern whom they should regard as a teacher. Due to the trend of our time, the Buddha-Dharma of the Zen Way has of late become popular (Ed: Master Daibi wrote this commentary in the 1930s), and it is likely that in times to come, even more such dubious characters will emerge. But a man who 'has got nothing further to do' and who really follows the true and profound teachings must not allow himself to be misled by such braggarts, must not lick the spittle of wild foxes and mistake it for the sweet dew of the Buddha-Dharma, must not allow himself to become prey to false sprites. Be ever on the watch! This is Master Torei's advice, prompted by his grandmotherly kindness.

TOREI 154 The ninety-six Other Ways such as those of Mara and Papiyan (the false or deceiving one), assert one and all that theirs is the supreme way to achievement.

Daibi Comment The ninety-six Other Ways refers to the many schools extant in India at the time of the Buddha, philosophical, religious, etc. However, seen from the Buddhist point of view, all of them are 'other' than the one Way of the true Principle, and so they are summarily referred to as Other Ways, other than the Buddha's Way. And all Other Ways, even those of Mara and of Papiyan — claim that theirs is the supreme way.

TOREI 155 Followers of the Way must therefore study the deceptions of Mara. Any seeing that differs but a hair's breadth from that of the Buddha has become but the view of Other Ways.

Daibi Comment So followers of the Way need to acquaint themselves with the pitfalls of Mara. Taking the Buddha's teachings as their standard, then what does not tally with them is considered the views of Other Ways. In the Zen school there is a saying, 'If you would attain the Way, study the Sutras and the old sayings (of the patriarchs), and ponder them in your own heart.' The teachings of the Buddha and the sayings of the patriarchs are a mirror which reflects and authenticates one's own insight. An old master said, 'At night sit Zazen, and by day in the bright light under the window, study the Sutras and the old sayings of the patriarchs and ponder them in your heart.'

TOREI 156 Investigate minutely — do not be satisfied with but shallow insight. Though it is possible even to escape from the karmic retribution of the Five Heinous Crimes (wearing out their Karma), retribution of false seeing cannot be worked out even in Kalpas without end. Fear and dread to become a false teacher of the Dharma! The least taint destroys the seed of Buddhahood for a long time.

Daibi Comment Just because you have had a glimpse of insight, you must not let slovenliness arise in the heart, or believe that the Great Matter has been completely seen into. The Five Heinous Crimes are the gravest offences against the Buddhist Precepts — to kill the father, to kill the mother, to shed the blood of a Buddha, to harm the peace of the Sangha, and to burn Sutras and Buddha images. If you had the misfortune to commit one of these, by repentance and practice, you may in time get free from the (karmic) consequences of it, whereas the fault of false seeing can never be extinguished. Accordingly, the most terrible of all terrible things is to stray into a false way of teaching the Dharma. If you give in to even just one thought, then it soon becomes a habit. Thus the seed-nature of becoming Buddha gets stunted — truly something that is to be feared and dreaded.

TOREI 157 Master Daie left us a minute description of the states of Mara. Why are these hardly mentioned by more recent teachers? Surely because there just are no genuine and true ones! How very sad! Please, please, give rise to an ardent heart and take one step further. The treasure is near; do not tarry in an illusory castle!

Daibi Comment Master Daie was one of the great Sung (dynasty) masters of the Rinzai school. Many high officials and scholars trained under him, and these often had to write for instructions. Master Daie answered them kindly and thoroughly. His letters were later published as the Writings of Master Daie and have come down to this day. In them are some detailed descriptions of the states of Mara. In more recent days these have become ignored and are rarely referred to. Why so? Though this may be attributed to the weakness of aspiration in the heart of trainees, but is it not rather in default of teachers with true insight to correctly

show the Way? These lacking, trainees everywhere are apt to mistake a state of Mara for the authentication of Satori, and, being lured on by Mara-states, will misspend their lives, and the right Dharma will become extinct. Is this not lamentably sad?

You trainees who now seek the true and right Way, please, ardently give rise to the firm resolution not to go astray; bravely and courageously walk straight forward! Master Torei exhorts us, 'Do not tarry in the illusory castle of mere delusions; the treasure of Satori is near! Take one further step up from the top of the hundred foot pole.' 'The treasure is near, do not tarry in the castle of illusion' is from the Lotus Sutra. The purpose of all the Buddha's teachings is to assist sentient beings. From the first sermon in the Deer Park to the last preaching on the Vulture Peak, from small to large, from the relative to the real, the Buddha adopted various skilful means, approaching by degrees, inviting, scolding and clarifying. So the teachings up to now are called an illusory castle, like the visions of a castle appearing for a while, provisionally only. (Ed: Words and scriptures are pointers, fingers pointing at the Dharma. By their means, the Dharma itself is to be 'rediscovered' in the own heart.) Do not feel safe and stop in such a place, for the truth of the Buddha-Dharma is not there. Thus Master Torei expressed the Dharma of the One Vehicle as taught in the Lotus Sutra, and emphasized the reason for the Buddha's appearance in the world.

TOREI 158 All the old masters attained the Way only by bitter suffering. Why should this not hold good for us, too? Transmigrating through births and deaths from the beginningless past through countless Kalpas, and being afflicted by all kinds of suffering, had there been but the slightest affinity link, you would before now have come to hear of the Buddha-

Dharma and of the Way. However, owing to deep-rooted karmic obstacles, you have gone astray until now when for the first time you hear the Dharma. You are not yet familiar with it.

Daibi Comment 'Old masters' refers first to Sakyamuni Buddha, then to all the Buddhas of the Three Worlds (of past, present and future), and also to the historical chain of patriarchs, and thus to all who have sought the Way. All attained it only with great difficulty and bitter suffering, none came by it easily, or like a windfall by chance. Neither shall we. So, following this example, we likewise, with passionate devotion, need to exert ourselves to the utmost.

Just think! All sentient beings, due to basic delusion and afflicting passions, since the beginningless past have transmigrated through countless Kalpas. Coming and going through births and deaths, they whirl through the Six States (on the Wheel of Change), and are afflicted by a multitude of suffering. As for you, through all those aeons, had there been but the slightest affinity link, surely you would have come across the Buddha-Dharma before and long ago have heard of the Way. But owing to deep-rooted obstacles of bad Karma, up to now this never came to pass. Now, however, for the first time and fortunately, you are presented with the good affinity link of listening to the Dharma. Having not yet become familiar with it, yours is truly the heart of a beginner.

TOREI 159 It is like royalty suddenly bestowed on an ordinary person — how could that be easy?

Daibi Comment Figuratively speaking, it is as if royalty was suddenly bestowed on a common person. He lacks both the cultivation and the dignity of royalty. How could such a thing (transformation) be easy?

TOREI 160 Just bring forth the great aspiration of the heart, and if you desire to enter the field of authentication of the Buddha and patriarchs, do not be satisfied with little.

Daibi Comment Thus if you wish to attain to the state of authenticated Satori matching that of Buddha and patriarchs, you must not be satisfied with little gain, but give rise to great aspiration in the heart.

TOREI 161 All Three Vehicles, each with their (respective) fruit of attainment, existed already during the Buddha's lifetime. The Sravakas, on seeing into emptiness, take this for Nirvana without further seeking for the whole of the Buddha-Dharma. The Pratyeka-Buddhas arrive at the True Nature of the Dharma, and take entrusting oneself to this Nature as the ultimate stage, without having anything further to do. The Bodhisattvas have attained the Way, and are now practising the Six Paramitas.

Daibi Comment So it seems that from of old there were many who contented themselves with but shallow Satori, and did not strive further in their training. Even in the Buddha's lifetime the root-energy of his disciples differed as to small, medium and great potentiality. So there was naturally a disparity as to the fruit of their attainment — shallow or deep, high or low.

The Three Vehicles are those of the Sravakas, of the Pratyeka-Buddhas and of the Bodhisattvas. Now the mentality of those of the Sravaka Vehicle is partial to self-benefit; on realizing the principle of emptiness, they take it as the supreme Nirvana without seeking the true Buddha-Dharma beyond it. Those of the Pratyeka-Buddha Vehicle have come to self-realization through Affinity Links (of the Chain of Causation); they now roam about following their nature, but do not aspire to further cultivating wisdom and compassion for the sake of others. Those of the Bodhisattva

Vehicle have attained to Satori, and are now practising the Six Paramitas. However, the strength of their insight (Satori) is as yet insufficient; they still experience fear in the ocean of birth and death, and so do not yet have full freedom. They either love Nirvana or seek the Pure Land, but have not yet come by the strength of the Dharma of No-Fear.

TOREI 162 Though all the above (of the Three Vehicles) have attained to the fruit of Satori and the power of the Way with its supernormal powers, this does not yet constitute seeing into the True Nature (Kensho), and so they are all censured in some of the 'Scolding' Sutras.

Daibi Comment All above followers of the Three Vehicles have attained the fruit of Satori, and the power of the Way with its supernormal faculties. But as this is not the Way of seeing into the True Nature (Kensho), the 'Scolding cycle' of the Mahayana Sutras admonishes and urges them on. The distinctions (between them) are made quite clear.

TOREI 163 Each of the Three Vehicles has two types of fruit, respectively called the Attainment of Learning, and Stopping Midway. The former starts with having faith in the respective Vehicle and attaining to its appropriate fruit. And Stopping Midway is starting with faith in the One (Single) Vehicle but half way through grasping after the fruit and so ceasing to strive on.

Daibi Comment Each of the Three Vehicles has two distinct approaches. With regard to the Attainment of Learning, Sravakas hold to the Principle of the Four Noble Truths, Pratyeka-Buddhas have the Dharma of the Twelve-linked Chain of Causation (Dependent Origination), and Bodhisattvas practise the Six Paramitas. Each has faith in his

way and, practising it, attains to the respective fruit. As to Stopping Midway, they are those who, to begin with, had faith in the Dharma-Gate of the One Round and Sudden Vehicle, but halfway through want the fruit. So, grasping at Satori, they are satisfied with shallow attainment and do not advance further. This is Stopping Midway, like drop-outs from school.

TOREI 164 'Stopping Midway' is like someone wishing to go to the county town (only), and on arrival settling there; or else, though having set out for the Imperial capital, stopping halfway because of mistaking the county town for the Imperial capital.

Daibi Comment It is either like a traveller who intends to go to the provincial capital only, and settles for good and ever. Or it may be like one who sets out for the Imperial capital, but halfway, entering the county town, he mistakes it for the Imperial capital he set out for. Neither of them is right.

TOREI 165 These days, trainees, even though they want to follow the Zen Way to the summit of (the attainment of) all the Buddhas, lack strength of faith, and so they tend to stop at shallow insight. The Three Vehicles and the Five Natures are still halfway stages in the training.

Daibi Comment There are many kinds of Zen — the Zen of Other Ways, the Zen of the ordinary man, the Zen of the Little Vehicle, the Zen of the Great Vehicle, the Zen of Surpassing the Holy, and the Zen of the Summit of all the Buddhas, and so on. Today's trainees, though they aim at the Zen of the Summit of all the Buddhas and train towards it, yet they sadly lack strength of faith. There are many who at the first scent of 'MU' stop satisfied with shallow knowledge

and shallow insight.

However, seen from the point of the true and correctly transmitted Buddha-Dharma, the Three Vehicles (Sravakas, Pratyeka-Buddhas and Bodhisattvas), and the Five Kinds of Nature (of Other Ways, of the common man, of the Two Vehicles, and of the Bodhisattvas), though all are training in the Great Way, all are still only at some point along that Way.

TOREI 166 It is like a man learning archery. He certainly wants to hit the mark, but if his strength is insufficient or his eyes are not steady, the arrow will not reach the target or miss it.

Daibi Comment It is just like someone learning archery. He aims at the target and tries to hit it, but if his strength or will are weak, the eye not steady, the posture for releasing the arrow not right, the arrow will either not reach or miss the target.

TOREI 167 Even if a way of subtlest profundity existed and if it could be attained, yet ultimately it would still be within the fruit of the Three Vehicles. Great or shallow experiences are all useful as far as they go, but are all still tied up within the present circumstances. Please turn your head around and attend minutely.

Daibi Comment When looked at from the Summit of the Zen of all the Buddhas, no matter how profound the Way you have gained, you have not yet left the sphere of the attainment of the fruit of the Three Vehicles! Thus Master Torei refutes any interpretive understanding based on one's own knowledge of seeing into the Buddha-Dharma. And he cuts himself completely free by saying that whether great or shallow, all insights and experiences still belong within the field of the conditioned. Truly those who are training in the Way need to turn themselves round at this juncture.

TOREI 168 Even though you have attained insight into the True Nature (Kensho), there is yet the barrier of differentiation, and there is the One Path of Advanced Practice. If you have not yet even seen into the True Nature, what a lot there is yet to do!

Daibi Comment The story of Master Kido Chigu illustrates what Master Torei means. Our own Master Daio, when in China, had trained under (and got transmission from) Master Kido.

Master Kido trained under Master Unnan Fugan. Though he attained insight into the True Nature with the Koan 'The old sail — not yet hoisted', half a year later his heart lost its calm. So he stepped up his training and verily 'broke his bones'. After that, he did Sanzen for almost four years on the Koan 'Sozan's Memorial Tower', but could not see into it. Then he went on pilgrimage. At Mount Ro, he was caught in heavy snow, and, snowbound for over a month, had to put up at the guest quarters of Torin-ji temple. One night, when in deep meditation, he grasped Dairei's 'The time the old Buddha was emitting light'. With that, the stagnation cleared and true freedom and the great self-confidence that cannot be deceived were attained. Reviewing the Koans he had previously worked with and seen into, he realized that now his seeing differed considerably.

If this could happen with even such a great vessel as Master Kido, then what about ordinary people? Even if they come to attain insight into the True Nature (Kensho), this One Great Matter is by no means enough. In our patriarchal school, there are many more barriers, those of the manifold differentiations, and those that are difficult to penetrate. And then there is still the Path of Advanced Practice, which not even a thousand sages can transmit. So as to those who have not yet seen into their True Nature, what a lot there is yet for them to do!

TOREI 169 Some point out that in the past the old masters broke through all at once rather than progressing gradually step by step. But this only upholds the principle that from the beginning the attainment of Buddhahood is instantaneous.

Daibi Comment The old masters, without gradually approaching and passing step by step through the gate, attained Satori at one blow. This means that with just one Koan they completely penetrated to full realization. The Sutras, too, teach that sentient beings of fierce courage may suddenly become Buddha (awaken); but such awakening, at one blow, demands a great root energy. With small root energy, there is contrarily the constant danger of falling into the cave of unclear authentication and silent illumination.

TOREI 170 Having let fly one arrow, there is no sense in dispatching another one after it to guide or help the first one along! The bullseye has space for one arrow only. And should you have failed to inform yourself as to the target and mistakenly shot at the wrong one, this will result in heated arguments. So if you wish to hit your target, first get clear whether it is the right one; hitting the wrong one, even spot on, is of no use at all.

Daibi Comment This analogy helps to understand what was said above. Facing the target, you can only shoot one arrow at one time; can you help that arrow by dispatching another one after it? The same applies to genuine Satori — you see into it suddenly and immediately; but in order to do so, you need to examine what is to be the target. If you mistake something else for it, you cannot hit it but waste your arrow, and only cause dispute and arguments. So the first thing to get clear is whether you are aiming at the right target. In whatever one does, one must be clear about the objective. In the training of the heart it is all the more

necessary to distinguish between right and wrong aim, otherwise it is as with a blind man peeing — however carefully he sets about it, he cannot aim quite right.

If you lift a finger (Master Daibi did so to illustrate it), the one who lifts the finger, and the one who observes it, may each have a different idea as to what the gesture means. Or drawing a circle in the air (Master Daibi again illustrated it using his Nyoï), one coveting money may see it as a huge coin, a hungry man may think it means a bun, and to a well-read one it may mean the full moon. Thus even with a simple gesture, few can correctly discern the true meaning and significance; most tend to mistake it. So you need to be clear as to the wrong and the right target; hitting the wrong one is of no use.

TORÉI 171 If the heart is but sincere, there is fundamentally neither truth nor falsehood. Mistaking the false for truth gives rise to arguments about being and not being. To avoid this, Koans have come into use.

Daibi Comment Generally speaking, trainees must have a sincere, straight and honest heart. Not even for a moment must the slightest glossing over, keeping up of appearances, or affectation, enter it. Since human beings try to present a good front, or even boast before others, and find it hard to let the truth flow out naturally to reveal itself, in the Rinzai school there is the 'going into the room' for individual Sanzen. Master and the trainee face each other; nobody is watching or listening; there, most trainees can present a sincere heart. Going into the interview room for Sanzen may be likened to cultivation of the personality. Even in ordinary upbringing and education, this way has advantages. So trainees should open their hearts to the master and, having faith in him, incline to the truth and do Sanzen — for truly, a sincere, pure, simple and faithful heart is the

essential quality for attaining the Way.

How is one to be straight and simple? The answer to this is to listen to the 'boom-boom' of the drum (the sound of the drum of a neighbouring temple was heard just then and Master Daibi used it as an example) and hear it just as 'boom-boom'. To hear 'boom-boom' immediately and simply as 'boom-boom' can neither be called true nor false. Thus an old master states that where there is keeping up of appearances (saving one's face), there is no sincerity, and conversely, where there is sincerity, there is no keeping up of appearances. So just becoming what you see or becoming what you hear, completely, is being sincere and simple. But if you fail to become sincere, simple and straight, you will mistake the false for truth, and all the dispute of being and not being, of gaining and losing, will arise. To avoid such calamity, the use of Koans came into being. Therefore, Koans are like a mirror which reflects the heart; they are thus essential for the training of the heart.

TOREI 172 Having arrived at this point, add life to it with zest. Do not mistakenly give rise in the heart (to thoughts) of not yet having or of already having Satori or authentication. Even though you have attained Satori, all is still in the realm of the conditioned and not the true Buddha-Dharma.

Daibi Comment Having Satori or not, not yet having authentication or having it, are phrases that the Buddha used to admonish his disciples at the Lotus assembly. For not having attained but thinking one has, and not having authentication of Satori but thinking one has, all is but being caught up in arrogant pride about one's progress, and that is defiling the Great Dharma as well as deceiving oneself. Never allow such thoughts to arise in the heart. Even if you have attained to some profound Satori, strictly speaking, all is still but temporary phenomena in the realm of change and

not the true Buddha-Dharma. Therefore, having arrived at this point, trainees should add life, devoting themselves to it with utmost effort. Master Torei emphatically warns against falling into arrogant pride by mistake.

TOREI 173 Master Daie said, 'I attained to the great Satori eighteen times, and had innumerable little ones.' He already had a great heart, and so did not stumble into the realm of delusion. On going to meet Master Engo, he decided, 'I shall stay nine summer retreats, but if it is here as everywhere, I shall write a treatise that there is no more Zen.' Just see how an old master matured into a great vessel. Nowadays, the attainment of just the tiniest whiff of insight and understanding is sure to be taken as the Great Matter being fully completed. Even Dharma teachers take authentication of Satori as the true Buddha-Dharma. Still worse are those who on hearing others preach about the heart-essence, take this as Zen and, taking pride in their own reasoning, disbelieve what the old masters teach about authentication.

Daibi Comment Master Daie was mentioned before but without giving his biography. He came from Senjo, and his family name was Kei. His biography states that from birth he was known to be endowed with a wonderful root-energy and with brilliant understanding. He seems indeed to have been highly gifted. At the age of twelve he left home, and was ordained at seventeen; having first trained in the Soto school, he later changed to the Rinzai school under Tando Junna Osho, but as the affinity links did not match, he then became the disciple of Master Engo. After much hard and bitter training he attained great strength and had eighteen great Satoris and countless little ones.

On first coming to Engo, full of zeal he resolved, 'I shall stay here for nine summer retreats; if it is here like everywhere else and he (Engo) falsely assumes himself to

be right, I shall write a treatise on there being no more Zen.' But having the heart of great aspiration, he did not fall into the realm of delusion (i.e. had the determination and strength to persevere and so came to have genuine insight, etc). Master Torei says of him, 'Look how the old master matured into a great vessel.' But nowadays those with small root and inferior energy, with feeble determination and weak practice, being satisfied with small attainment, believe that with just the tiniest whiff of insight and understanding the Great Matter has been fully completed.

This does not only refer to trainees, but also to such Dharma teachers who believe authentication of Satori to be the Buddha-Dharma. With both teachers and trainees being blind fools, the Buddha-Dharma is bound to decline. Worse still are those who on hearing others speak of their seeing into the True Nature, reason it out to their satisfaction and think it to be 'Zen'; they are then proud of their own reasoning, and disbelieve what the old masters teach about authentication. So they go on talking about the true heart and the Buddha-Nature, and believe their superficial knowledge of the Buddha-Dharma to be Zen, peacocking with their Satori of theory! Some even flatly deny that the old masters shed blood to attain authentication in Sanzen. Thus Master Torei on the conditions of his time!

TOREI 174 Therefore Master Engo says, 'Should somebody come and ask, "Since fundamentally there is neither facing up nor down, how then is the practice to function?", my answer is, "I know you are living inside the demon cave".'

Sadly in later ages many have come to understand this as 'Crude words and fine sayings all return to the one truth.' But if you understand it thus, you will just become a teacher and spend all your life triumphing at having attained so much knowledge.

Daibi Comment The above is quoted from Master Engo's comment to the seventy-seventh Case of The Blue Cliff Record. But here, facing up or down needs explanation. Facing up has become an everyday idiom, but in Buddhism it has the specific meaning of seeking enlightenment above or 'ascending', facing upwards; then teaching sentient beings 'below' is descending, facing downwards. Now, facing upwards and seeking enlightenment, and facing downwards and teaching sentient beings, is the great aspiration (vow) of the Mahayana.

What in the Zen school is called facing upwards or ascending is to have transcended the worldly and the holy, delusion and Satori, and, genuinely in the state of Satori, to assist sentient beings. Facing down means still clinging to Satori, and not yet having true freedom — the state where seeing the Buddha and seeing the Dharma are not yet cleanly pulled out. However, those fellows whose understanding is as flimsy as a scrap of paper, go round mouthing, 'Fundamentally there is neither facing up nor down, so how can the training function?' Master Engo's reply to them is, 'I know you are living in the demon cave!' This does not differ from living in a haunted house.

Sadly, in later ages many, on perceiving the Principle (essence), assert that crude words and fine sayings all return to the one truth. (That is), be it the great Way or a trifling one, even the crude sayings and the fine words of the Fools' Dharani Sutra (Ed: sarcastic; does not exist) are all the original truth of the Buddha-Dharma of the Zen Way. Thus they talk knowingly, mouthing just what they have heard or read. Owing to their sad ignorance of the Buddha-Dharma, theirs is mere head-knowledge. 'If you understand it thus you will of necessity just become a teacher and all your life boast of your knowledge.' Those who suppose they have attained to the Buddha-Dharma by thought and theories

will not understand the Zen teaching of a special transmission. So they will end up as scholars or the like, spending all their lives proud of their knowledge. Master Torei is scathing in his criticism of them.

TOREI 175 These days people often say, 'Originally, there is no Satori; it was set up/established as such on (the ground of) his own insight.' But such a way of seeing is like a parasite that from inside eats up the lion's body. Have you not heard what an old master said, 'Unless the spring is deep, the stream does not run for long; unless the wisdom is wide, the sight does not reach far'? If the Buddha-Dharma is understood as something established/created, how could it have survived up till now? Alas, if in the old days it was like this, what face is it putting on today? What is needed is men of determination — do not imitate sour faces!

Daibi Comment Master Rinzai taught, 'All quite ordinary; nothing further to do,' and 'The noble man has nothing further to do,' and so on. Instead of listening to him, these rascals are spitting out their empty ideas about fundamentally there being no Satori and he (the Buddha) having established it as such on the ground of his own insight. Master Torei cites this view as an error of his own time, but today, too, there is the same failure to realize the truth.

There is a poem by Master Shido Bunan, 'When will they stop telling the lie that fundamentally there is no Satori?' Many miss the meaning, but it is made clear in another of his poems, 'One who teaches undistracted by shadow pictures and listens to the Way of the Dharma, he is of the line of Bodhidharma.' If they do not understand this poem, they must be said to lack the qualification to talk about Satori.

One with (such rascally) views as above is called a parasite in the lion's body. The simile is found in the Lotus Face Sutra. Think of a lion — no living being would presume

to eat one, but the lion's body itself gives birth to parasites which all the more feed on his flesh. This does not mean that this Buddha-Dharma of ours inevitably perishes, but only that in our Dharma itself are bad monks with, as it were, venomous stings.'

An old master says, 'Unless the spring is deep, the stream does not run for long; unless the wisdom is wide, the sight does not reach far.' Master Torei substantiates his teaching by quoting this poem, and then continues, 'If the Buddha-Dharma is understood as something that was created, would it have survived up to now?' That is, if Satori/Enlightenment were something that had been set up, then the Buddha-Dharma would be impermanent and subject to birth and death, and thus would hardly have survived two thousand five hundred years. Fundamentally this Dharma has not been set up by Sakyamuni. In fact, both Sakyamuni and Bodhidharma have been born out of it.

(Master Torei) laments, 'Ah, if in the old days it was like this, what face is it putting on today?' and warns sincere aspirants, 'What is needed is men of determined will — do not imitate sour faces.'

TOREI 176 Master Isan said in his 'Admonition', 'Reverently look for and arouse aspiration. Open wide your hearts to what is outstanding; as to behaviour, look to your betters. Do not wantonly follow common vulgarity. It is in this life that you must decide, for if you now dally, you cannot rely on being (again) born as a human being.'

Daibi Comment This is quoted from Master Isan Reiyu's famous 'Admonition' to his disciples. 'Reverently look for and arouse aspiration. Open wide your hearts to what is outstanding.' Arousing aspiration is necessary for everything, but particularly for this our training it is absolutely essential. It is said that intrepid determination counteracts

any tendency to be stubborn or weak. If the heart, that is the aspiration, is extraordinary and wide, there can be no meanness or narrowness, and so the spirit can of itself unfold. 'As to behaviour, look to your betters'; when moving your hands and arms, when walking, standing, sitting or lying down, always follow the behaviour of your betters. And as for 'do not wantonly follow common vulgarity', do not imitate the common and the vulgar. The Analects of Confucius suggest, 'On beholding the wise, wish to be like them; on seeing the unwise, look into and reflect on yourself!' For trainees, this reflecting on oneself is essential. 'It is in this life that you must decide, for if you dally now, you cannot rely on (again) being born in a human body.' Thus the old master cautions against dallying; birth and death are ever changing, following fast one after the other. At this moment, given the life of a human being and the added advantage of having gained affinity links with the training — if you let this moment go by, fail to escape from birth and death and do not gain solidity and peace of heart, you may not have another opportunity for ten thousand Kalpas.

Master Daie also said, 'It is difficult to attain to a human body, difficult to come into contact with the Buddha-Dharma. If you do not attain deliverance in this body in this life, in which life then will you attain deliverance from this body (i.e. the human state — only from it is deliverance possible)?' Resolute determination for walking this Way is needed, because 'If you dally, you cannot rely on (again) being born in a human body.' This applies to all of us, and so we must not slack and take things easy. An old master kindly cautions us, 'Act as you would if your head was on fire.'

TOREI 177 Master Hyakujo said, 'If you wish to know the meaning of the Buddha-Nature, you need to heed time and

affinity links. When the time is ripe, delusion is suddenly like Satori, forgetting is suddenly like remembering; because it is one's own looking at things, it cannot be gained from someone else! Trainees should just take up a Koan of basic inquiry and instil life into it! At another time, on a different day, it (the insight) will appear of itself.

Daibi Comment Master Hyakujo (720 — 814) was a brilliant disciple of Master Baso's in the Dharma line of the Rinzai school. He is the patriarch who laid down the rules for (Zen) monasteries which, as the Hyakujo Code, are still in use.

The above quotation as to the Buddha-Nature is from the (Mahayana) Nirvana Sutra. From the very start, the aim of the training is to get clear on the Buddha-Nature. To this effect it is said that the seasons (time) and affinity links need to be considered. But this does not mean doing nothing and idly waiting for it to happen. The arising of an opportunity and the maturing of the affinity links depend on your own utmost effort.

This may be compared to one who had been deluded and then suddenly attains Satori or to remembering suddenly what had been forgotten. When one comes to think of it, it is something that is inherent from the beginning, and is not something that can be gained from another. This is how Master Hyakujo expressed it, and has the same meaning as 'The heirlooms of the family do not come in by the front gate.'¹ Master Torei having quoted Master Hyakujo, instructs his trainees, 'Just take up a Koan of basic inquiry,² and add life to it. At another time, on a

1 Master Mumon in his introduction to his Koan collection 'Mumonkan' or 'Gateless Gate'.

2 The whole practice, i.e. Daily Life Practice, Zazen, Sanzen interviews, familiarity with Zen texts, and listening to the master's expounding on them in Teisho. It also refers to the 'basic Koans' a beginner is given to 'inquire into', the so-called Dharmakaya Koans.

different day, it will appear of itself.' Time and affinity links come about when life is added (to the practice); so just train devotedly and break your bones on a Koan of basic inquiry.

TOREI 178 It is rather like a man who had never been away from his remote hamlet. Suddenly he conceives the desire to visit the Imperial capital, and sets out for it. When he arrives at the teeming provincial town with its wide, flat streets, magnificent buildings and lofty castle of the provincial governor, he is misled — wherever he looks, it is all far greater than anything he has ever seen. So he erroneously believes he has already arrived at the Imperial capital.

The same also applies when training under an enlightened teacher. Do not stop halfway through, but continue all the way; then, having entered, just carry on, and cross the moat (of the Imperial palace). Do not get distracted by the palace officials, do not gaze all around when you come into the Emperor's room, but lifting your head and looking up into the Dragon Face, then for the first time you have struck the truth.

Daibi Comment Now, a man who had never been away from his remote and isolated hamlet, wishes to see the Imperial capital where the Emperor resides, and to behold the august countenance. On his way he is already awed and impressed by the county town with its wide, paved avenues lined by grand mansions and splendid public buildings, and the governor's fortified palace towering above all. Seeing all this splendour for the first time in his life, he is overwhelmed, looks this way and that, drinking it all in. To him it seems already the Imperial capital.

However, one must not stop halfway. Just as one asks someone familiar with the locality for the way, so one is guided by an enlightened teacher, continuing until one comes to the Imperial capital. Having arrived there, one

crosses the moat and passes through the gate. Inside, without paying attention to the residents of the splendid mansions nor to the palace officials, one makes straight for the Imperial chamber. There, neither looking around nor getting distracted by the splendour, one prostrates oneself in reverence; and then on looking up and beholding the Dragon Face, for the first time one attains to the truth.

Thus Master Torei cautions us against the mistake of acknowledging the various delusions. Rather, we have to apply ourselves diligently to the training so as to get clear on the One Matter of seeing into the True Nature.

With this, the present chapter comes to an end.

CHAPTER 4

Authentication of Attainment

TOREI 179 The superior disciple genuinely strives to cultivate the Way. When the merit of his assiduous practice accumulates and the strength of his pure resourcefulness comes to fruition, then the ordinary heart, mind, consciousness and feelings no longer function. Seemingly silly and stupid, with all reasoning exhausted and words failing, the enquiring heart now becomes calm; at the same time the breath is at the point of stopping, and everything drops off. This is when the Great Way appears of itself, and the trainee needs to add life to it.

Daibi Comment Authentication is proof or verification of true Satori, of having genuinely seen into the True Nature. The Preface already mentioned that genuine seeing into the True Nature must not have any rational understanding or distinction added on to it. This chapter goes into the details of it.

'The superior disciple strives to cultivate the Way', refers to those who truly strive on, actually treading the ground with their own feet, and who make strenuous effort to cultivate the Way. Thus a superior disciple devotes himself with fervent aspiration to clarify this (seeing) exclusively. Those who use their spare time for scholarly studies are of but middling quality, and those who only chase theories are of inferior calibre.

The superior trainee sincerely strives to cultivate the Way. 'When the merit of his assiduous practice accumulates' means that he has applied himself with utmost and meticulous care as if intent not to spill even one drop of water (from a full vessel). 'Pure resourcefulness' means the unalloyed, pure, simple work or skill. When this strength

has matured, then the ordinary wants and thoughts, perceptions and feelings no longer arise, and all theories and conscious distinctions also disappear without a trace. Arrived at a state where all reasoning is exhausted and even words fail, he seems silly and stupid; now the restlessly questing heart calms down and at the same time everything drops off. No words can reach or express this. The place where the mind does not reach is indeed a good place! But from the tip of this pole, yet another step needs to be taken; so it is essential now to press on with all your might. If you now turn back and do not get rid of all fancies and speculations, it cannot bear fruit, no matter what you do. You must die an out-and-out death on the cushion.

The National Teacher Bukko entered the Samadhi of 'MU' and remained hardly breathing for a day and a night. Having come to this crux of the Great Death, then for the first time the Great Way can reveal itself. Truly this is the place where trainees must apply themselves to their utmost and break their bones.

TOREI 180 When that time comes, do not for an instant give rise to any other thought or opinion. Throw off body and heart and, not looking for anything at all, just with all your might take up the basic Koan and give yourself totally into the situation of the moment.

Daibi Comment 'An instant of any other thought or opinion' means the fluctuations in the heart. You must not fall into the error of giving rise to any vacillations between this and that, not even for an instant, nor allow yourself a moment of being bored. You need to press on without pause, brandishing the staff of the aspiration of the heart; for this, the concerted effort of 'throwing off body and heart' is essential. Having thrown them off, do not look for anything at all, do not even in the deepest recesses of the heart

harbour any desire for Satori or the like, nor indulge in fanciful imaginings of what Satori might be. Just single-mindedly press on with the enquiry into the basic Koan, and no matter what the circumstances of the moment are, do not latch on to them but whole-heartedly press on straight ahead (Ed: 'strive on heedfully').

TOREI 181 Thus, should the Two Vehicles come up into view, give yourself totally to the Two Vehicles; and should Other Ways appear in (your) view, then become one with this. Knowing that this (Ed: whatever swims into view) is not the truth, boldly and without fear throw off the whole body until the very source is exhausted.

Daibi Comment In the realm of manifestation there is a multiplicity of states, both good and bad, straight and crooked. Without inquiring whether what appears is (a state of) the Two Vehicles, or of Other Ways, just give yourself totally into whatever appears without being swayed, clearly knowing that all manifestations are only relative, not the truth. Without giving rise to even an instant of fear, boldly and without struggling against it, give yourself into physically plummeting into a fathomless abyss, determined to sound the very bottom!

This is aptly expressed by an old poem, 'Ah, the frog — the very strength he jumped in with is also the strength that buoys him up!'

TOREI 182 Under no circumstances must you let the heart give rise to any picking and choosing. In the midst of all that arises, the one essential thing is to throw off the body, and give up your life.

Daibi Comment Whatever the circumstances, the most injurious thing is to give rise in the heart to any picking and

choosing of this and that. The one and only essential thing is the Great Death.

TOREI 183 When the time is ripe, you suddenly fall off, and true awareness becomes known. This is called letting the hand go from the precipice and, having crashed down and died, coming to life again.

Daibi Comment Thus incessantly applying yourself, due to the breaking of your very bones, time and affinity links will ripen and suddenly the awareness of things as they are becomes apparent. Having truly died the Great Death, the Great Life manifests itself. 'Letting the hand go from the precipice' is opening your hand with which you cling to it and letting yourself plummet down into a thousand foot chasm and, being smashed to bits, 'coming back to life again' — which is seeing all things as they are, the moment of Great Satori.

TOREI 184 At one go, root and source become known, and with it the source of one's own nature, that of the nature of others, the nature of sentient beings, the nature of desire, the nature of enlightenment, of the Buddha-Nature, of the nature of heavenly beings, of Bodhisattvas; that of the nature of what has form, of the nature of the formless; the ultimate nature; the nature of sentient beings, that of the nature of impermanence, of the nature of hungry ghosts, that of fighting demons, of animals, of the hells, of the heavenly states, of the defiled states, and that of the pure states. All of these are seen at one glance, clearly and in depth, with nothing omitted. Completely seeing into the Great Matter, and thus being delivered from birth and death — what a bliss this is!

However, it needs to be put to the test, and for authentication you have to train under an enlightened master of our school.

Daibi Comment At the very instant that all becomes one, root and source are penetrated. All is seen at one glance: Satori and delusion, Buddhas and gods, hungry ghosts, fighting demons, from the hells below to the Buddha-Realm above. This is seeing right through all the ten directions of the Dharma-Realm. In the boundlessness of the moment, there is not a hair's breadth of separation between self and other. All the worlds, past and present, beginning and end, are not separated by as much as a hair's breadth from what they are. An old master says of this state, 'No roof above the head, no ground under the feet.' Master Hakuin expressed it as 'In that realm, no wind blows; the great earth without a speck of soil.' The full attainment of the One Great Matter of birth and death, does it not, indeed, engender great joy?

However, it is not to be decided by oneself, and you must make sure to see a master with clear eyes and have it authenticated. Though in the past some are said to have entered Satori by reading the Sutras, without obtaining authentication from a master who has actually experienced it, the validity of such a Satori (on the basis of Sutra reading only, not verified by a master) is doubtful.

TOREI 185 An old master said, 'The heart of Nirvana is easy to get clear; the wisdom of differentiation is hard to get clear.' Do not obscure the wisdom of differentiation by the wisdom of non-differentiation.

Daibi Comment The heart of Nirvana is essential for seeing into the fundamental True Nature. Comparatively, this is still easy; but to get the limitless wisdom of differentiation clear is exceedingly difficult. Essential for seeing into the fundamental True Nature is the wisdom of non-differentiation (wisdom of equality); but as this on its own obscures the wisdom of differentiation, it is not enough. Hence after the wisdom of non-differentiation has

been attained, the wisdom of differentiation is to be clarified by various means. Only then 'equality is differentiation, differentiation is equality'; (by that insight) universal and unhindered freedom is attained.

TOREI 186 For example, polishing up a mirror¹, the clear surface emerges suddenly and distinctly reflects all things; rough will appear as rough, fine as fine. Blue, yellow, red and white, fair, ugly, large, small, square, round, long and short, will all be shown exactly as they are, without so much as a mote of dust or the tip of a hair missing.

Daibi Comment When polishing up a (metal) mirror, as the brilliance emerges, all things that fall in from outside are reflected in it as they are — large things as large, small things as small; long, short, square and round, all appear correctly and are reflected without any distortion.

The clear mirror of the heart is the same; it reflects all things in the outside world without exception, down to a single strand of hair. Thus, if a foreigner comes, a foreigner is reflected; if a Chinese comes, a Chinese appears in it.

TOREI 187 When the time of emergence arrives, if there is still just one single speck of dullness left, or some traces of polish, then, though the brilliance emerges, it is not yet complete.

Daibi Comment So at the time when the brilliance is coming up, if there is even one speck of dullness left, or some traces of polishing (powder) or dirt, it shows up in spite of the emergence of the brilliant surface of the mirror. Though having been able to see into the True Nature, the habits from the beginningless past through countless Kalpas up until now are not yet fully shed. While even the slightest

¹ This refers to old, oriental metal mirrors, where the cast surface is dull to begin with and needs polishing to become smooth and brilliantly reflecting.

trace remains, it cannot function as a clear and true mirror; therefore you need to carry on polishing until all is clear and shining.

TOREI 188 For this reason, do not let the heart give rise to thoughts that you have already attained, and now have nothing further to do. Rather test what you have attained and with resolution carry on working under an enlightened teacher.

Daibi Comment Though you may have attained to some strength, do not give rise in your heart to thoughts of having already attained. Do not take it that the Great Matter is already understood, nor mistakenly believe that the time of great leisure has already arrived. Rather, says Master Torei, press on now as hard as you can, and in order to test what you have, train under an enlightened teacher and go to him for Sanzen.

TOREI 189 In the past, when Sozan Osho first heard Kyogen's 'Words make no sound, things have no form', he felt he had understood clearly, and had realized Satori. (In gratitude) he promised Kyogen, 'Master and elder brother, when you become the head of a monastery, I will come and see to the firewood and water.'

Daibi Comment The story of Sozan Osho is a good example. His posthumous name is Konin, and he is a Dharma heir of Master Tozan Ryokai. But this incident took place when Sozan was still a young monk training under his first master, Isan Reiyu¹.

One day, Isan said to the assembly of monks, 'When a well-settled monk goes on pilgrimage, he truly sleeps inside

¹ 'Reiyu of Mount I'. Masters are often referred to by their temple-name, and in the course of this story there is another 'Isan' (Daian), here translated as 'of Mount I' to avoid confusion.

sound and form, sits and lies down inside sound and form. Then he may for the first time attain.' Sozan came forward and asked, 'What if he does not conform to sound and form?' Isan raised his fly-whisk. Sozan did not understand, and said, 'But this does mean conforming to sound and form.' Since Sozan failed to grasp what was shown, Isan went back to his quarters.

At that, Sozan thought that the energy and the affinity links did not match and was about to leave the monastery, when an elder disciple of Isan's, Chikan Osho of Kyogen, kindly said to him, 'Why are you in such a hurry to leave the monastery? Stay on and train! If you cannot understand the Masters's teaching, tell me.' So Sozan told him what had happened. Kyogen replied that according to his understanding the Master's meaning was that 'Words make no sound, things have no form.'

Now, 'words make no sound' means wordless words; and 'things have no form' means formless form. On hearing these words, Sozan was deeply moved, and thinking that he had thoroughly understood the Great Matter, with a heart full of gratitude he promised Kyogen, 'Teacher and elder brother, when you become the head of a monastery, I will come and see to the firewood and water.' Or, when you have become the master of a large monastery, I will requite your kindness and come and work for you as cook.

TOREI 190 Later, on hearing that Master Daian of Mount I used to teach pithy axioms like, 'Being and not-being are like wisteria clinging to a tree,' Sozan decided to go to Isan to find out for himself, sold his kimono to get money for the long journey there, and set out.

Daibi Comment Master Daian of Mount I, like Master Reiyu (before him) had trained under Master Hyakujo and finally settled at Chokei. (Ed: hence usually known as

Chokei Daian.) Sozan was thrown into doubt on hearing of Master Daian's, 'Being and not-being are like wisteria clinging to a tree.' For the long journey of 3000 ri (a thousand miles), since he was poor and did not have enough money even for straw sandals, he sold an unlined cotton robe to cover his travel expenses, and speedily started on his journey to Isan to find out for himself.

Now, 'being' and 'not-being' are not within the limit of words; it is well to see both being and not-being. They are in mutual relationship, depending on one another just like tree and wisteria join together. However, because there is a robber (hidden) in Isan's words, calling it 'being' or 'not-being', in our school it is the adaptation of the spiritual way.

TOREI 191 (Daian of) Isan was daubing the wall with plaster just as Sozan arrived. Sozan at once asked, 'Phrases like "Being and not being are like wisteria clinging to a tree" — are these your words, Master?' Daian answered, 'Yes.' Sozan asked, 'If the tree suddenly falls and the wisteria withers, where then would the phrases return to?' Daian threw down the plaster-board, roared with laughter, and was going back to his quarters when Sozan said, 'I have travelled all the way here, selling off my robe, for just this matter. Why do you not expound it to me?' Daian called, 'Jisha! Get some cash and give it to this puny Acarya. One day someone called the Single-Eyed Dragon will make it clear to you.'

Daibi Comment Daian of Isan was mixing clay to plaster the wall when Sozan arrived and straight away asked, "Being and not-being are like wisteria clinging to a tree" — are these your words, Master?' Master Daian answered, 'Yes, they are.' Sozan, voicing his persisting doubt, said, 'If the tree suddenly falls and the wisteria withers, where would the words return to?' Whatever can be said (in answer to

such a question), it is like turning up at the wrong gate. Or on the analogy of the human body, if both physical body and spirit were destroyed, what would happen to the man's whole body? At that, Daian revealed the great function, threw down the plaster board and, roaring with laughter, was going back to his quarters. In this is Isan's great function — and at the same time his great compassion. But Sozan did not understand and complained, 'I have travelled all of a thousand miles, selling off my robe, and came here for just this — why do you not explain it to me?' Daian told his attendant to bring some cash to give to this puny Acarya, and prophesied that someone called the Single-Eyed Dragon would make it clear to Sozan.

Sozan is said to have been short of stature. The Single-Eyed Dragon refers to Master Tokuken of Myosho who was a Dharma heir of Rasan, Dharma heir of Ganto. Myosho thus is of the Ganto line.

TOREI 192 So (Sozan) went to Myosho and told him what had happened. Myosho said, 'Daian of Isan is right from head to toe. Pity he did not meet one who matched his wisdom.' Sozan then asked, 'If suddenly the tree falls and the wisteria withers, where do the words return to?' Myosho said, 'Do you want Isan to burst with laughing?' On hearing this, Sozan had great Satori and said, 'From the beginning there was a sword in (Daian of) Isan's laughter,' and bowing towards the far away Mount I, felt remorse for his former resentment.

Daibi Comment Then Sozan went to Myosho and told him what had happened at Mount I and asked the same question. Needless to say, the Single-Eyed Dragon of Myosho had the single penetrating eye, and so he answered, 'Daian of Isan was right from head to toe. Pity he did not meet one who matched his wisdom.' What Isan had said was spot on; what a pity the questioner did not match his

wisdom. Sozan then asked, 'If the tree suddenly falls and the wisteria withers, where do the words return to?' This was his persistent doubt which he had had ever since he heard of Daian's teaching of being and not-being. Myosho answered, 'Do you want Isan to burst with laughter?' That is, if you continue harping on that, you will make Isan split his sides with laughter. Hearing this, Sozan had great Satori. So, with a complete change of heart, he said, 'From the beginning there was a sword in Isan's laughter,' and bowing deeply towards far away Mount I, he felt remorse for his former misunderstanding.

TOREI 193 After Kyogen had become the master of a monastery, Sozan kept his promise and went to him. Kyogen had ascended the high seat (to teach and answer questions); a monk came forward and asked, 'How is it when there is neither seeking holy ones nor piling up one's own spiritual energy?' Kyogen answered, 'The ten thousand energies will come to a halt, parting company from a thousand holy ones.' On hearing this Sozan retched as if he was about to vomit.

Daibi Comment Later, when Chikan Osho became master of Kyogen monastery (Ed: and was now 'Master Kyogen'), Sozan kept his promise and went there. When Kyogen was addressing his monks from the high seat, a monk came up and asked, 'How is it when there is neither seeking holy ones nor piling up one's own spiritual energy?' Now, 'holy ones' refers to the successive Buddhas and patriarchs and means the rank of holiness; and 'one's own spiritual energy' refers to the spiritual nature each person is endowed with. So, if you neither want to become a Buddha nor have any need for Satori, then what? A wonderful question!

In ancient times, Sekito Kisen Osho went on an errand to Master Nangaku Ejo and there asked him, 'How is it when

you neither seek holy ones nor pile up your own spiritual energy?' Nangaku answered, 'Your question is very lofty; why not question it downwards?' The monk's question also derived from the same place.

Kyogen said, 'The ten thousand energies will come to a halt, parting company from a thousand holy ones.' The ten thousand energies coming to a halt is the state that transcends the two views of being and not-being, and is said to surpass all the Buddhas of the Three Worlds. Another old master also commented on this, stating that it means the same as saying that things have no form. Do you understand? Out of the soy sauce barrel comes soy sauce, always; and tea always comes out of the teapot! Sozan's understanding was now mature, no longer what it was when he first met Kyogen, so he retched as if about to vomit at a loathsome sight.

TOREI 194 Look! At his first encounter with Kyogen, Sozan was in the early stages of training and so looked up to him as master and elder brother. But now, himself matured and somewhat familiar with the patriarchal school, listening to Kyogen's talk was rather like a nobleman hearing a country yokel relate a story.

Daibi Comment Sozan had started training under Master Reiyu of Isan, and there had attained a clear Satori on Kyogen's 'Words make no sound, things have no form.' So he looked up to Kyogen as a very great person who had the Single Eye of the Way. But with his own insight maturing and attaining to the bones and marrow of a disciple of Bodhidharma, his seeing had also changed. As the proverb says, 'Seen with a trained eye, it is no longer yellow gold.' So on now hearing Kyogen's words, it was as if a nobleman was listening to the coarse language of a country yokel; he no longer found it inspiring.

TOREI 195 For this reason, when a trainee, however slightly, attains to seeing into the True Nature, he must at once place himself under an enlightened master to rid himself of the delusions within Satori.

Long ago, Master Shishin Oryo said, 'If there is delusion, you need to attain Satori. When Satori is attained, you need to differentiate delusion in Satori, Satori in delusion.' For this, an enlightened teacher is absolutely essential, and placing yourself under him is the correct way for effective training.

Daibi Comment It goes without saying that Zen training and the study of the Way aim at seeing into the True Nature. But though you may have attained the one point of seeing into the True Nature, this does not mean that you have utterly completed the Great Matter. First you need to see an enlightened teacher, and have his authentication (verification). After that you need to advance further and ever more clarify and refine the strength gained. 'Delusion in Satori' refers to habit-patterns established through countless Kalpas, and for pulling them all out it is necessary to investigate the manifold Dharma-Gates of differentiation.

Oryo Shishin is a third generation Dharma heir of Master Oryo Enan, patriarchal founder of the Oryo school. Oryo Enan's Dharma heir was Maida Soshin, and his heir was Shishin. Shishin said that if you are deluded, you need to attain Satori. Having attained Satori, you need to differentiate delusion in Satori and Satori in delusion. Now delusion in Satori and Satori in delusion means the deceptions caused by phenomena/things, and the deceptions caused by the Principle/essence. Deception caused by the Principle is easy to break down, but not so the delusion caused by things. Hence, Satori in delusion can be attained by the one point of seeing into the True Nature; but in order to shed the delusions in Satori, there is the training in the manifold Dharma-Gates of differentiation. Such are, for

example, 'The Four Positions of Subject and Object' (Master Rinzai), the 'Five Ranks' (Tozan), and the 'Ten Grave Precepts'. All are used as drills to bore a hole. One Satori only can never be considered as sufficient. The training must be continued after Satori until all the grime that collects on Satori is removed. For this it is essential to place oneself under an enlightened teacher; effective training consists of truly investigating under his guidance.

TOREI 196 Master Hakuun said, 'This matter is attained only by true Satori. After Satori, it can be attained only under a teacher.' Yet some hold that with Satori once attained, one can take one's leisure, and so query why it should be necessary then to train under a teacher.

Daibi Comment Master Hakuun Shutan is a Dharma heir of Yogi Hoe, patriarchal founder of the Yogi school, and Dharma brother of Oryo Enan. Master Hakuun said from the high seat, 'This matter is attained only by true Satori. After Satori it is attained only by training under a teacher.' Without a teacher, it is like a tail-less monkey; whatever he gets up to, people will just laugh at him. And an inadequate, imperfect Satori also is just like a monkey without a tail that makes people laugh.

There are many monks who show off their empty opinions and assert that once Satori is attained, they are delivered from birth and death; feeling now quite safe, they believe there is no need to go any further or to see a master for authentication, or to continue training under him to investigate thoroughly and clarify. Master Torei warns against such views.

TOREI 197 When Satori has fully matured and, after having investigated and clarified (it) under a teacher, the time arrives to start teaching and to employ skilful means. This, then, little by

little, becomes the way of forgetting oneself. Do not blind your trainees!

Daibi Comment If you feel at ease with having Satori all by yourself, that is fine. It is, however, not enough for teaching by skilful means or for assisting sentient beings. For with whoever you meet, whether in training or not, wise or not wise, to be of benefit to them, the energy must be able to function in accord with theirs. Such free functioning is at the same time the way of forgetting oneself. If these skilful means are cultivated, you will not err and blind your trainees.

TOREI 198 If you (only) attain a 'shrivelled radish' Satori, not only will you blind your trainees, but you are also bound to harm yourself, cutting your hand with the spear-point. These days, many teachers unwittingly blind their trainees; alas, what else can be expected of them?

Daibi Comment When a radish has shrivelled up and dried out, it has lost its juice, no longer tastes like a radish and lacks life. Truly the same applies to the Zen that is like stagnant water. If you accept disciples though you have no more than the Satori of a shrivelled radish, not only will you blind their eyes, but you will also do yourself grave injury, like a small child grasping Masumune's sword (famous for its sharpness). You are bound to hurt yourself badly. In Master Torei's time there were many teachers with self-styled Satori and he deplores that. And nowadays also (Daibi's own time, the 1930s), with the general revival of Buddhism, and of Zen too, it is to be feared that such dubious teachers may crop up and successively blind the eyes of their disciples. So it is of utmost importance to equip oneself with the eyes to find a teacher, and place oneself under him.

TOREI 199 Such a one must, however, be a true master, firm and correct. Place yourself only under such a teacher, or you will get nothing but deception, thus blocking the gate of Satori.

Daibi Comment Since after Satori you can only continue by placing yourself under a teacher, he must be a great master, genuine and firm, one who has himself truly enquired, trained correctly and genuinely attained Satori, and who moreover has inherited the line of the authentic Dharma. If this is not the case, you will get nothing but deception from him. As to deception, even in secular education it is a mistake just to stuff the head full of knowledge without cultivating wisdom. And as to Satori, it has to have inner verification from beginning to end. Should you teach what is strange and causes deception in somebody's heart, you actually harm that person.

TOREI 200 I myself went on pilgrimage to meet some masters of our school. What they said and showed could not be faulted, but if compared with such old masters as Ganto, Seppo, Daie and Kido (see Chapter 1), there seemed to be differences.

Daibi Comment This is a story of Master Torei's own experiences. He first went on pilgrimage at seventeen. Actually he had planned to set out at sixteen, during the New Year recess, but had not been given permission. In the interim, he wrote a small treatise 'Setting Out Towards the South', which he left behind at the temple. It is almost inconceivable that a youth of sixteen should have written something so excellent. To quote just one passage from it, 'All about as far as the limitless sky reaches, nothing but mountains, sea, and trees upon trees — such is the home of the trainee. What need has he for a hermitage? When hot, moving to a cool place, and when it gets cold, removing to

where it is warmer. This is how the trainee lives, not even bothering about the cost of a robe. Go begging, ringing the bell; hold out the bowl to receive food; this is how the trainee lives.'

So when the following year his application to go on pilgrimage was granted, Torei set out from Goshu, his native province, and travelled all the way to Master Kogetsu in Kushu. On his way, he visited the monasteries of Masters Suigan and Daido. 'What they said and showed could not be faulted' — though only seventeen, Torei had matured early and had penetrating insight. Hence his comment about these teachers. But compared with the old Chinese masters as distinguished as Ganto, Seppo, Daie and Kido, Master Kogetsu and the others seemed to him to be somewhat different.

TOREI 201 At that time, harbouring doubt in my heart, I did not have complete faith in them. Indeed, I thought that by now the Buddha-Dharma had already died, and that there was no one with right knowledge and insight. I considered it might be better to settle somewhere alone in the mountains and there, following the example of the old masters, do hard and bitter training and just bide my time.

Daibi Comment (Daibi remarks as an aside: From of old the last passage has been read as given above. But this old monk Daibi thinks it should be understood, 'So I thought of going myself into the mountains and there, for a while, follow the example of the old masters, doing hard and bitter training, and see what happens.' Though there is little difference in meaning, yet it does make it clearer. To me, the usual reading seems to be inappropriate.)

Master Torei had felt that there was a difference between the great Chinese masters and those that he had met, and thought the life of the Buddha-Dharma had died and there

were no more teachers of right understanding and insight. So he discontinued his pilgrimage and, now twenty, returned to Goshu. There he lived in seclusion on the Lotus Peak, in hard mountain training, meditating alone for over a year. At twenty-one, he finally saw into the True Nature. Out of the power of that insight, he wrote the following poem,

'The body of the Dharma King, oh the body of the Dharma King!

The great earth, mountains and rivers,
All contained in a speck of dust.

Buddhist teachings and patriarchal Zen are the very self.
Spring everywhere in the little copse!'

He had genuinely seen into the True Nature and attained to the Way of Satori.

TOREI 202 Then I heard of the teachings of the late Master Hakuin and, half believing and half doubting, thought that though it is unwise to believe all that people say, yet I might go and listen for a while to what he teaches; I could then decide myself. However, when receiving his teachings, my hopes were fulfilled, for in all essentials they truly tallied with those of the patriarchal teachers. Joyfully I cast off body and life, and put myself with utmost effort into the training, and thus I have come to this day.

Daibi Comment (Daibi Remark 1: It seems to me that though the original text has 'I thought that though it is unwise to believe all that people say,' this should be understood as, 'I thought that as to this matter one had better not believe all that others say.' Later generations can work this out.)

(Daibi Remark 2: The text has 'the late Master', but we know that Torei wrote this Discourse while Master Hakuin was still alive. Torei was forty-eight when Hakuin died. It

seems likely that he later edited his Discourse, or added this afterwards to it.)

While living in Goshu, Torei heard that Master Hakuin's teaching of the Way had become renowned. To begin with, he half believed and half doubted it. Though not necessarily believing what he had heard, he set out to go there himself to meet Hakuin and listen to his teachings, thinking he could then decide for himself as to their quality.

Accordingly, he went to Shoin-ji, Hakuin's temple in the province of Suruga, and on receiving his teaching, was filled with joy, for it tallied exactly with that of the old masters. Accordingly, he completely entrusted himself to Master Hakuin, and casting off body and life, wholeheartedly devoted himself to training under him. This is indeed a blessing, for whatever one sets out to do, without the spirit of utter faith, only half believing and half doubting, the strength to carry on to the end is lacking. Particularly for training in the Zen Way and in the Buddha-Dharma, this is essential. Only in the presence of such faith can body and life be let go in the training, and only then is it possible to inherit the Master's living Dharma.

TOREI 203 Nowadays teachers everywhere present erroneous teachings, blinding their trainees, because their own attainment does not exactly tally with the authentic field of the old masters. Not even in their dreams can they conceive of the essential point of Advanced Practice.

Daibi Comment In Master Torei's view, the teachers of his time gave out erroneous teachings, blinding their trainees, because they themselves had failed to arrive at the full insight of the old masters like Ganto, Seppo and others. The insight of those in Torei's time was that of a once-only Satori. But the life-blood of Bodhidharma's school is in the Advanced Practice, the one Great Matter that not even a

thousand sages can transmit. Because teachers everywhere lack the full power of this insight, they cannot even in their dreams conceive of the life-blood of our school.

TOREI 204 This does not mean that originally there is more than one Buddha-Dharma, such as a shallow and a deep one, or a coarse and a subtle one, but only that if the trainee's own strength of faith is insufficient, then his superficial understanding is not eradicated and his learned opinions are not completely destroyed. In that case and to that extent there seem to be different Buddha-Dharmas. Now, if this applied even to the old masters, how should it be otherwise today?

Daibi Comment There is only one Buddha-Dharma, the one and only vehicle — not two, not three. Differentiations of shallow and deep, of coarse and subtle, come about because of the practitioners themselves. Yet, it makes a great difference for training after Satori whether or not this one point is really hammered in right from the beginning. Consequently, try not to grope about by the light of a candle, but go into the full sunshine. The one point of first seeing into the True Nature is essential, but at this point you must truly strive to gain strength. If your superficial understanding cannot be eradicated and learned opinions are not destroyed for good, this is not the fault of the Buddha-Dharma!

Sozan Osho greatly rejoiced at having once attained Satori, but later on, realizing that this was not enough, he travelled all the way to Isan and finally settled the matter for good. All the old masters have gone this way; how should it be otherwise today?

The Five Ranks

TOREI 205 In the past, Master Tozan set up the Five Ranks,

thus unfolding the essentials of our school. The Rank of the Real is empty; the Rank of the Apparent is temporary.

Daibi Comment Master Tozan Ryokai (807 — 869) was the Dharma heir of Master Ungan Donjo. As the great Dharma depends on the transmission, Master Tozan worried that if there be no one to whom it could be transmitted, the Dharma might become extinct. So he set up the Five Ranks, and these have been important Dharma-Gates (teachings) in the line of Tozan.

There are other formulations, too, by Tozan himself as well as by others. But here we are concerned only with his 'Five Ranks of the Real and the Apparent'. Their order is as follows: 1. The Apparent within the Real; 2. The Real within the Apparent; 3. The Coming from within the Real; 4. The Arrival at Mutual Integration; and 5. Unity Attained¹.

The fourth rank 'The Arrival at Mutual Integration' is sometimes called 'The Arrival at the Apparent' because 'The Apparent within the Real' and 'The Real within the Apparent' make one match pair, and so the next two ranks should also pair up as 'The Arrival at the Apparent' and 'The Arrival at the Real'. However, Tozan himself always used the term 'The Arrival at Mutual Integration', and as this it is used throughout the Records of both Tozan and Sozan.² Any change of his term is arbitrarily tampering with Tozan's Five Ranks. Though this has long been a controversial point, in our Hakuin line, Tozan's own version of 'The Arrival at Mutual Integration' is here adhered to.

The Five Ranks are based on the Real and the Apparent complementing each other. We may take empty (Sunya) for

1 The translation of the above terms follows Miura and Sasaki, *Zen Dust*, 1966.

2 This Sozan is Sozan Honjaku, Tozan's Dharma heir and with Tozan founder of the Soto Zen school. He is not to be confused with the Sozan Konin of Sections 189 — 194.

the Real, and what is temporary or transitory for the Apparent. Or as with form and emptiness, emptiness is the Real and form the Apparent, the temporary. With regard to equality and differentiation, equality is the Real and differentiation is the Apparent. As to light and dark, dark is the Real, light is the Apparent.

So, though we differentiate form and emptiness, light and dark, equality and differentiation, yet fundamentally these are not pairs of opposites nor are they mutually exclusive. Form is emptiness, emptiness is form; equality is differentiation, differentiation is equality. In the midst of light is dark, in the midst of dark is light. That is what 'The Apparent within the Real' and 'The Real within the Apparent' mean.

TOREI 206 However, this is not to be confused with what in the Tendai school is called 'meditative insight'. The Tendai approach consists of first seeing into emptiness and thus destroying the view of existence; then seeing into the temporary and thus destroying the view of the obstructing (or 'mere') emptiness. By this process, the obstacles of both views, existence and non-existence are exhausted; the views of emptiness and of the temporary are forgotten, and the True Nature appears before the eyes. This is called insight into the True Form of the Middle Way, and is the Dharma-Gate (teaching) where the ability to see and that on which it (seeing) depends, match.

Though names have come in use based on essence and function of the original True Nature, when at length the power of insight changes, the one principle within the True Nature becomes known. Having thus arrived at the Truth of the Middle Way, nature of the 'One Heart — Three Truths' is realized.

Daibi Comment Master Torei says that the Real is emptiness, and the Apparent is temporary phenomena. The Tendai school teaches the Threefold Truth, of emptiness, of the relative and of the Middle Path. To prevent trainees equating the emptiness and the relative of the Triple Truth of the Tendai school with (Tozan's) Five Ranks, Master Torei cautions against confusing the Five Ranks with what the Tendai school calls Insight into the Truth. The 'Truth' in the Triple Truth means the true voidness which might also be called the true principle. There are three ways for viewing the true principle: emptiness, the relative and the Middle (Path). Thus in the Tendai school, seeing into the truth consists of first seeing all the ten thousand things — that is the whole universe — as completely empty (devoid of anything). This insight smashes the delusion of taking the ten thousand things as real and thus clinging to them; so it is called the truth of emptiness. Next, seeing both being and non-being as false and unreal shatters the view of emptiness that obstructs the heart; this is called the relative truth. Thus when by seeing into the two truths, emptiness and the relative, the obstacles of both being and non-being are exhausted, the two views of emptiness and of the relative are completely forgotten. At that the True Nature, with which we are inherently endowed, appears. This is the true insight of the Middle Way, and it is said to be the most venerable and highest insight.

But there is a Way above the essential tenets of the teaching schools, the Dharma-Gate where 'the ability to see into and that on which it (seeing) depends match' or mutually reflect each other, yet both, seeing and that on which it (seeing) depends, are no more than ways of curing the disease of the heart.

Though the primordial truth cannot be named, yet for purposes of investigation it is necessary to establish names,

such as 'body/essence' and 'function', or 'emptiness' and 'relative' (or 'apparent'), etc. As said above, depending on the way or method, as the errors are gradually taken away, and so also the attachments (fade), then in the midst of the True Nature the one principle becomes known, such as insight into both the absolute and the relative truth. Therefore, as to the truth of the Middle Way, first the insight into the nature of 'one heart — three truths' is realized — which is also (insight into) the True Nature.

And now Master Torei points out that what is called the empty and the apparent in the Five Ranks, and what the Tendai school calls the empty and the relative, differ greatly. 'One heart seeing three (aspects of the truth)' has in scholarly understanding many extremely difficult connotations, but if expressed simply, the empty, the relative and the middle, these three arise from out of the heart. Now, the collected heart of the individual is empty of all matters — and so what arises in it, considerations and reflections, are the relative. And the Middle Way is the insight that both being and non-being are the one heart. This insight, for Tendai, is entering Satori.

TOREI 207 As to the Five Ranks, these were established to help those who have already seen into the True Nature, to penetrate deeper into the Dharma and by the light of this insight to bring forth the single eye and the Great Dharma King. How could this then be an ordinary Dharma (teaching)?

Daibi Comment The Five Ranks of the Zen school differ greatly from the Tendai school's insight into the Triple Truth. Not everybody is equal to them, and the old masters did not teach them to everybody.

The Five Ranks were established out of compassion. They are skilful means to enable trainees genuinely to attain

to the Four Wisdoms, i.e. the Great Perfect Mirror Wisdom, the Universal Nature Wisdom, the Profound Observing Wisdom and the Perfecting-of-Action Wisdom. All (four), however, are ultimately the One Buddha Wisdom. Even though the Three Studies (discipline, meditation and wisdom) have been pursued over many Kalpas, unless the Four Wisdoms have been attained with authenticity, one cannot call oneself a true Buddha child. It is to this end that the Five Ranks are studied.

So, after the preliminaries, one undergoes Sanzen training and as the result of bitter study and painful training, 'the sword cuts through the field of the Eight Consciousnesses' (Ed: see the Sutra of Hui Neng, and Miura/Sasaki, 'Zen Dust' on the Five Ranks). With this, the karmic roots of birth and death are cut. When the dark cave of the eighth Alaya Consciousness is smashed, the light of the Great Mirror Wisdom appears. But how strange, the light of the Great Mirror Wisdom is black like lacquer! This constitutes the first Rank of the The Apparent within the Real.

Then the Rank of the Real within the Apparent is entered. Consequently, after long training in the Jewel Mirror Samadhi, the authentication of the Universal Nature Wisdom is attained; with that the Dharma-Realm of the unobstructed interpenetration of Principle and phenomena is entered. However, trainees must not be satisfied with this either, but must press on to enter the Rank of Coming from within the Real. After that, and depending on training in the Rank of Arrival at Mutual Integration, the Profound Observing Wisdom and the Perfecting-of-Action Wisdom are realized.

Lastly, arriving at the Rank of Unity Attained, 'in the end one comes back to sit among the coal and ashes'. Thus as the long training has finally matured, in the end the eyes are horizontal and the nose is vertical; everything is as it always

has been.

Having arrived there, not only are the Four Wisdoms complete, but the Three Bodies, too, have come to full completion. Out of his great compassion Master Tozan set up these Five Ranks to warn trainees that just seeing into the True Nature is not enough, and to encourage them to go deeper into practice and study, to become endowed with the Single Eye of a teacher of our line and to be able to realize the qualities of the Great Dharma King within the Dharma. So how can this be said to be an ordinary Dharma (teaching)? It is anything but easy!

TOREI 208 What is referred to as 'the empty and the temporary' is but another name for the True Nature. The true essence of one's nature is vast and pure without anything that can be named. But if forced to put a name to it, it is called emptiness. In the essence of one's nature, according to the law of differentiation, everything appears; forced to name that, it is called the temporary.

Daibi Comment Above it was stated that the Rank of the Real equals emptiness, and the Rank of the Apparent equals the temporary. But as 'the empty and the temporary' is but another name for True Nature, it is stressed that they differ from the Tendai school's 'empty and temporary'.

The true essence of one's nature is vast, neither worldly nor holy, and pure from the beginning without a speck of dust, without any place to establish anything on; therefore no name can be given to it. Reluctantly only is it called the True Face; forced to give it a name, it is called the Empty. And because the true essence is of itself empty (devoid of anything), what appears is the differentiation of all the ten thousand things as they are — and this is called the temporary.

TOREI 209 The Apparent within the Real is the direct seeing into the True Nature. Though already seen into, yet the energy/strength (of this seeing) is still weak. Consequently, the law of differentiation is not yet very clear, as a mirror beclouded with dust and grime does not reflect things clearly and distinctly; or as when reading a book by moonlight, the writing is not quite clear.

Daibi Comment In our school, Koans such as 'MU' or the 'Single Hand' are given to begin with to make trainees penetrate into the True Nature (i.e. the True Nature of everything, including 'one's own'). When the seeing into it has become clear, that is the first Rank of The Apparent within the Real. But though the True Nature has been seen into, because of long habitation in delusions and in the afflicting passions, the seeing is not yet very clear. For this reason, training after Satori is essential. It is just like a metal mirror needing to be polished after it had been cast; the true essence of the mirror is clear from the beginning, but if ever so slightly tarnished, it does not reflect clearly. Or just as reading a book by moonlight, the writing does not show clearly enough; so the state of not being clear and distinct resembles reading a book by moonlight¹.

TOREI 210 Tozan's verse:

The Apparent Within the Real
 'Early at night, in the third watch
 Before there is moonlight,
 Not surprisingly, on meeting
 We do not recognize each other.
 Unbeknownst, the delusions of old
 Still hold sway.'

¹ In the woodblock prints with large characters, those with but a few strokes may be distinguished in bright moonlight, but those with many strokes will remain obscure.

Though seeing into the True Nature, the Principle is not clear. After all, the bonds of the old delusion have not yet been fully shed.

Daibi Comment Master Tozan composed a verse for each of the Five Ranks, poetically expressing the meaning. The lines and sentences of these poems are one by one taken up in the interview room. So I will leave the true meaning to the actual Sanzen, and here confine myself to commenting on the words only. 'Early at night, in the third watch' expresses the ambience of the Rank of the Real, and 'Before there is moonlight' indicates that there is the Apparent within the Real. 'Not surprisingly, on meeting we do not recognize each other' — the Mirror Wisdom is returned to the long-suffering heart and now shines brilliantly. The True Face has been seen into; but on meeting, we do not recognize each other. Since this is indeed a very familiar place, as far as the surface meaning goes, this and the meaning of not being clear can both be grasped. The phrase 'not surprisingly' is worth pondering. 'Unbeknownst, the delusions of old still hold sway' — the delusions of old are the old habit patterns and the afflicting passions. This twilight darkness still remains as shadowy, insubstantial feelings in the heart.

Master Torei asserts that (at this stage) though the True Nature can already be seen into, the bonds of the old delusion are not yet fully shed.

TOREI 211 Because (of the old delusion not being fully shed) the Rank of The Real within the Apparent was established, and its aim explained in detail. If you wish to enter into the Samadhi of The Real within the Apparent, you need to do Sanzen on the Nanto Koans.

Daibi Comment Since the one point of seeing into the True Nature is not enough in itself, the Rank of The Real

within the Apparent was established. This refers to the stage of training after Satori. Continuing training after Satori, the direct seeing into the True Nature is ever more clarified and refined. To that purpose it is necessary to work on the old Koans, those sayings of the old masters that are difficult to penetrate (Nanto). Especially the wonderful principle of differentiation needs to be studied. Only then is the Samadhi of The Real within the Apparent attainable.

Generally, if a trainee stops when seeing into the True Nature and stays in The Apparent within the Real, he turns away from wisdom, which then soon becomes lop-sided and withers. Therefore, whether walking, standing, sitting or lying down, and in all the circumstances of differentiation (the different circumstances and situations), the ten thousand things before one's eyes all are arising as one's own original, pure True Face.

As when looking into a clear mirror and seeing one's own face, looking thus with bright insight everywhere for many years, then quite of itself everything becomes the one mirror of one's own house, and oneself is also in the mirror of everything else. This is the state where heart and circumstances are fused together, the Jewel Mirror Samadhi or The Real within the Apparent.

The old masters refer to it as 'The white horse enters the (white) reed flowers' or 'A silver bowl filled with snow'. According to Master Dogen of Eihei-ji, 'When the self is turned by the manifestations of the ten thousand things, this is delusion; when the ten thousand things just as they come along, manifest as the self, this is insight.'

But just to know that the ten thousand things are all somehow within Satori is of no use at all. It must be realized that Satori is within the ten thousand things. Having come to this point, then for the first time truly, 'Body and heart drop off, off drop body and heart.' The crux of the training is in this rank. In our text, it is called the Samadhi of The Real

within the Apparent, but the older texts omit 'within' and refer to it as the Samadhi of the Real and the Apparent. This is all right as it expresses the Samadhi of The Real and the Apparent mutually reflecting each other — and also accords with the Hakuin school.

TOREI 212 Thus the Rank of The Real within the Apparent perfects seeing into the True Nature, without any obscurations left, and so the wonderful principle of differentiation reveals itself in all things. As the differentiations become clear, root and origin become ever more clear. In proportion to root and origin becoming ever more clear, so the differentiations become even clearer. When both have become perfectly clear, there is not even a shadowy image left between. This is called the Rank of The Real within the Apparent.

Daibi Comment Above, Master Torei explained The Real within the Apparent. If seeing into the True Nature is completely clear, the wonderful principle of differentiation also reveals itself clearly. As differentiations get ever clearer, so the very essence of the root and origin of seeing into the True Nature also gets ever more clear. With root and origin becoming fully clear, so do differentiations.

Those who have truly broken their bones (in training) need to remember this well. If both root and origin as well as the differentiations are brilliantly clear, both mirrors will reflect each other without the shadow of an image between. This is where the Three Realms and the Jewel Mirror Samadhi meet and blend.

TOREI 213 The verse:

The Real within the Apparent

'About dawn, an old woman looks into an old mirror.

Clearly she beholds a face, but it does not seem hers.

When the head is deluded, it takes the reflection for real.'

Daibi Comment This is Tozan's verse on The Real within the Apparent. The first line expresses just this, as it is; dawn just before it gets light, at the first misty grey, the light within the dark. The old woman is the Rank of the Apparent; the old mirror is that of the Real. Though clearly seeing a face, because of the differentiations in equality and the equality in differentiations, it does not seem hers. However, if there is delusion and if there is also Satori, though the head is deluded and only sees the reflection, there the margin between equality and differentiations is cut and the boundary between the Real and the Apparent disappears. The willows are of themselves green, and the flowers are of themselves red.

TOREI 214 The trainee has lived in the realm of delusion for a long time. So on first seeing into the True Nature, the differentiations are not yet clear. It is like the old woman who at dawn looks into the old mirror and clearly sees all the Dharmas of all things.

Daibi Comment Though the trainee may be said to have seen into the True Nature, because he has lived for so long with the false views of basic delusion and afflicting passions, the differentiations are not yet quite clear to him. This is how Master Torei explains the old woman at dawn.

TOREI 215 Having thoroughly clarified this, there is neither reflection nor form. Principle (essence) and things completely interpenetrate; no obstacle exists between forms and (their) nature. This is called the uncreated (the Absolute).

Daibi Comment Both the basic seeing into the True Nature and the wonderful principle of differentiation are clear, and no reflection or shadow can fall between heart and circumstances, between things and 'I'. So Principle (essence) and things, (inherent) nature and forms, are all

one and all interpenetrate each other without obstacles — in such terms (Torei tried) to give an explanation about the Absolute.

Then what about here and now? All the hearts of you listening enter the heart of the monk who gives this Teisho (Ed: Daibi's heart), and the monk enters the heart of each of you listening — there is unhindered penetration between the one entering and the one being entered, between (inherent) nature and forms; this is called the Truth (Absolute).

TOREI 216 For instance, when you look into a mirror, form and features appear clearly, with nothing missing; so, seeing the reflection in the mirror, you mistake it for your own face!

Daibi Comment This is the interpretation of the last line of the verse. When you look into a mirror and see your own face clearly reflected, because your own appearance and its reflection in the mirror look identical, you become deluded and take the reflection for reality (for the true form).

TOREI 217 Generally, those who recognize the wisdom mirror, err as to the essence and so it cannot be called the wisdom mirror without remainder. When the seeing into the True Nature is completely clear, all the wisdoms, i.e. the wisdom of unhindered interpenetration, appear; this is the wisdom mirror.

Daibi Comment Generally, if anything is recognized as 'this is the Buddha-Nature', or 'this is Satori', then there is error as to the essence because a shadow or reflection falls on it. Though called wisdom mirror, it is not the property of anybody; when clear insight into the True Nature is fully attained, all the wisdoms, i.e. the wisdom of unhindered interpenetration, appear. Master Torei explains that this is

the wisdom mirror.

TOREI 218 For this reason, if the function of the wisdom is not clear, the origin has not been completely attained. If the function of the wisdom is clear, you cannot but fall into the wisdom mirror.

Daibi Comment The wisdom function is the wonderful function of Prajna (insight). Unless the wisdom function is completely clear, the origin cannot be penetrated. If the function of the wisdom is completely clear, you fall into the wisdom mirror and become deluded in the head!

TOREI 219 Arrived at this place, there is therefore special need to seek the one way of further advancement. Yet this is not to be confused with not recognizing anything at all and thinking, 'This' (is it)! Though you arrive at not recognizing anything, how far it still is from the patriarchal garden!

Daibi Comment Therefore, having arrived at this stage there is now special need to pursue the one way of further advancement. In ancient times, a monk asked, 'What is immaculately pure without even a spot?' Such as the vast sky brilliantly clear without a wisp of cloud; when the insight into the True Nature is so clear that no shadow or reflection falls on it, what then? To this question, an old sage replies, 'Break the mirror and face yourself!'

As long as you have what you call a clear mirror, you still have something; only when the mirror is smashed, is the One Way truly entered. But this does not mean that we should not recognize anything at all. An old master also stated that not acknowledging even one thing is realizing but half; though there is not even a single hair left, yet the patriarchal garden is still far distant. This patriarchal garden is the inner garden of the Buddha-Dharma of the Zen Way — and the way to it is a long, long way!

TOREI 220 Within the Principle of seeing into the True Nature is the free functioning in everyday life. It is now particularly necessary to strive on with all one's might, so as to lend colour to it until it pervades the whole body. Do not be deceived and allow feelings of ease to arise in the heart.

Daibi Comment With regard to the Rank of The Real within the Apparent, for free functioning in response to everyday circumstances, one must devote oneself wholeheartedly to further training, until all the ten thousand things become one's own face, and one's own face becomes the ten thousand things. An old master also says that one should train in the Samadhi of The Real within the Apparent for three years. This is truly needful. Do not make the mistake of now taking things easy.

TOREI 221 The Rank of Coming from within the Real is in our school considered the one way to completion or the final part of Advanced Practice.

Daibi Comment With regard to the Rank of Coming from within the Real, an old master said that it 'makes clear that a Bodhisattva of the Great Vehicle does not take authentication at the Rank of the Real'. A Bodhisattva trained in the Great Vehicle does not consider it sufficient to attain Satori and peace of heart for himself alone. He brings forth the heart of great compassion that is independent (without causal connections or affinity links) and effortless (functions without effort or intention) in the ocean of birth and death. Keeping the wheel of the Four Great Vows ever turning, he strives up towards enlightenment and down towards assisting sentient beings. This is the one way along which the Advanced Practice is brought to maturation, and as such it surpasses delusion and Satori, the worldly and the holy.

TOREI 222 Therefore it is said, 'Within MU is the Way that leads out of dust and dirt.'¹ Within MU all is completed (in harmony, at one) and fully distinguished; thus striving on zealously in the training, in the end there is nothing to be attained. This is called 'the Way comes to an end'. But it is essential to advance still further and enter a special life. What has been attained so far is not yet (fully) out of dust and dirt. Here, therefore, is met this One Way which truly leads out of dust and dirt.

Daibi Comment The sentence 'Within MU (no-thing) is the Way that leads out of dust and dirt' may also be read as 'Within MU there is the Way that leads out to dust and dirt.' On the one hand, when read as out to, 'dust and dirt' refer to the realm of sentient beings, and mean the dust and dirt of wisdom and differentiation. According to this (meaning), as the Real and the Apparent are not two, and there are neither sentient beings to be assisted nor are there any afflicting passions, so the way of the great compassion that is impartial leads out to the wisdom of the differentiation of dust and dirt. This constitutes the affinity link with the Buddha-Realm.

On the other hand, read as out of, 'dust and dirt' are taken to mean the dust and dirt of Satori. Master Torei has taken it in the latter sense. 'Within MU is the way that leads out of dust and dirt' is the second line of Master Tozan's verse on the rank of Coming from within the Real. In Taoism, too, the phrase 'Within nothing (MU) all is complete and fully discerned' is considered as the very essence of completion. 'Thus striving on zealously in the training, in the end there is nothing to be attained' means that learning has become no-learning, and training has

¹ This is the first line of the verse on the Rank of Coming from Within the Real. For the full version, see Miura and Sasaki, 'Zen Dust' or 'Zen Koans', under 'Five Ranks'.

matured into no-training; this is where 'the Way comes to an end'. On the necessity of advancing still further, I have commented in detail in the first chapter on 'Our Lineage'. The quotation itself is taken from the farewell poem Master Kido handed to National Teacher Daio (when the latter returned to Japan). 'To knock at the gate and know what is inside. To come to the end of the road and surpass it. He brilliantly continues Kido's line; in the Eastern Sea the heirs will increase day by day.'

The special life of further advance from where the road ends is what even Sakyamuni Buddha and Bodhidharma are still training in now. In the Pure Land school, too, are the two aspects of going and of returning. I suppose their returning corresponds to advancing still further where the road has come to an end. 'What had been attained before has still not come out of dust and dirt' — in the training and strength gained so far in the cyclic sway of the Real and the Apparent, there is, in fact, some dust still left in Satori/insight.

TOREI 223 After this, no more needs to be said. Just go to the end of the One Way, and those who have attained to a special life can investigate and decide for themselves.

Daibi Comment No more needs to be said about this. Each can inquire and decide for himself.

TOREI 224 Provisionally only, as a means to facilitate an understanding of the profound Principle, did Master Tozan set up the Five Ranks and comment on them. They are not to be considered as a system but as an aid. So why should I still further elaborate, only reshuffling his words? But it is rare indeed if one, or even half a one, can fully penetrate and pass the Rank of Coming from within the Real.

Daibi Comment It was not Tozan's intention to set up a 'system' of Five Ranks. His purpose of creating them was to help trainees to come to an understanding of the wonderful meaning and the profound Principle. Torei says he will not further elaborate as this would only be like adding a handle to a handle (be superfluous). It is not at all easy to arrive at the Rank of the Real; it is even more difficult to attain to the Samadhi of the interdependence of the Apparent and the Real. Then how very, very difficult must it be to arrive at the Coming from within the Real!

TOREI 225 In setting up two more ranks, Arrival at Mutual Integration and Unity Attained, Master Tozan truly presents the peerless insight to which the illustrious Master Gohon had attained.

Daibi Comment Master Torei expresses his admiration and respect for the great Master Gohon, that is Tozan himself, whom he considers as peerless among men.

TOREI 226 Master Setcho says in a poem, 'Reaching down a helping hand is just the same as standing on a towering precipice.' These are indeed words of wisdom. Though teachers of both past and present are fond of quoting these lines, they have not yet really penetrated that old master's functioning, and so miss the manifold meaning. How sad!

Daibi Comment Setcho's quotation is taken from the first line of his poem to the forty-third Koan of the Hekigan-roku (The Blue Cliff Record) on Tozan's 'Neither Cold nor Hot'. Reaching down a helping hand is the same as standing on a towering precipice. In this saying, the principle of the proper arrangement of the Real within the Apparent is correctly expressed, and is thus shown. Reaching down a hand is holding out the hand to help others, and refers to the

Bodhisattva's reaching out his hand to teach sentient beings. The towering precipice means that the silver mountain and the iron wall are hard to approach.

With compassion and skilful means reaching down the hand for the sake of others is in itself the towering precipice, isolated, dangerous and sheer. Reaching down the hand is the very essence of the differentiation in the Rank of the Apparent, and the towering precipice is the very essence of the equality in the Rank of the Real. So in this single line of the verse the truth of the mutual interpenetration of the Apparent within the Real is directly shown. Setcho's words of wisdom reflect right into the innermost wisdom of the great Tozan.

But past as well as present teachers, though they are fond of quoting these words, have not yet thoroughly penetrated the old master's function and so they miss the manifold meaning. How sad! Master Torei showed himself a brilliant man to have written such a text when not yet thirty; and as to the penetration of the Single Eye of our school, one cannot but revere him.

TOREI 227 Pointing to the essentials of the teaching by means of setting up names and ranks may not seem equal to Rinzai and Tokusan. However, when it comes to the aim of guiding trainees, how can distinctions be made of better or worse?

Daibi Comment Tozan set up the Five Ranks and pointed to the essentials of the teaching. This may seem to be falling into reasoning, not equal to Master Rinzai's 'Katsu' or Master Tokusan's stick. However, no such distinction of better or worse enters where guidance of trainees is concerned. Out of their great compassion, the patriarchs adopted all kinds of means.

TOREI 228 What Tozan was worried about was that at some future time the quality of the true Dharma (teaching) might

decline and its life be lost. So he carefully put down the essentials for an heir with matching insight and power.

Daibi Comment Since its inception, our school is the Dharma-Gate of 'a special transmission outside the scriptures; not taking a stand on written words'. As that it is a 'transmission from heart to heart'. So if some time in the future there is nobody to transmit the Dharma to, the life of the Dharma will die. Tozan worried about this, and carefully set down the essentials of the teaching for someone of matching power of insight.

TOREI 229 A trainee has to devote all his strength and vigour to the Rank of Coming from within the Real. When after that he has found a special life, he is to reflect on the rank of Arrival at Mutual Integration and for himself see why it has been established.

Daibi Comment When after coming from within the Real a special life has been attained, it should be obvious why the fourth rank of Arrival at Mutual Integration was set up. It is the rank of full and responsive functioning and enables the trainee thus to function in both light and darkness.

TOREI 230 The verse:

'Once the two swords have crossed points,
Retreat is no longer possible.
Rather, the adept then is
Like lotus (blooming) in fire.'

Only the adept reaches this wonderful place; it is therefore said that no blame attaches to the one who is left behind.

Daibi Comment With regard to this verse, an incident is told of the lay disciple Yamaoka Tesshu's 'breaking his bones'. This took place at the beginning of the Meiji era. 'Once the two swords have crossed points, retreat is no longer possible' — that is like master and pupil having

crossed blades, lunge and lunge, there is not the fraction of an inch's opening. Host and guest thus facing each other, retreat and attack, praise and blame, turn for turn. This is the place where the purpose of the training gets clear, the merging of light and dark.

Therefore an old master said that a Bodhisattva turns the wheel of light and dark which are 'not two'. Covered with the red dust (of the world), his face bedaubed with ash, he seems more than odd in appearance and behaviour. But of him it is said that like the lotus in the midst of fire, his beauty shines ever more bright.

A master of our school is said to be such an expert, well versed in our way of training and skilled in presenting it in his teachings, yet himself wholly free. Such a one is called a skilled master of the Way, and because he has attained to the wonderful place where no eye reaches, it is said that the one left behind cannot yet reach there (and so no blame attaches to him).

TOREI 231 Yet it is said that such a state has to be attained. Look! The Rank of Unity Attained — why has it been set up? With what kindness and skill did the old master reach down a helping hand so as to enable you to penetrate the One Principle (very essence) of seeing into the True Nature!

Daibi Comment Over and above the attainment to the Rank of Arrival at Mutual Integration is the last Rank of Unity Attained. The last line from Master Tozan's verse on this Rank¹ is studied in the interview room, 'Now that he has come back at last, he sits amid coal and ashes.' But moreover, it now behoves us to do Sanzen on our Master Hakuin's:

1 For the full version, see Miura and Sasaki; cf. p.269, note 1 (Torei 222).

'The lazy Tokuun came down many times
From the summit of the mystic peak.
Engaging foolish wise men, together
Filling the well with snow!'

An old master said that the criterion for the extinction or ending of the transformations is that the query for the principle of the Rank of Unity Attained has fallen off. Shoju Roshi's and our Master Hakuin's interview room is the wonderful place for transformations as well as their ending or extinction, and so these are matters above ordinary Sanzen.

The above Five Ranks have come down as skilful means devised by the helping hand of the old master, out of his compassionate heart, to help trainees finally to penetrate into the very essence of seeing into the True Nature.

TOREI 232 In the (Kegon) Sutra, Manjusri stands for the great wisdom of seeing into the True Nature, and Samantabhadra for training after Satori.

Daibi Comment In the Kegon Sutra, of the two Bodhisattvas, seen from the principle of the Dharma, Manjusri Bodhisattva stands for the great wisdom of seeing into the True Nature, and Samantabhadra Bodhisattva for the training after Satori.

TOREI 233 The great scholar Sohaku said, 'Manjusri represents the great wisdom of seeing into the True Nature, but without Samantabhadra's wonderful practice after Satori it would regress into the seeing of the Two Vehicles.'

Daibi Comment The great scholar Sohaku is said to have been a son of the Tang Emperor Taizo. His real name was Ri Tsugen, and he is also referred to as The Elder Ri. He had devoted himself for ten years to the study of the Kegon

teachings, living as a hermit in the mountains and existing on a daily diet of Chinese dates and one rice dumpling wrapped in oak leaves. Finally he wrote a commentary on the Keron Sutra in forty volumes. Hence his sobriquet, 'Great Scholar Date and Oak (Sohaku)'.

The above quotation is of real help. It points out to trainees that the one matter of seeing into the True Nature by no means completes the Way. Rather, it then needs to be followed by Samantabhadra's training in differentiation which comes after Satori. Therefore, nowadays in the interview room of the Hakuin line, trainees are first made to see into the True Nature by means of such Koans as the 'Sound of One Hand' and 'MU', and after that are to do Sanzen on the various Koans of differentiations; Samantabhadra's precious training after Satori is most important.

Those who complain about Rinzai's 'ladder-Zen' or even Hakuin's 'Koan-Satori' know nothing of Zen. They do not even know that already in the Tang dynasty the great scholar Sohaku in his excellent commentary referred to this matter. Such malcontents show themselves ignorant of the principle of the Dharma and so tend to regress into the shallow insight of the followers of the Two Vehicles.

TOREI 234 As explained in the Keron Sutra, with the first aspiration arising in the heart of the beginner, right understanding has already appeared. After that it behoves one to train in all the fifty Dharma-Gates (teachings). The youth Zenzai went to the Bodhisattva Manjusri and there, with great faith, entered authentication. Then he met the Bhikkhu Tokun on a spur of the summit of the mystic mountain, where with the body dropping off, at that instant he attained to seeing into all the Dharma-Gates (i.e. knew and understood all the Dharma teachings), to the light of Knowledge and Wisdom, to all the Buddha realms and to total recall (power to remember

everything). Then he wandered south, passing a hundred and ten castles, training under fifty-three wise ones, and at last, at Maitreya's snapping his fingers, all the Dharma-Gates he had attained to under all his former teachers fell off in one go. After having received Maitreya's teachings, he wanted to devote himself to the service of Manjusri.

Daibi Comment The Kegon Sutra is Sakyamuni's Dharma-Gate of his own realization. In it is stated that with the first aspiration stirring in the heart of a beginner, the right understanding has already arisen. Or, to put it into other words, with that first aspiration of faith in the heart, right understanding soon follows. This is specific to Mahayana (teachings), where it is said that when the Lotus opens its flower, the fruit is already ripe, so that flower and fruit appear at the same time. As stated in 'The Treatise on the True Body', all sentient beings and Buddha are equally endowed with the Buddha-Nature. However, this must not be taken to mean that (at that point) the ordinary, common person has already attained to right understanding, but rather that from there on begins the training in the fifty Dharma-Gates. In Mahayana, the Bodhisattva trains progressively through fifty stages; these are classified into the five groups of faith, abiding (i.e. remaining and developing in a given state), walking on, transference of merit, and settling. Each of these groups has ten sub-divisions, making up the fifty Dharma-Gates; these lead upwards step by step until finally progressed to the rank of Buddha.

The story of the youth Zenzai (Good Fortune, Sudhana) is a chapter in the Kegon Sutra, 'Entering the Dharma-Realm'¹. Though called a youth, it does not mean one who is childish but one childlike, one who neither has any views on the small 'I' nor speculates about things, but whole-

1 This is the famous final chapter, known in Sanskrit as the Gandavyuha.

heartedly follows the teachings of his master. Such a one is called a youth or a child. Zenzai first went to Manjusri and with great faith entered authentication. In all religions, faith is the first step. So Zenzai attained to the stage of faith within the fifty Dharma-Gates. Following Manjusri's injunction, he then went south, trained under fifty-three teachers and gave himself up to the Dharma-Realm of the Keron teachings, attaining to Buddhahood in one life.

According to the Keron Sutra the fifty-three teachers were: five Bhikkhus, one medical doctor, eight sages, seven women, one hermit, one Brahmin, one girl nun and four boy monks, two Buddhist laymen, two kings, one follower of Other Ways (a ship's captain), two nuns, five Bodhisattvas and eleven Devas. That adds up to fifty-one, and together with Manjusri and Samantabhadra makes fifty-three teachers under whom Zenzai trained.

It was during that time that he came to the Bhikkhu Tokunin residing on a particular spur on top of the mystic mountain. Meeting him, he let go of his body and instantly became aware of all the Buddha lands, that is, of the realms of the Buddha, and the Dharma-Gate of the light of wisdom opened, the genuine insight into the Dharma, the insight-wisdom of the Buddha.

But Zenzai right from the beginning had the gift of great aspiration in the heart; so he was not satisfied with this and went further south. When a Zen monk goes on pilgrimage, he is said to go south or to inquire in the south. This 'south' also signifies the place of emptiness and clarity, thus of wisdom. Contrary to it, north is dark and black and stands for 'no light', Avidya, basic delusion.

So Zenzai wandered to the bright south, passing one hundred and ten castles on the way. This may be taken as symbolically pointing out that in each of the fifty Dharma-Gates there are both cause and result, adding up to one

hundred. Together with the five (above) groups, i.e. faith, abiding, walking on, transference of merit, and settling, each also with cause and result, that is ten in all, we arrive at the total of one hundred and ten.

Thus Zenzai passed stage by stage through the different domains of one hundred and ten castles, while training in turn under fifty-three teachers. Finally he arrived at the tower of Vairocana's sublime storehouse where the Bodhisattva Maitreya resides. At the snap of his fingers, Zenzai forgot all the Dharma-Gates he had gained from his former teachers. In the Zen school this is called 'ultimately completing the Great Matter'. But it does not depend on the fingers or snapping them — just one clap (Daibi Roshi here hit the reading stand sharply with his Nyoi) at which one completely forgets all the Satoris and insights one had attained heretofore. So Zenzai forgot instantly all that he had ever attained, and at that could round to completion the circle begun with the first aspiration in the heart. Having received the teachings of Maitreya Bodhisattva, he devoutly wished to return to Manjusri, the original wisdom, to serve him.

TOREI 235 At that instant Manjusri reached out with his arm, extending it over one hundred and ten Yojana and, patting Zenzai's head, said, 'Good boy, good boy. If one departs from the root of faith, then the heart coarsens, with grief and regret as result when the merit of practice fades. As one regresses, devotion and diligence are lost. Then the heart will incline to grasp at the first good result. Clinging to that, and satisfied with small merit and virtue, the aspiration to continue to train diligently will not arise. Moreover, help and protection of teachers will also be lacking. Accordingly it will then not be possible to come to know the Dharma-Nature, the Principle and intent, the Dharma-Gates (teachings), the practice as such, nor

its states and stages. Nor will it be possible fully to penetrate to the very source the total and partial wisdom and the various wisdoms. Nor is it possible to advance, explain, distinguish or to know verification. To attain all these is quite out of the question for one who has lost the root of faith.'

Daibi Comment Yojana is a Sanskrit term. In the Great Commentary (the Abhidharma-Kosha) it is stated that there are three kinds of Yojana, a large one of eighty ri (a ri is about 1/3 mile, a middle one of about sixty ri, and a small one of forty ri. So one hundred and ten Yojana is quite a long distance!

Now, the moment Zenzai conceived the wish to return to Manjusri and devote himself to his service, Manjusri reached out over a distance of one hundred and ten Yojana and in Maitreya's tower he patted Zenzai on the head. Such an event may be easily understood by those who have been able to get clear about the Dharmakaya. At this moment here in Tokyo, this monk (Daibi) can stretch out the arm and with two fingers pinch the nose of Amitabha in India — that is the same.

Then Manjusri praised Zenzai's decision and told him, 'If you part from the root of faith, the resolution in the heart weakens and grief and regret proliferate. In your training you can then no longer courageously advance and so you lose the merits of practice. Accordingly you regress, losing the devotion necessary for diligent practice. Hence the inclination to practise stops at the first good result and clings there, its little merit and virtue satisfying the heart. You are thus unable to aspire to the practice of the Bodhisattva's great compassion and skill in means, nor can you receive help and protection from good teachers (Buddhas and Bodhisattvas). You fail to understand the Dharma-Nature, and the Principle and intent, cannot understand the Dharma teachings, nor the practice, nor states and stages of it. Not

able to comprehend either the total or the partial wisdom (basic wisdom), nor to encompass the various kinds of wisdom after differentiation (the wisdom attained after Satori), you cannot fully penetrate into the very essence of the Dharma. So it is impossible for you fully to understand the Dharma, to advance, to explain fully, to teach it to others or comment on it. You can neither distinguish nor verify it, and so none of the above cited, individually or all together can be attained by you.'

Thus Manjusri warns, and points out in detail the dire results of departing from the root of faith.

TOREI 236 On hearing Manjusri's words, Zenzai attained innumerable Dharma-Gates, became endowed with immeasurably great wisdom and light, entered the Gate of Samantabhadra and instantly saw the Great Chiliocosm, and masters as many as particles of dust, came to them reverently, attended each and received their teachings. He attained to the wisdom of total recall, and to the sublime treasury of deliverance, etc. Entering all the Buddha lands, one in each pore of Samantabhadra's hand, and taking one step in each pore, he passed through countless realms, with Buddha lands as numerous as dust particles. He became the equal of Samantabhadra, of all the Buddhas, equal to all their insights and practices, together with deliverance and freedom, etc, all total and complete — not two, not separate.

Daibi Comment So at Manjusri's words, Zenzai instantly and fully understood all the countless, innumerable Dharma-Gates or teachings. But this applies to everybody — once the fundamental root is clearly cut, then the innumerable wonderful meanings and countless differentiations are of themselves fully clear. Thus Zenzai, having become endowed with the brilliance of the great wisdom, that is with the eye of the True Nature, and aspiring to

Samantabhadra's practice, entered the gate of differentiation and that instant met all the masters of the Great Chiliocosm.

This is called the 'boundless state of the instant', with not so much as a hair's breadth between self and other. The ten stages (of a Bodhisattva), as well as past and present, beginning and end, are not separate from this instant now. NOW, this instant of thought rolls through the Great Chiliocosm. Likewise an instant of thought of hate, or an instant of sticky attachment reverberates through the Great Chiliocosm. If this is carefully pondered, it does apply to everybody and everything. It is a principle all the world over; as that it becomes even clearer to people at home when the example is taken from political and economic thought world-wide. But here this is beside the point.

So Zenzai visited as many teachers as there are particles of dust, reverently trained under them, and heard and received their teachings. That is, he wholly entered each and all the teachings of differentiation and of Samadhi, and attained to the great deliverance and the great freedom. The wisdom of total recall (that can never be forgotten) means wisdom that, once attained, can never be lost.

The sublime treasury is that of the Dharma, which is sublime in both happiness and wisdom. The 'etc' stands for all the other blessings not enumerated. Zenzai's entering the pores of Samantabhadra's hand, and so on, refers to the deliverance and free functioning in the lineage of Samantabhadra. Buddha lands in all pores means so many as to be incalculable.

Now, if even in one pore are situated countless lands, then (in all the pores) there is an extent of incomprehensible and unimaginable profusion of Buddha realms. Zenzai, taking one step in each of them, thus passed through worlds as many as there are particles of dust. All those who have really seen into the True Nature can comfortably train in a

tea bowl, slip into the incense burner on the altar, or go to India in the morning and return home in the evening!

At that, Zenzai became the equal of Samantabhadra, of all the Buddhas, imbued with all the insights and practices together with deliverance and freedom, all total and complete, not two, not separate. This is how the youth Zenzai entered the Dharma-Realm.

TOREI 237 It is said in the 'Goron', 'Train diligently in the five times ten Paramitas and the five grades. Ponder the extent and maturity of this wisdom and compassion, the contrary and the concordant (causes) of leaving the world and getting entangled in the afflicting passions. Become aware of how the more or less of good fortune and knowledge, gain and loss, the same and not the same, harmoniously blend together. Those with aspiration need to be made to cleave to the One Dharma, all through the three, four, five, ten, hundred and thousand (Dharma teachings), and must not be allowed to settle with what they have already. They need to be prompted to advance zealously and ever to ascend so that they may arrive at the thusness of the unobstructed vast Dharma-Realm. The five stages were established to that purpose.'

Daibi Comment 'Goron' is a commentary on the Kegon Sutra and describes in detail Faith and Practice.

As to the five times ten Paramitas, in the *Vijnaptimatrasiddhi Sastra* (a Yogacara treatise) and in other commentaries, the Ten Paramitas are set up as ten surpassing practices (Gone Beyond), the Dharma practice of the ten stages of a Bodhisattva of the Great Vehicle. The ten Paramitas are: 1. Giving (Dana); 2. Inner/Moral Discipline (Sila); 3. Patience/Patient Endurance (Ksanti); 4. Effort/Zeal (Virya); 5. Meditation/Meditative Absorption (Dhyana); 6. Insight-Wisdom (Prajna); 7. Skilful Means (Upaya); 8. Vow/Resolve (Pranidhana); 9. Strength/Power

(Bala) and 10. Wisdom-Knowledge (Jnana).

Now, the five times ten (thus fifty) Paramitas are the combination of the five grades or steps referred to above (Section 234) — of faith, abiding, walking on, transfer of merit, and settling — combined with the ten Paramitas, hence fifty. Polishing and training in each of these five grades means at the stage of faith to polish and train in abiding, in walking on (developing), in transfer of merit, and in settling. At the stage of abiding, to polish and train in faith, in developing, transfer of merit, in settling, and so on. This is the way of consistent training.

As to wisdom and compassion, Bodhisattvas are said to have the eye of wisdom and the feet of practice. Truly they need to be well equipped with both the eye of wisdom and, compelled by compassion, with the aspiration to practise. Although all such may then be taken to be Bodhisattvas of the Great Vehicle, yet they differ widely as to their wisdom and compassion.

Leaving home and entering the afflicting passions is called entering the passions to hold out a helping hand, to go into the world for the sake of sentient beings to work at assisting them (towards liberation). This means walking the streets of grief and desire, labouring far and wide for the benefit of others. Contrary and concordant, means sometimes going about in humble guise and sometimes in greatness. In the Srimaladevi Sutra it is said, 'Those who at the time they assume humble guise are humble, and who when appearing in greatness, are great, such are said to abide in the Buddha-Dharma.' Appearing in greatness is the concordant order, assuming humble guise is the contrary.

In the Bodhisattva's practice of benefitting others, such as the above transformations must be pondered and appreciated.

As to virtue and wisdom, there is also a difference of

more or less; the superior and the inferior are not the same; but these two (opposites) need to meet and melt and interpenetrate. And so as not to let those who have the aspiration of the vow of training become complacent after attaining but one Dharma, they need to be taught that there are yet three, four, five, ten, no hundreds, thousands, indeed innumerable Dharma-Gates (teachings) that have to be studied. That way trainees are made to advance with increasing aspiration and can continue to ascend so as to arrive at the Thusness of the unobstructed, vast Dharma-Realm, at the fundamental condition of the realm of Thusness. The five grades of faith, abiding, walking on, transfer of merit and settling have been established to this purpose.

TOREI 238 Look! Why did the Buddha kindly, clearly and in detail point out for you the stages of the Way? All of them are means to advance and progress in true training after Satori — the skilful means of no means, grades of no grade.

Daibi Comment Master Torei points out that the grades and states of training after Satori are not exclusive to the Zen school. The Kegon Sutra, which represents the Dharma-Gate of Sakyamuni's own insight, also lists the stages of the Way clearly and in detail. All of them are stages of true training for advance and progress after Satori.

As for skilful means of no means, the Buddha-Dharma itself has no need of skilful means, but they are a necessity when descending to assist sentient beings. This is called the skilful means of no means. The same goes for the grades of no grade; there are no grades in totality; but as to the varying energy and root capacity of trainees, grades appear, and so these are called grades of no grade.

TOREI 239 The same also holds true for Tozan's 'Five Ranks',

for Rinzai's 'Four Positions of Man and Circumstance'¹, and his 'Four Positions of Guest and Host'. All are stages after Satori.

Daibi Comment Tozan's 'Five Ranks' have already been dealt with. Master Rinzai's 'Four Positions of Subject and Object'² are: 'Sometimes I snatch the man but not the circumstance/object; sometimes I snatch the object/situation but not the man; sometimes I snatch both man and object; and sometimes I snatch neither man nor circumstance.' What in this formulation is referred to as man and as object may also be taken as host and guest, or as heart and thing (subject and object). So that both, the letting be and the snatching away, can function freely, in Sanzen study the 'Four Positions of man and object/circumstance' are looked at first with regard to the man and then to the object/circumstance, and after that with regard to all four situations, so that freedom may be attained. This is used as a means by which the master tests the trainee. The aim of the Way to Satori is to do away with delusion and arrive at Satori. Nevertheless, once Satori has been attained, there is a clinging to that, and therefore no real freedom and deliverance. So it is now necessary to remove the rubbish and dust from Satori. The 'Four Positions' serve this purpose.

As to the 'Four Positions of Guest and Host', in Master Rinzai's 'Teachings', host and guest are taken as master and trainee. The 'Four Positions' are: 1. Guest confronts host; 2. Host confronts guest; 3. Host confronts host; and 4. Guest confronts guest. In this context it applies only to master and trainee confronting each other, but when Master Setcho

1 To give most of the connotations of this difficult term, it is here variously translated as circumstance, object, situation — best perhaps thought of as 'I' (subject) and 'other' (what is not I, is around, surrounds — including thoughts).

2 Also translated as 'Man and circumstance'.

later reviewed grades of training, he changed 'confronts' to 'within', as well as the order, thus: 1. Guest in guest; 2. Host in guest; 3. Guest in host; 4. Host in host. Nowadays therefore, in the Sanzen room of the Rinzai line, according to this order, taking them one by one and keeping on drilling and comparing and doing Sanzen on it, strength accrues. Thus the 'Five Ranks', the 'Four Positions of Man and Object', and the 'Four Positions of Guest and Host' refer one and all to stages after Satori.

TOREI 240 However, present day practisers make no use of these skilful gauges to test what they have gained. Rather they ask what such a tethering stake for donkeys is and say that alike is alike. Wherever you look, there is a lot of dust and sand. Therefore trainees just must not stop at the One Principle of seeing into the True Nature and come to a halt there.

Daibi Comment By and large, trainees in Master Torei's time swallowed the peppercorns whole. As to the above Dharma-Gates, they neither pondered nor tested what they had gained. Without any further Sanzen training they just prated their empty opinions and considered any further training as but a tethering stake for donkeys, or as good for nothing rubbish, and took it that what is alike is alike, or that this is not this. Master Torei says that such delusory opinions are as numerous as grains of dust and sand.

The Tendai school classifies delusion into three categories: 1. Thought and opinions; 2. Basic delusion; 3. Dust and sand. The latter is referred to as the delusion that obstructs the guiding and instructing of others. The Bodhisattva of the Great Vehicle, in order to guide and instruct sentient beings, must be deeply versed in all the Dharma-Gates (teachings) which are as innumerable as grains of dust and sand. Therefore, with the heart's nature obscured, and not being well versed either, teaching and

instruction lack freedom. This is called the delusion of dust and sand. In a treatise on Yogacara it is also called the obstacle of wisdom. As the afflicting passions constitute the obstacle of delusion, so the false view that things are real clings to Satori — and this is the obstacle of wisdom. Such delusions are as numerous as particles of dust and sand.

Though most Zen practitioners of Torei's times loudly proclaimed their empty insight, they had in fact not yet rid themselves of their false view of the reality of things. In this chapter, 'Authentication of Attainment', Master Torei has set out in great detail the need for further training. In conclusion he exhorts trainees not to stop at the one principle of seeing into the True Nature but to advance further.

CHAPTER 5

Passing the Barrier

This chapter is concerned with passing the Barrier set up by the patriarchs of the Zen school. In our training, the One Great Matter of seeing into the True Nature is by itself not enough, and it is of paramount importance to fashion the eye that penetrates the Barrier of the patriarchs. To that purpose the sayings of the Buddha and records of the patriarchs need to be carefully pondered and reflected on, again and again, until the mystic place is obtained.

TOREI 241 Master Ummon said, 'The ground is covered with countless corpses; only those who have managed to get out of the wood of thorns are truly proficient.' Some Koans of the old masters are difficult to penetrate and are likened to a thicket of thorns. Nowadays few can penetrate there, most fall by the wayside. These latter are called the countless corpses. Among them it is rare to come across a genuine teacher of our school.

Daibi Comment Master Ummon is considered the founder of the Ummon school, one of the Five Houses and Seven Schools of the Tang dynasty. He had a characteristic style of teaching and one of his sayings was, 'The ground is covered with countless corpses; only those who have managed to get out of the thicket of thorns are truly proficient.' The dead are those followers of the Zen school who swallow peppercorns whole. The plains, flat as a board, are littered with corpses — for rather than on steep and precipitous ground, one is more likely to stumble and fall on the level. So, without passing the thicket of thorns that is hard to penetrate and hard to understand, those who stay on

the flat ground of just one Satori end up as corpses.

In ordinary life also, those who are too comfortably off tend to be the unhappy ones, whereas a light seems to shine from those who have gone through the sufferings of life. The dead men are those who have never suffered anything and just want to be comfortable. Training in the Way is like this, too. When streaming with sweat over a Koan that is hard to penetrate, then a light may shine forth, and proficiency emerges.

The thicket of thorns refers to those Koans of the old masters that are hard to penetrate. Unless this difficult barrier has been penetrated and passed through, though Satori has opened, strength is still lacking.

Nowadays, most fall to the ground — although the text says nowadays, this does not apply to Master Torei's times only, but also to today. Very few indeed summon up the strength to penetrate and pass through the barrier that is hard to get through. Besides, there are always some who mistake the phrase 'not depending on the written word' and with their 'once-only' Satori talk big and behave oddly, insisting they have attained to the Satori of the Way. These are the dead on the level ground. Truly the Buddha-Dharma of the Zen Way is in danger of being swept away, and the marrow of Bodhidharma's school of getting lost. Ultimately the life of the Dharma teachings depends on people, and so individuals are important. Among the corpses littering the plains, a teacher endowed with the Single Eye of our school is hard to find.

TOREI 242 It is said in the Shutsuyo Sutra¹, 'The wise refines his heart by means of wisdom just as ore, refined a hundred

1 Stories of Memorable Deeds, Avadanas in Sanskrit, the section of parables and analogies, one of the 'Twelve Divisions of the Scriptures'.

times, at last becomes pure metal. Or just as the great ocean, day and night heaving and labouring, produces a great jewel'.

Daibi Comment This quotation supports the statement in Section 241 above. By wisdom is meant the insight-wisdom (Prajna) as the third of the Three Practices (Sila, Dhyana and Prajna). The strength derived from Zazen manifests as light in the heart, which is wisdom. Just as a blacksmith at the furnace heats the iron a hundred times, working his bellows again and again, and at last ends up with the refined metal, so the wise man forges his heart with wisdom and makes it thus shine.

Or it is also said to be like the ocean, heaving and labouring day and night, and thus producing a jewel. In ancient India it was thought that the ceaseless heaving of the great ocean produced jewels.

TOREI 243 For this reason, the Shoju Rojin said, 'Of today's monks, hardly one or even only half a one takes up the Koan of whether a dog has Buddha-Nature, and, truly devoting himself to it, does real Sanzen on it. If he did, he would certainly reach some understanding. But if at the first inkling he already judges himself as fully attained and as having had Satori, then inevitably he tends to speak arrogantly and boast — which is but the great hallmark of birth and death, for it fosters opinionated views and becoming puffed up with self-conceit. The patriarchal garden is still worlds away. If you wish to arrive at the genuine ease, then the more insight is attained, the more (insight) needs to be raised; the more you have completed, the more you have to investigate. In the end, seeing into the last affinity link (Koan) of the patriarchs will be like seeing the lines on the palm of your own hand.'

Daibi Comment The Shoju Rojin (Old Master Shoju) is, of course, Master Hakuin's teacher and therefore Master

Torei's Dharma grandfather. In his day, the decline of the Zen school showed specially in arrogant and boastful talk arising from the empty view of once-only Satori. Master Shoju saw this evil and hence stressed the need for a structured, step by step training, fostering right thinking and resourcefulness. For training strength is gained by keeping up right thinking and resourcefulness continuously without break. What a real blessing such advice is!

The Koan of whether a dog has Buddha-Nature is the famous Koan of Master Joshu's 'MU', and has been used as a training device for over seven hundred years. The great Sung master Daie as well as many other masters, praise it and its use. Moreover, its primary efficacy is that it is the best Koan to begin with. To become one with 'MU', by resolutely and resourcefully devoting oneself to Sanzen study on it, anyone can penetrate and pass it.

However, the barest scent of 'MU' feels as if great Satori were already attained and makes one prone to assume one can swallow the universe! Such ones then speak slightly of Buddha and Bodhidharma and boast with their empty views; but all this only stamps them with the great mark of birth and death and is a clear sign of delusion. That way their idiosyncratic opinions grow ever stronger with a proportionate decrease of insight. For even if 'MU' is once penetrated and seen into, there still is the long, long way towards completion. It is as if you had licked up a drop of sea water rather than swallowed the whole ocean at one gulp! So, alas, the patriarchal garden is still as far off as the sky reaches, and the innermost temple of Bodhidharma's school is still a thousand or ten thousand leagues distant.

If you desire to arrive at the genuine ease, at the state where the heart is truly at peace, at the great deliverance, then 'the more insight there is, the more needs to be raised; the more you have completed, the more you must investigate.' For you need to see into what is above the

insight (itself) as well as into (the process of) seeing into (by which the insight is derived). The final affinity links (Koan) of the patriarchs, the original aspiration which made the Buddha and patriarchs leave home, and the insight into the innermost temple of the Zen Way will then become as clear as seeing the lines on the palm of one's own hand. This is the meaning of the Shojū Rojin's saying.

TOREI 244 Learned monks, please take care and look! What is meant by time and seasons? Moment for moment, each one is as precious as a jewel. So as to test the Dharma-Gates you have attained to, you have to check them against the Buddha's Sutras and the Treatises (Sastras), and study these again and again in detail and with insight. Always ask yourselves whether what you have attained tallies with what is said in the Sutras and Treatises.

Daibi Comment What is meant by time and seasons? Master Torei says that great care is to be taken over that. What time and season do you think is now, and in which one are you now? In Japan, as a nation? As a citizen in a nation? As an individual with his own thoughts and beliefs? We must look sharp these days!

Further, all things change — and change comes swiftly. A fleeting moment is precious as a jewel — and the value of such a single moment is far greater than any jewel. And so, rather than being content with the attainment of a shallow and small Satori, for testing the strength attained, each one individually must put forth effort to study the old teachings, and ponder them in the heart. It is imperative to check whether one's own state tallies with what the Sutras and Treatises say.

TOREI 245 For if you go against the Sutras and Treatises, your seeing becomes biased, begins to fade, and ends up shallow

and crude. What they have set down in the Sutras and Treatises is their own insight into the True Nature; so how could there be any Principle that does not tally with their teachings?

Daibi Comment Should the teachings of the Sutras and Treatises differ from your own insight, your seeing is biassed, thus fading and in process of becoming shallow and coarse. Biassed means lop-sided; fading means loss of vigour; no comment is needed for coarse. 'They' refers to Sakyamuni and the patriarchs. What is set out in the Sutras and Treatises is what the Buddha and patriarchs taught out of their own enlightened insight; so if your seeing does not correspond with that, it is your seeing that is deceptive and wrong.

TOREI 246 If finally the full, complete wisdom appears, the manifold Dharma-Gates (teachings) of all the Buddhas are each seen distinctly, and the Buddha's countless skilful means are one by one clearly known. At that, each insight-wisdom, each wonderful action, each deliverance, each state, in short all the innumerable Way-principles of differentiation, are bound to become clear.

Daibi Comment The complete wisdom is defined as being fully endowed with the original wisdom of equality and the acquired wisdom of differentiation. Once attained, it tallies with the authenticated insight of all the Buddhas. Therefore it is possible to have clear insight into each of the innumerable Dharma-Gates. The countless skilful means are the various ways and methods consequent on the wisdom of differentiation. As all these rise into awareness, so the insight-wisdom and miraculous power of action (freedom of action), deliverance, all the states and stages, in short, all the countless principles of differentiation, should also become clear.

TOREI 247 All the schools, the Sanron, Hosso, Lotus, Nirvana, Kegon, Agama, Hoto, Prajna Paramita, the Mantra school of spiritual adornment, and the complete, unhindered interpenetration (of absolute and relative), are all clearly seen into. Neither understand intellectually only the meaning of the written words, nor set aside the meaning of written words. The One Dharma is not a mixture of all the dharmas (things) and all the dharmas (ten thousand things) do not differ from the One Dharma. Just understand with the wisdom of your own nature; do not consciously speculate. Once arrived at this place, all is crystal-clear, and you are judged as having the eye for reading the Sutras.

Daibi Comment Sanron or 'Three Treatises' consists of two treatises by Bodhisattva Nagarjuna, one on the Middle Way and one on the Twelve Gates, and Arhat Deva's 'Hundred Comments' (Sastasastra). The Sanron school is based on these three Treatises (Sastras). The Hosso school is based on Asanga's Yogacara teachings; in Japan (Daibi is writing in 1933) a small branch still exists in Yamato, but rather than being a religious training, it now represents Buddhist learning and Yogacara philosophy. The Lotus and Nirvana Sutra cycles are the latest taught by Sakyamuni and from of old they have been deemed to be finest ghee, presenting the peerless Buddha truth. The Kegon Sutra is the Dharma-Gate (teaching) of Sakyamuni's own insight into the True Nature, and is considered to be the most profound of all his teachings. The Agama are the basic teachings that were first publicly preached. Early Mahayana Sutras, especially of the Hoto ('Scolding') type, are admonitory, presenting a more developed state than the Agama. The Wisdom (Prajna Paramita) teachings show the Principle of true emptiness. The Mantra school of spiritual adornment comes from the esoteric 'True Word' (Shingon) school; training in the 'Three Secrets', witnessing the

Principle of the Dharmakaya, and adorning the Dharma-Realm, it is the Dharma-Gate (teaching) of arriving at the state of this very body being Buddha, or 'Form and heart — not two'. All these present the complete and unhindered interpenetration, and can be seen into one by one with the eye that sees into the True Nature. As long as the root and origin is clear, without studying each one of the five thousand and forty odd volumes (of the teachings), they can be seen through by one skilful glance.

Not just intellectually understanding from written words only, nor setting aside the written words, points at correctly understanding the meaning of written words. The 'One Dharma' is seeing into the True Nature of equality. All dharmas (things) are the manifold phenomena of differentiation (ten thousand things). Do not mix the One Dharma of equality with all the manifold phenomena of differentiation; and, arriving at differentiation, do not doubt the Principle of equality of seeing into the True Nature. The wisdom of one's own nature refers to the genuine wisdom of seeing into the True Nature. Sakyamuni's Sutras as well as the sayings and records of the patriarchs cannot be misunderstood when seen into and understood (grasped) by this wisdom of the True Nature.

Just as a doctor cannot really cure an illness unless he correctly diagnoses the cause, so do not consciously speculate; that is do not speculate and try to assess from a muddled point of view (literally, 'with eyes out of focus and ears not attuned'). This (own insight tallying with the Sutras and the patriarchal records) is a necessary testing of the strength (of insight) attained, and only when clear and thorough can it be said that you have the eye for reading the Sutras. Eyes just scanning the black (Chinese) characters on the page, and lips mumbling¹ is certainly not reading the Sutras and Treatises.

1 Spelling out words without grasping their meaning.

TOREI 248 As to the Four Characteristics stated in the Sutra of Complete Enlightenment, these point at the dust and sand (that accumulate) on the seeing. 'Virtuous followers, from this heart to the ultimate state of the Tathagata, even to confirmation of completely knowing the purity of Nirvana, all these are still characteristics of I.'¹

Daibi Comment To the above, Master Unkan (i.e. Daibi) adds that it may also be read as 'even though the final and ultimate knowing of a Tathagata is complete and the purity of Nirvana verified, all these are still within the characteristics of I.'

To emphasize his stress on the necessity of clear seeing, Master Torei quotes from the passage on the Four Characteristics in the Sutra of Complete Enlightenment. These Four Characteristics are also taught in the Diamond Sutra of the Prajna Paramita Sutra cycle. They are: the notion of an I, of a human being, of a sentient being and of a specific life-span.

There are many interpretations of these Four Characteristics ranging from the most shallow to the deeply profound, but here we take them in their most profound meaning. Even on the word level only, they are very difficult to understand. So I will first present the overall (Buddhist)

1 Sections 248 - 253 are, as Master Daibi says, 'difficult to understand', or cannot be understood intellectually as they belong to a very late training stage. Very loosely interpreted, in the Diamond Sutra the Four Characteristics are given as the delusion: 1. that there is an I in the bundle of Skandhas; 2. that human beings have an I, thus differing from the sentient beings in the other Five Realms of the Wheel of Change; 3. that all sentient beings have an I produced by the Five Skandhas; 4. that the I has a fixed span of existence, is limited and not deathless — i.e. life being limited to the organism. The above is one doctrinal formulation — more are listed elsewhere.

The gist of what is said in these sections is an attempt to show the average trainee how exceedingly deep and strong the root of 'I — a person/human being — sentient being — "my" life' is, and to make him understand that only devoted and unceasing practice will eventually cut this tenacious root.

framework in plain terms.

1. Though Nirvana is completely realized, guarding it steadfastly and never giving it up, is called the characteristic of I.
2. Though it has already been realized that Nirvana is I, yet still having the notion of Satori in the heart, is called the characteristic of a human being.
3. What is called the characteristic of a living (sentient) being is the notion of something yet there beyond the reach of human realization, however complete.
4. Though having fully inquired into and completed the realization of the Principle, but not yet having cut off the root of life, this is called the characteristic of a limited life-span (not deathless).

In the Sutra of Complete Enlightenment, these Four Characteristics point out the dust and sand accumulating on the seeing. Now this dust and sand that cover the seeing constitute the dirt and dust on Satori, thus referring to a Satori that stinks of Satori. Bean-paste that stinks of bean-paste is not of good quality.

Out of his great compassion, the Buddha expounded the Four Characteristics so as to point out to the trainees the dust and sand that pertain to the state of Satori. In the sentence beginning 'Virtuous followers, from this heart to the ultimate state of the Tathagata . . .', Master Torei, abbreviating the quotation, has omitted some of the words of the Sutra. From of old it has been controversial how to read this sentence. I myself have also studied and pondered it, and believe the meaning to be somewhat like 'the ultimate state of the Tathagata, even though having fully realized the purity of Nirvana, and confirmed it, has still the characteristic of I'. This does naturally not mean that the Tathagata has attained the authentication of Satori! Rather it should be understood as meaning that though the trainee has the

confirmed Satori/insight into what the Tathagata completely understood ('the state of the Tathagata'), all these realizations are still within the characteristics of I. Pure Nirvana is the Nirvana of the purity of one's own True Nature, and is the highest of the Four Nirvana. These are: the Nirvana of the purity of one's own True Nature, Nirvana with remainder, Nirvana without remainder, and non-abiding Nirvana.

TOREI 249 From the same Sutra, continuing, 'Virtuous followers, from this heart to perfect Nirvana, even though fully realized that this is still I, if the heart, however slightly, holds the notion of Satori, then even though the authenticated Principle has been fully penetrated, all this is still the characteristic of a human being.'

Daibi Comment Though it has already been seen into (Satori) that Nirvana is I, if, however tiny, there is any trace in the heart of having insight (Satori), no matter how much authentication of Satori there is, in principle it is still the state of a human being.

TOREI 250 Further in the Sutra, 'Virtuous followers, all the complete, authenticated Satoris of sentient beings are but of human beings. The notion of some ultimate state beyond the characteristic of a human being is called the characteristic of a sentient being.'

Daibi Comment As said above, even if authentication of Satori has been attained, it is either the characteristic of I or of a human being. The notion that even without the characteristic of I or of a human being there is bound to be something, is said to be the characteristic of a sentient being.

TOREI 251 'Virtuous followers, what then is the characteristic of a life? That is when all sentient beings have come to complete realization, their heart shining and pure, with all notions of Karma and Wisdom ceasing of themselves; it is rather like the root of life.'

Daibi Comment As the heart becomes pure, it is like a clear mirror that reflects completely and accurately. As for Karma and Wisdom, Karma refers to the strength derived from training and Wisdom refers to clear realization; hence Karma-Wisdom. The root of life is like a lotus fibre, difficult to cut. Trainees, though they may seem to have cut through the root of delusion, yet find it hard to cut off the root of life. This is the characteristic of mortal life!

TOREI 252 'Virtuous followers, if the heart sees and illumines all realizations, then all is dust and dirt, for enlightenment and what is seen with enlightenment does not differ from dust.'

Daibi Comment 'To those who reflect on and see all enlightenment, all is dust and dirt' can also be read as 'all enlightenment is reflected and seen as so much dust and dirt'. Whatever Satori may have been attained, it is all dust and dirt because enlightenment and what is seen with enlightenment are not different from dust. As long as there is enlightenment and what is seen with enlightenment, all is dust and dirt. Unless this dirt and dust are cleaned off, there is no escape from the characteristic of a mortal life.

In what now follows, Master Torei comments on these excerpts from the Sutra of Complete Enlightenment.

TOREI 253 This is clearly expounded in the Sutra. Then how can you help yourself? If the clarity of your wisdom-seeing is in itself the essence of the characteristic of I, then truly knowing the ground of seeing to be I and throwing it off, is called the human characteristic. And that (characteristic)

of neither I nor human being is that of a sentient being. When all characteristics disappear and everything is surpassed, but there is still no escape from life, this is called the last bond.

Daibi Comment If, as above, no state or condition of Satori is exempt from the Four Characteristics, what should the trainee do? A well-rounded Satori is likely to leave one helpless. 'The clarity of your wisdom-seeing is the essence of the state of I', etc. Thus the meaning of these Four Characteristics is once more expounded, and in the end when all disappears and everything is surpassed, yet there is no escape from the characteristic of life. Even though one may attain to some state of Satori, it is far from easy to get free of these Four Characteristics; the last bond, the root of life itself, must be severed. What an old master refers to as the lack of a gimlet stuck into the brain is just this; life is not yet truly severed.

TOREI 254 But the monks of our school do not know how to set the body at ease and be obedient to the Dharma. Nowadays they often mistake their uninteresting views for 'Zen'. They do not peruse the Sutras and Treatises, but rather query why in a special transmission outside the teachings Sutras and Treatises should be used.

Daibi Comment Those fellows who think, 'I am a Zen monk,' or 'I am a trainee,' how do they set the body at ease and be obedient to the Dharma? Few if any of them might attain the ground actually to set the body at ease. 'Nowadays they regard their fancy views as Zen, and do not study the Sutras and Treatises' — own views is lack of wisdom and refers to once-only Satori, like swallowing a peppercorn whole. So generally they can only prate from their empty thieving head (imitating), or, like a dead tree or dead ashes, they mistake the states of the heart as 'That'. Such are the

Zen monks! And it is these who query what use Sutras and Treatises are in a special transmission outside the teachings, rejecting what has been taught by Buddha and patriarchs! Some even go the whole length, showing their empty insight by imitating Master Rinzai's saying that the Sutras serve but as dirt-scrapers and toilet paper. But all such antics merely cover up their lack of wisdom and insight.

TOREI 255 In particular, they do not know that in a special transmission outside the teachings, the teachings are never an impediment. Unless the special transmission outside the teachings can embrace the teachings, it is not the genuine special transmission outside the teachings.

Daibi Comment The very essence of the special transmission outside the teachings is the genuine insight and genuine spirit of Sakyamuni. If this has been completely and fully attained, how can what Sakyamuni taught — the expression of his own insight which forms his teachings — be an impediment?

TOREI 256 Therefore, if the mirror is clear, there is no need to choose what images and objects to reflect. If no image appears, then the mirror is not yet completely clear. To reject images and objects is only productive of even more dust and dirt covering the mirror, and is not the seeing of the Great Way.

Daibi Comment As the above analogy is clear, no comment is needed.

TOREI 257 Indeed, the Sutras have a profound meaning and purport. They point out the manifold obstacles to your seeing. Just because the seeing is not clear, one may end up disregarding the golden words of the Tathagata and fail to probe into the depth of those profound principles of the Sutras which are difficult to understand.

Daibi Comment If all the dust is not cleaned off Satori, there are shadows and clouds in its seeing which obstruct its origin. If this is seen in the light of the profound meaning and purport of the Sutras, what Sakyamuni pointed out will become clear. However, if seen with eyes covered with dust, what is seen does not become clear. So accordingly, one ends up by disregarding the golden words of the Tathagata, and so fails to probe into the depth of the Sutras' profound and difficult teachings. Thus the genuine spirit of Sakyamuni, the subtle and wonderful purport of the Buddha-Dharma and of the Zen Way, are not understood.

TOREI 258 Though our school is not based on Sutras and Treatises, these do present a clear mirror. The teachings illuminate one's own nature, and the reflection of one's own nature illuminates the teachings. It is important for 'that' and 'this' to be clear.

Daibi Comment So as not to be misunderstood, Master Torei takes pains to explain that he himself is in the special transmission outside the teachings, and does not solely rely on the Sutras. But as one's own insight and reach must tally (be at one) with Sakyamuni's teachings, it is necessary to have the Sutras and Treatises as a clear mirror to check one's seeing in, and to get 'this' and 'that' clear. This stresses the enormous importance of illuminating one's heart with the old teachings.

TOREI 259 The Sutra further says, 'In this time of the Decline of the Dharma, unless sentient beings complete the Four Characteristics, in spite of painful training in the Way over many Kalpas, they remain but Karma-producing beings, and cannot attain to holy maturity. Hence it is called the Decline of the right Dharma. Why? Because 'I' in all its aspects is acknowledged as Nirvana, and because having authentication and having Satori is considered to be attainment.

Daibi Comment Above (Sections 248 — 253), Master Torei pointed out that the Four Characteristics (as listed in the Sutra of Complete Enlightenment) are dust and sand (that accumulate) on the seeing. Quoting again from this Sutra, he now continues.

Broadly speaking, the essence of Buddhism may be expressed as contained in one phrase, 'No-I'. For as long as 'I' somehow remains the centre of all motivation, all (action) is producing Karma. In contrast to this, all actions motivated by No-I are not productive of Karma. This concept is special to Buddhism, and in the true Mahayana spirit is always expressed by words such as No-I, No-Intention (Wu-wei), no leak, no gain, no merit and no virtue, etc. Sentient beings at the Decline of the Dharma, unless they complete the Four Characteristics, in spite of painful training in the Way over many Kalpas, will remain only Karma-producing beings. This means that unless by practice the Four Characteristics are really understood, one and all, the essence of the characteristic of I, of a human being, of a sentient being and of a life, and unless a full and complete Satori is attained which does not infringe on any of these Four Characteristics, however many years have been spent in painful training, in the end it all only amounts to the Karma-producing round of coming to be and ceasing to be. 'In the end, one cannot attain to holy maturity' means that even training in the Buddhist Way can after all not be regarded as meritorious. Hence it is the age of the Decline of the true Dharma. The Buddha-Dharma is said to last for three periods: of the true, of the apparent, and of the end period of the Dharma. Of these three, the one of the true Dharma lasts for a thousand years, that of the apparent Dharma also lasts for a thousand years, and that of the end or declining period for ten thousand years. The first thousand years after the Buddha appeared in the world is the period when the true Dharma is established

and transmitted. The next thousand years see only apparent Dharma, in other words only the form of the Buddha-Dharma will exist. After these twice thousand years begins the period of the Decline of the Dharma; our own time falls into that.

Though the Sutra of Complete Enlightenment was expounded in the period of the true Dharma, whenever the true Buddha-Dharma cannot be understood, this is also the period of the Decline of the Buddha-Dharma. Why? Because 'I' in all its aspects is acknowledged as Nirvana. It is called the Decline of the true Dharma because unless the principle of No-I is understood and there are no delusions, Nirvana is mistakenly acknowledged as 'I'. With regard to the individual human being consisting of body and spirit, this temporary or relative entity is constituted of the Five Skandhas and Four Great Elements. The cause of the basic error (contrary to reality) is due to clinging to the delusion which mistakes what is no more than fleeting pictures for 'I'. Only after No-I has been fully understood can the true Way of Satori be entered. 'Because having authentication and having Satori are called completion' means that in the origin the Buddha-Dharma is the bodily form¹, so there is no thing (no-thing) and no place to attain. To think that there is authentication and Satori and that the Buddha-Way is to be completed are again errors due to wild fancies and are not real.

TOREI 260 This is one of the many chained barriers. Do not mistakenly believe that the (above) saying about no-authentication and no-Satori means only this. Rather, the Sutra points out the pure and complete awakening (enlightenment).

Daibi Comment Master Torei warns against misunderstanding this point. It is one of the many locked barriers.

¹ Cf. Heart Sutra, 'Form is emptiness, emptiness is form.'

There is no classification for 'something like' authentication or 'something like' Satori; this is the crux of the locked barrier of our school. Do not just glance at the word meaning of the Sutra and so misunderstand (the teaching), for 'the Sutra points out the pure and complete awakening'. The essence of the teachings expounded in this Sutra is to enable (the trainee) to attain Satori, the pure and complete awakening of the heart.

TOREI 261 Therefore it is said, 'Sentient beings in the age of the Decline of the Dharma, though they desire to attain to the Way, are not to be made to seek for Satori because it only adds more information and makes them puffed up with self-conceit.'

Daibi Comment Master Torei again quotes from the Sutra of Complete Enlightenment. In this Sutra are stark sayings such as that those who train on the Buddha's Way in the age of the Decline of the Dharma should not be made to seek Satori. It might be better to go on thinking what an ordinary fellow (one is), because on finding Satori one would only become proud and, having known and heard much, get puffed up with self-conceit. So far the Sutra.

Today, too, the training of one Hakuin line does not follow the proper way, so a host of wrong practices soon results. Many, forgetting that they should fully clarify the root of I/self, are they not just trying to learn many Koans and then flattering themselves that they have attained? For such as these, the training only harms them and does them no good.

TOREI 262 Afterwards he (Ed: i.e. the Buddha, in the Sutra of Complete Enlightenment) expounded on the Four Ailments, the sickness that affects Satori. These are: exertion, stopping, acquiescence, extinction. The functioning of the enlightened

heart from that wisdom-seeing is called the illness of exertion. Letting things of themselves follow their own course in conformity with the Dharma-Nature is called the illness of lazy acquiescence, of letting be. Stopping all perceptions and not giving rise to a single thought is called the illness of stopping. Everything extinguished, being ever so cool and calm, not doing anything, is called the illness of extinction. Then, say, how is one to walk on?

Daibi Comment Sakyamuni first formulated the Four Characteristics (Section 248) and explained the clearing away of the dust and dirt (accumulated on) Satori. After that he expounded the Four Ailments, exertion, stopping, acquiescence and extinction. These are illnesses or sick ways of understanding that adhere to Satori. Exertion means actively producing, stopping means ceasing from all mental activity (empty vacuity), acquiescence means letting things follow their own course (naturalism), and extinction means annihilation.

Master Torei explains this in simple terms. 'The functioning of the enlightened heart from that wisdom-seeing is called the illness of exertion.' This is so because while functioning from the point of view of having understood (having attained Satori), in all doing there is an opinion or intention that smacks of Satori. 'Letting things of themselves follow their own course in conformity with the Dharma-Nature is called the illness of acquiescence.' This nature or essence is called the Buddha-Nature in human beings, and in inanimate things it is called the Dharma-Nature. Drifting with that Dharma-Nature, at its mercy, everything depends on whatever course it takes. This is like imitating on the word-level Rinzai's 'When hungry, I eat; when sleepy, I sleep', and is called the illness of acquiescence. 'Stopping all perceptions and not giving rise to a single thought is called the illness of stopping.' To repress

everything that is seen with the eyes or heard with the ears or arises as thought, ideas, etc, and so to bring it all to cessation is again unsound, ill Satori. 'Everything extinguished, being ever so cool and calm, not doing anything, is called the illness of extinction.' Mistaking the meaning of the peace of Nirvana to be like dead trees and burnt-out ashes, and so attaining to an empty emptiness and a cut-off quietness, this is the illness of extinction. Master Torei asks, 'Then say, how is one to walk on?' The reply is, does not a Satori that is loosely called a Satori correspond to one of these Four Illnesses? How can one who has truly attained the Way walk such a path?

TOREI 263 Keiho mistakenly states, 'In none of these Four (Ailments) is there any insight and wisdom.' Erring as to insight-wisdom, how can this not be an ailment?

Daibi Comment Towards the end of Tang, Keiho lived at Soto-ji on South Mountain. His full name is Master Keiho Shumitsu. While still young he studied Confucianism. He was ordained by Master Suishu Doen, fifth generation after Master Katakū Jinne. Master Keiho was not only learned in exoteric and esoteric lore, but also well versed in the teachings of our school. He wrote a commentary on the Sutra of Complete Enlightenment, and a Treatise on the Original Man. But from of old, the learned monks (of the Tang) have held that his commentary on the Sutra of Complete Enlightenment contains misinterpretations. 'In none of these Four Ailments is there any insight and wisdom.' So Keiho said that in none of the Four is there any insight-wisdom, and this is why they are ailments. Master Torei corrects this, 'Erring as to insight-wisdom, how can this condition not be an ailment?' That is, because erring with regard to insight-wisdom amounts to an illness, not

because there is no insight-wisdom¹.

TOREI 264 He further said, 'But if controlled by the heart, one becomes one-sided and biased. Then without investigating the full meaning of a virtuous friend or teacher, one just wants to get, and having got hold of one part, one takes it for the whole. The Sutra condemns all this as an illness. If really well acquainted with the Four (Ailments), with no part obstructed, then within the Four, all can enter the Way.' Alas, alas — if understood like this, where will it lead?

Daibi Comment The above quotation is also from Keiho's commentary, and says that because trainees are one-sided and dried up, they do not fully investigate and clarify the meaning of virtuous companions, nor the true purport of the teacher's complete enlightenment. Rather, at attaining one single, small Satori, they give themselves airs, and fastening onto one of the Four, exertion, stopping, letting be and extinction, regard themselves as having fully reached the depth of full Satori and complete enlightenment. The Sutra calls this an illness; but, states Keiho, if one becomes very familiar with not just one, but all the Four Ailments, and so no longer gets obstructed by them, everyone could enter the Way.

Master Torei utterly condemns this, 'Oh, what a sorry mistake! If understood like this, where will it lead?' Keiho is making a great mistake. In the following, Master Torei explains further.

TOREI 265 Even though thoroughly versed in the four gates², and with the meaning fully clarified, arrived here, it is like a thorn in the eye. In such an incorrect commentary of scholarly

1 Mistaking insight-wisdom amounts to an illness — not the lack of it.

2 The 'Four Propositions', i.e. the teachings of Being, Not-Being, Both, Neither.

pretension, the profound meaning of the Tathagata is completely lost.

Daibi Comment Even though one manages to pass through the four gates without any hindrance and has come to understand clearly the full meaning, yet should there be but an instant's thought of Satori, it is like a thorn in the eye which, once intruded, impairs sight. How very sad! Having this Sutra commented on by a fellow of one-sided knowledge and half-baked understanding (this refers to Keiho), sadly, the Tathagata's deep and profound meaning is likely to get lost! Master Torei then cites two Chinese masters who also commented on Keiho.

TOREI 266 Shinjo in his 'Treatise on All Authenticated' called Keiho an odious rascal, and Kazan blamed him for his arbitrary conjectures and warned student-trainees against him.

Daibi Comment Master Shinjo Kokumon trained under Master Oryo; his 'Treatise on All Completed' is mentioned in the 'Transmission of the Monk's Treasures' and also by Master Daie.

When Shinjo was travelling through Kinryo, the King of Jo welcomed him and, requesting the benefit of his teachings, asked, 'In the Sutra of Complete Enlightenment it is said that all sentient beings show evidence¹ of complete enlightenment. Yet Keiho comments that as "show evidence" is a mistranslation for "being endowed with", he (Keiho) had amended it accordingly. This had made him (the King) feel greatly perturbed, so would Shinjo please explain.'

Shinjo said that it was a serious problem if at any subsequent period anyone dared to alter the Tathagata's Sutras according to his individual understanding! In

1 Authentication, verification, confirmation, proof.

refutation of Keiho, Shinjo specially wrote a 'Treatise on All Completed', and called Keiho an odious rascal (meaning the same as a stinking bonze who pretends to know the Buddha-Dharma when he does not).

Quoting the relevant passage, 'If all sentient beings were only endowed with full enlightenment but did not show any evidence of it, then hungry ghosts and animals would forever have to continue in their respective realms (on the Wheel of Change). Whereas not caring whether so endowed, relying on the training will effect seeing into the True Nature and becoming Buddha. Replacing thus 'show evidence of' with 'endowed with' turns out to be a very serious mistake.

Kazan is Master Tokufu, also of the Oryo line. He, too, severely criticizes Keiho's treatise as arbitrary conjecture, warning student-trainees against it.

TOREI 267 Therefore, if you wish to see into the venerable Sutra, do not rely on the commentaries. Many of them destroy the purport of the original text (of the Sutra).

Daibi Comment This is Master Torei's view, and he is right. Indian Sanskrit texts are generally authentic, but translations, whether into Chinese or Japanese, may be quite unreliable. However, since it is not easy to read Sanskrit, it is preferable to read Sutras in Chinese translation rather than rely on commentators past or present. Sutras such as the Sutra of Complete Enlightenment have many interpretations and commentaries, but if even someone of Keiho's insight could misunderstand, commentators of lesser calibre can hardly be considered trustworthy. Perhaps the best way to begin is not to trouble about the Sutras at all, but first train and meditate until the eye of seeing into the True Nature opens. Then, with that eye, we can reflect on the text of the Sutras. If this is done, it is as if

the golden words of the Tathagata would come flowing out from the heart.

TOREI 268 This is the profound point in the Sutras that is difficult to understand; as such it goes hand in hand with the earlier Four Characteristics.

Daibi Comment The Four Characteristics discussed before the Four Ailments, are alike of a profundity that is hard to understand. How difficult it is to fathom and to enter them is indicated below.

TOREI 269 It is like a poison-smeared drum¹, like a great conflagration, like the diamond king, like lion's milk.

Daibi Comment As for the drum smeared with poison, when beaten, all who hear it will lose their life. A great conflagration is a roaring inferno that devours everything. A diamond is the hardest of all minerals, and so is called the diamond king — it cuts everything it touches. Lion's milk stands for being unique in dignity and power.

TOREI 270 Trainees, should they have understood the above profound meaning and wish to discard the Four Ailments that attach to seeing, must not give rise to any garbled understanding. Just work in Sanzen on those Koans of the old masters that are difficult to penetrate.

Daibi Comment If a trainee can understand the deep meaning of the above Four Characteristics and Four Ailments as taught in the Sutra of Complete Enlightenment, and if he gets rid of the unhealthy Zen illnesses, he must make sure he does not give rise to spurious understanding. To test whether what has been attained is right or wrong, trainees need to do Sanzen on those Koans of the old

1 A drum smeared with poison which kills all who hear it.

masters that are difficult to penetrate. Never let it end up in a Zen of dim insight and obscure authentication.

It has been said from of old that there are one thousand seven hundred Koans. These are questions and answers that actually took place, recorded from succeeding patriarchs in the transmission after Sakyamuni. Since they constitute opportunities for later trainees, they became known as 'cases' (Koans). Truly those who want to train properly and to authenticate Satori need to follow in the footsteps of the old masters. If one has correctly attained the Way, then he is of himself, by nature, of the same stamp as the old masters. For this reason it is essential to study their Koans. To say that Sanzen study on Koans is 'ladder-Satori' is a very grave mistake. Below, Master Torei raises a few relevant Koans in order to provide an opportunity to investigate thoroughly the true authenticity of Satori.

TOREI 271 'When the cows of Kai feed on grass, the horses of Eki have full bellies.'

Daibi Comment The above are two lines from the Dharmakaya poem by Master Tojun of Kegon. Kai and Eki are ancient Chinese provinces, but it does not necessarily apply to China only. It could also be said that when the cows in Taiwan feed on corn, the horses in Hokkaido have fat bellies. This is not just spitting out strange or fanciful words. One with the eye to see into the True Nature can understand it.

Another Koan of the same meaning is, 'When Choko takes a sip of wine, Riko gets drunk.' Or it could be said that when Gonbe drank the wine, Torosaku got drunk (i.e. when you drank the wine, Bill got drunk).

If the principle of the Dharmakaya is grasped, all such sayings become clear.

TOREI 272 Another Koan is:

'Empty-handed I go, yet a spade is in my hand.
I walk while riding on a buffalo;
Crossing a bridge, the bridge flows, not the water.'

What does this mean?

Daibi Comment This is the Dharmakaya poem of the great teacher Fu. Empty-handed yet gripping a spade and digging; while walking, riding a water-buffalo. This is the state of 'No man in the saddle, no horse under the saddle.' And crossing a bridge, the bridge flows, not the water. All these are states of Samadhi. Without having actually experienced it, it cannot be grasped. So Master Torei thrusts it in front of us, asking, 'What does this mean?'

TOREI 273 A monk asked Joshu, 'The ten thousand things return to the One; where does the One return to?' Joshu answered, 'When in Sei (Province), I had a robe made that weighed seven Kin.'

Daibi Comment This Mondo (question and answer) is truly wonderful. 'The ten thousand things return to the One' has been used as a standard phrase from of old, even by Confucian scholars who teach that the Absolute divides and brings forth the appearance of both the dark and the light, and those two bring forth the Three Powers of heaven, earth and man. These three in their turn bring forth all the ten thousand things. This is reasoned from the One to the manifold; obversely it may be put as, the ten thousand things return to three, then to two and finally to the One of the Absolute. That 'the ten thousand things return to the One' can be inferred and stands to reason. However, if then asked, 'Where does the One return to?', this is not easy and raises a great problem.

Because of such doubt, Shumo Shuku, finding no

answer in Confucianism, entered the Zen Way and it is said that from the fruit of Satori he came to understand the Confucian way. Then he began to teach, 'The Absolute is not the Absolute', and thus marked a new departure in Confucian teachings.

Joshu answered this difficult question by saying, 'When I was in Sei Province, I had a robe made that weighed seven Kin.' The Absolute is not Absolute, so One returns to None/No-thing — this is how inference and reason deludedly see it. So with regard to this Koan, one has to do Sanzen study, inquiring, what is One? Next one clarifies what the One returns to. Only then Joshu's answer should be taken up in Sanzen and that which is wonderful be seen into.

TOREI 274 Ummon says, 'Medicine and illness cure each other; when the whole wide world is medicine, where is this self?'

Daibi Comment The great Master Ummon has been mentioned before, and no details are here given. 'Medicine and illness cure each other' — medicine and illness balance each other; illness is cured by medicine, and medicines are made because of the existence of illness. However, 'When the whole wide world is medicine, where then is this self?' When the whole wide world is entirely medicine, where is such a thing as 'I'? You need to break your bones in the training and search for and clarify self.

TOREI 275 Goso says, 'It is like a buffalo passing a window. The head, the horns and the four legs have all passed, why can the tail not pass?'

Daibi Comment This question was raised by Master Goso Hoen, and in the Hakuin school it is one of the Koans that are difficult to penetrate. It is like a buffalo passing a

window. The head, the horns and the four legs have passed, then why can the tip of his tail not pass? An old master also remarks that the curl of this tail is very strange indeed. This inch of tail causes everyone a great deal of sweat.

TOREI 276 There are quite a number of Koans, such as Sozan's Memorial Tower, Joshu's Testing the Old Woman, Kempo's Three Kinds of Illness, Obaku's Eating of Rice-Wine Dregs. According to your potentiality and conditions, take one up and ponder — how do you see it? All of them are hard to believe, hard to understand, hard to penetrate and hard to enter into. So seeing into them is uncommonly difficult.

Daibi Comment Koans like Sozan's Memorial Tower entail quite a long story; here only the gist is given. A memorial tower is a stone monument that is erected during one's lifetime. The monk who directed the construction of Sozan's memorial tower came to report that it had now been completed. Sozan asked, 'How much money will you pay the workers?' The monk answered, 'As you direct, Master.' Sozan asked, 'Is it better to give the workers three coins, or two, or but one? If you can give a good answer to this question, you have built my memorial tower.' The monk was at a loss and could not answer.

Later a student of Sozan's came to Master Rasan who lived on the Daiyu peak, and related this to him. Rasan asked, 'Has anybody been able to say something?' The monk answered, 'As yet, no one could.' Rasan said, 'You go back to Sozan and tell him for me, "If you give three coins to the workers, you, Master, will not get a memorial tower in your lifetime. If you pay them two coins, both you and the workers will be of a single hand. And if you give one coin, it would harm them so much that their eye-brows, beard and whiskers fall out." The monk went back to Sozan and gave the message. On hearing it, Sozan prostrated himself

solemnly in the direction of Daiyu peak, and said, 'I had assumed there was nobody who could speak, but on Daiyu peak is an old Buddha who emits light that reaches all the way even into this room.' After having so praised him, he continued, 'But this is a lotus blossoming in the midst of winter (lit. 8 December, the date of the Buddha's enlightenment),' and revealed his power. On hearing this, Rasan said, 'By saying so, the hair of the tortoise has suddenly grown several inches longer.' In such a way, the two masters matched each other, none better, none worse.

This is one of the many Koans that are especially difficult to penetrate and require considerable application. Another one of these difficult Koans is the case of Joshu's Testing the Old Woman. Whenever a monk asked her for directions of the way to Mount Godai (the Five-Peaked Mountain), she would instruct, 'Walk straight on.' But as soon as the monk had continued a few steps, she would burst out laughing and rudely call after him, 'There goes another muddle-headed bonze; where do you think you are going?' All the monks on pilgrimage were taken in. When Joshu came to hear about the old woman and her doings, he said, 'I shall go myself and test that old crone on your behalf.' Next day he set out, and duly asked her for the way to the Five-Peaked Mountain. As always she told him to go straight on, and as expected, on his doing so laughed loudly, and rudely called, 'What a sight is this bald monk of ripe age!' At that, Joshu returned and told his monks, 'Today I have fully tested that old woman.' This is the Koan. Now, Joshu acted the same as all the other monks. So how can he assert that he tested her fully? How and what? To be able to attain insight (Satori) into this is not a matter of suddenly understanding, but of long and hard work.

Then there is the case of Kempo's Three Kinds of Illness. Master Kempo ascended the high seat and addressed the

assembly, 'In the Dharmakaya are three types of illness and two types of light. Look through each one of them and then for the first time you should understand the peaceful Zazen.' Ummon stepped forward and said, 'Why does the one inside the hermitage not know about things outside?' This is another of the Koans that are difficult to penetrate, and may be said to pull the muscles and bones out of Satori — indeed a very difficult procedure!

So also is Obaku's (Huang-po's) Eating of the Rice-Wine Dregs. He told his monks, 'All you Venerable Ones are eaters of rice-wine dregs. Wherever you may go on pilgrimage, wherever you have come from today, you will find that in our glorious Tang empire there is no Zen master.' This is the power to swallow the four hundred odd provinces at one gulp! At that, a monk stepped forward and said, 'And what if everywhere they help their companions and set people right?' That is investigating it logically. So Obaku answered, 'I did not say that there was no Zen; only that there were no masters.' This sounds like quibbling but is quite the opposite. This case has become famous as Master Obaku's 'No Master'.

There are many such Koans but according to the potential and root energy, each one needs to be seen into in Sanzen study. All the Koans mentioned above are difficult to believe, difficult to understand, difficult to penetrate and difficult to enter into. They cannot be seen into by someone who has not yet arrived at that state.

TOREI 277 It is like a conflagration; if one comes too close, one gets one's head burnt. Or it is like the sword of Daia; if you try to wield it, you lose body and life.

Daibi Comment A conflagration is roaring, blazing flames; if one comes too close, one's head catches fire. Daia's sword is unparalleled, perhaps equivalent in Japan to that of

Masamune. If it touches you ever so slightly, you lose your life. But what Master Torei implies is that this losing of body and life is actually the best that can happen. Because unless trainees really throw off their life, there is no point in talking further.

TOREI 278 Just bring it out into the sunshine; do not understand it wrongly. This is not within the realm of reason; it is not within the realm of discrimination; it far surpasses the ordinary feelings and leads to a special life.

Daibi Comment Having and carrying it into the sunlight refers to an attitude of cultivating resourcefulness with regard to the Koan. (Explained in terms of) a famous sword, it is the feeling of brandishing it right over one's head. Here neither reason nor discrimination can reach. Where ordinary feelings are surpassed, something characteristic and familiar suddenly opens up.

TOREI 279 When the trainee comes into that other strength and gradually advances along the path, he is bound to attain to the great breath of life!

Daibi Comment That 'other strength' points at the Koan. If one walks along the path of training unerringly, doing Sanzen study on the Koan, regardless of whether man, woman, old or young, unconcerned whether (still) a learner or no (more) a learner, then depending on the extent to which one has broken the bones, it is certain that one would attain to much strength; this is the strength that derives from the Koan.

TOREI 280 However, giving rise to the wrong activity in the heart, while convinced that the very source is reached, whether

happy or resting or talking greatly, whatever such ones teach to others is always destructive.

Daibi Comment Having but slightly experienced the breath of life, while mistakenly believing that now the very depth and source of the Way have been plumbed, thoughts of delight arise, and that is where the demons slip in. For believing that at last the Great Matter is completed and the time for the great leisure has arrived, they are contented with small attainment and any further advance in the Way of training just comes to a halt.

But they do go around talking big! One often comes across them. Without having done much, if any, Zazen or Sanzen, with what they heard and read being rudimentary at best, they deliver lectures with the air of authority and even have their writings published! Unfortunately they mislead many, and are to be considered offenders against the Dharma.

TOREI 281 They especially do not know the strength derived from the Koans, and that on the contrary the heavy layers on one's own seeing are not the true meaning. So, just continue diligently with the practice and do not stop halfway.

Daibi Comment Though one may have managed actually to step on to the Way and, depending on the strength derived from the Koans, have established some insight, yet one is far from having attained the bones and marrow of the Way. Therefore one must again, and devotedly, increase the heart's aspiration and so continue still further.

TOREI 282 An old master said, 'White mould grows around the mouth of those who have attained with the body.' Please keep your mouths closed, and diligently apply yourselves to

practice with the body. The Buddha-Dharma is not a course in reason and logic.

Daibi Comment Master Torei quotes from an old master that one who has truly attained the Way would never let the slightest hint of Satori pass his lips. White mould grows round the mouth that is kept tightly shut as in Zazen. An old saying is, 'Zen holds to silence and not to words.' Therefore trainees should keep their mouths shut and in utter silence inquire into and fully clarify matters relating to self. Holding forth about the Buddha-Dharma as meaning this and being that with but little training is useless; the Buddha-Dharma is not an exercise in logic!

TOREI 283 Nowadays there is the tendency to look with but shallow insight at the Koans of the old masters and see them as 'Iron staff — tasteless — useless.'

Daibi Comment Master Torei points out the shortcomings and mistakes within the Zen school of his day. But not only in his time; they are just as frequent now. Trainees need to listen carefully to Master Torei and heed his comments.

When in the past 'one Satori only' proved insufficient, only giving rise to unclear insight and experience, Koan cases were set up to counteract such deterioration. But this also brought with it the weakness that pertains to Koan Zen.

All the old Koan-cases come from great masters, and are the result of their having devoted their whole strength all their lives; no Koan can ever be taken as easy. Thus, Master Joshu's 'MU', the one phrase which cuts through, is far from easy. Yet nowadays trainees seem to be concerned only to collect Koans and do not break their bones to penetrate to the very gist and marrow of one Koan; consequently they have no reverence for the Dharma, and

without the essential solidity indulge themselves arbitrarily in wild fancies.

All this comes from holding the view that Koans are easy. An old master says that those who have not yet penetrated to the depth should do Sanzen on the meaning (of the Koan), and those who have penetrated to the depth should do Sanzen on the words (phrases). Thus those who have not yet penetrated should let (words) be for the time being; and those who have penetrated to the depth should for a while hold to just one word or but half a phrase of the old masters, ponder it, and though finding it difficult stick to it with doubt, and really applying themselves, penetrate to the deep meaning.

Those who think it is all easy going often remark, 'Iron staff — tasteless and useless!' In the old days, too, many swallowed peppercorns whole. With regard to Koans, this means not becoming aware of their special quality, their profound meaning, the teaching styles, etc. Such ones merely consider Koans as something like an iron rod, dry and tasteless. This is merely laughable or may be comparable to a man blind from birth who, on being told the colour of milk is like a seashell, understands it in terms of sound; or on hearing that milk is like snow in colour, takes it in terms of coldness. This analogy is culled from the Nirvana Sutra. Just as a blind man thus gets the wrong notion, so many trainees have also misunderstood the true meaning (of the Koans).

TOREI 284 The iron staff does not mean that there is no taste! Where there is no place to get your teeth in, that is what is called the iron rod.

Daibi Comment Master Torei carefully explains the iron staff by stating that it is not something you can peck at, not something to get your teeth in.

TOREI 285 At the place where one cannot peck with one's beak, where one cannot get one's teeth in, summon up fierce courage in the heart, and biting any old how, just keep on biting until it is suddenly bitten through. Only then is it realized that it is full of inexhaustible Dharma taste. This is what the iron staff stands for. In later times it became misunderstood as referring to something tasteless.

Daibi Comment That place where you cannot peck, cannot get your teeth in, is in fact a good spot. So summon up in your heart fierce courage and bite, bite and keep on biting, any old how, just gnaw and bite. The affinity links ripen of themselves and all of a sudden it is bitten through. Biting thus through even the one Koan of 'MU' and so making it intimately one's own, then one realizes that there is indeed a boundless taste to the Dharma. This is called the iron staff, but those fellows who do not have that experience mistakenly believe it to have no taste at all.

TOREI 286 Just as it is said in the Kegon Sutra that all its volumes are contained in one mote of dust, but without breaking open that mote of dust, searching for the content is futile, so the iron staff is the same. Wanting to find the Buddha-Dharma without biting it open will never answer.

Daibi Comment This quotation was mentioned before. A speck of dust contains all the volumes of the great Kegon Sutra; but unless that speck of dust is broken open, one cannot get at the volumes. This also applies to the iron staff; searching without biting through, one never can reach true deliverance.

TOREI 287 Master Goso said, 'When I became a disciple of Hakuun's, I bit through an iron-acid candy and immediately at that attained to the hundred tastes that are in it.'

Daibi Comment Hakuun's 'Not Yet There' was also mentioned earlier on, in the chapter on the Lineage of Our School. Master Hoen of Mount Goso trained under Master Hakuun Shutan. Having great doubt about the phrase, 'Not Yet There', he sweated blood. The iron-acid candy refers to the phrase of 'Not Yet There'. When he crunched this iron-acid candy, he fully understood the Buddha-Dharma.

TOREI 288 If you have not yet bitten through the iron staff, you cannot taste anything — and so you take it either that there is no taste at all, or that the taste is hidden or not in it. If accordingly you content yourself with this supposedly hidden, non-existent taste, when will you manage to escape from birth and death?

Daibi Comment As above, any training in the Zen Way entails biting through the iron staff of the old Koan cases and truly getting to know all the tastes. If you omit to do so, believing that taste is indeed hidden or not there, you never will attain deliverance from birth and death.

TOREI 289 It is just like having the Sutra contained in a speck of dust, and without ever taking it out, just holding it in esteem without doing anything with it all one's life. Even if you thus strive on painfully for ever, what benefit will there be?

Daibi Comment Master Torei refers again to the Kegon teachings. It is said that in one speck of dust are contained all the volumes of the great Sutra, filling the Great Chiliocosm. Yet, if you do not take the teachings out, only hugging them to yourself and holding them dear, this is rather like hugging the safe all one's life and asserting how rich one is without any cash in hand. If you train this way, no matter how long you painfully strive, you will not come by any strength.

TOREI 290 Some say, 'Arrival at the Principle¹ and (its) Motive Force² are fundamentally the same.' The Principle of the Way is taught to make clear the action of the Principle; and the Motive Force shows the Principle of the Way covertly. But this is the meaning of a robber. Together with the above mentioned hidden taste, both are the same mistake.

Daibi Comment Here Master Torei raises another issue. Those who talk about the Arrival at the Principle and of the Motive Force (its Functioning) are people who are somewhat acquainted with our school. Not only Master Hakuin set up grades in the training. The National Teacher Shoitsu advocated three stages, Arrival at the Principle; Motive-Force-Functioning; and Advanced Practice.

Some say that Arrival at the Principle and Motive-Force-Functioning are fundamentally one. Arrival at the Principle is taught to clarify the Principle of the Way, and Motive-Force-Functioning is no more than covertly showing the Principle of the Way.

There are also some who teach that this is the meaning of a robber. However, as with the above hidden and tasteless, both are the same mistake.

1 Arrival at the Principle: The term translated as 'Principle' poses difficulty to translate as well as to understand, because of its many connotations. The term 'Principle' has been selected, as this should by now be familiar in the Mahayana conception of 'Principle' (absolute truth) and 'phenomena' (the relative, impermanent, the seeming). The other, inseparable pair is Principle (the inherent, unchanging, deathless, ineffable, NO-THING, Sunya) and its activity or functioning (in all things and phenomena — which it 'in-forms'), all things being the forms of the Principle — see the Heart Sutra, 'Form is Emptiness, Emptiness is Form'. This term 'Principle' is also coupled with 'to bring about, to occasion, to convey, or apply'. Hence, though throughout translated as 'Arrival at the Principle', it really indicates the potential of the immovable, and coming into harmony, 'at one' with it.

2 In the sense of activity or functioning, the active aspect of the passive ('as-it-is') Principle.

TOREI 291 Why is the state of insight into the True Nature called Arrival at the Principle? Just staying with the one Principle of seeing into the True Nature, clinging to the skin and sticking to the bone, is failing to penetrate into and seeing the wonderful realm of the differentiation of Buddha and patriarchs.

Daibi Comment Master Torei makes his own comments on the view mentioned above. The grade of insight that a trainee attains to first, the Great Matter of seeing into the True Nature, is the Arrival at the Principle. However, if you then stop at the Principle, you cling to the skin and stick to the bone, neither able to attain the true deliverance and freedom, nor able to know the wonderful realm of differentiation. For that, further training in differentiation is needed.

TOREI 292 Such training entails taking up the words and phrases on the manifold differentiations and to break through them. This is called the Motive-Force-Functioning (activity).

Daibi Comment Therefore, as a skilful means to cure the illness of once-only Satori, Sanzen study on the Dharma teachings of differentiation has been set up. This is called Motive-Force-Functioning (Kikan).

TOREI 293 For this reason, Master Goso said, 'Whether you call it heart, or call it nature, you demean it.'

Daibi Comment Master Torei quotes Master Goso to refute those who teach heart or nature.

TOREI 294 Some say, 'Before Baso and Sekito, the Principle was clearly taught. After them, since Rinzai and Tokusan, the Functioning was set up. This is not the profound Principle of the Buddha and patriarchs.'

Daibi Comment This refers to views prevalent at Master Torei's time. Baso Doitsu and Sekito Gisen were illustrious masters of the early days of the Zen school, and greatly furthered its development. Up to their time, Arrival at the Principle was all that was taught. With Rinzai and Tokusan and after them, stress came to be put on the Functioning, the profound and mysterious action of the Principle.

TOREI 295 Those who hold such views do not know that of the many who since the Buddha and patriarchs came to the Arrival at the Principle, all opened and showed the Way. But this is still not the profound meaning of Buddha and patriarchs.

Daibi Comment This is Master Torei's reply to the above views (Section 294). Why since Buddha and patriarchs so many have come to the Arrival at the Principle is due to the Way being taught. But Master Torei says it is a great mistake to regard the teachings on the Way (en route) as the innermost temple of the Buddha-Dharma of the Zen Way.

TOREI 296 You ask why the treasury of all the Sutras the Buddha taught during his life is not the same as the Arrival at the Principle, and why he set up the Zen school as a school outside the scriptures by lifting up the flower and (Kasyapa's) smiling. Why did the Buddha not transmit the Arrival at the Principle to Kasyapa? Because the ancients were of upright disposition, pure and honest, and so, when the way was opened up and shown, they could immediately advance to the profound barrier.

Daibi Comment Some again may query why the treasury of all the Sutras the World-Honoured One taught during his life should not be the same as the Arrival at the Principle. Well, the Zen school was established by the World-Honoured One's direct showing, by his raising the flower

and Kasyapa's smile; it thus is a special transmission outside the teachings. If Sakyamuni had only meant to teach the Arrival at the Principle (and no more), why then did he lift up the flower?

The heart beat of Zen is in this lifting of the flower and the smile. If, as some assert, the treasury of all the Buddha's Sutras was on a part with the Arrival at the Principle, the World-Honoured One had only had to expound the Arrival at the Principle, and to transmit that to Kasyapa — why then the lifting up of the flower and the smile?

The Buddha and patriarchs (up to Baso's time) expounded only the Arrival at the Principle because in ancient times people were pure and upright, and able to go immediately ahead when shown but an inch's opening of the entrance.

TOREI 297 For example, wise ones, having come to know the Way a little, return home straight away; but those of no wisdom stop here and there on the Way, mistakenly believing each one to be their birthplace.

Daibi Comment Alert ones and wise ones need being taught just a little to find their way home without delay. But those of no wisdom and dull faculties will stop anywhere along the road, thinking it their own native ground.

TOREI 298 So letting the rest be, and directly teaching the root and origin, Buddha and patriarchs have all resorted to this Motive Power/Functioning.

Daibi Comment So without ado, as to directly showing the root and origin of the Way, Sakyamuni and all the successive patriarchs have made use of this Functioning, rather than (teaching) Arrival at the Principle. Hence the lifting of the flower and the smile.

TOREI 299 Expressed by lifting up the flower and the smile, or kicking over the flagpole in front of the temple, what is expounded by that? Is it, and can you call it, 'Arrival at the Principle'?

Daibi Comment The lifting up of the flower and the smile have already been mentioned right from the beginning. Kicking over the flagpole in front of the temple is told of Ananda. Soon after the Buddha's Nirvana, Ananda one day asked Kasyapa, 'Apart from transmitting the gold-brocaded robe, did the Buddha transmit anything else?' Kasyapa said, 'Knock down the flagpole in front of the temple gate.' On hearing these words, Ananda had great Satori.

This story is also used as a Koan, and is not at all easy to see into. Neither the lifting of the flower and the smile nor the knocking down of the temple flagpole have anything to do with the Arrival at the Principle, or have they?

TOREI 300 From here on, transmitting and inheriting are solely the transmission of this one point.

Daibi Comment From here on, from Sakyamuni to Kasyapa to Ananda, each one in turn inherited and transmitted this One Great Matter which cannot be transmitted even by Buddhas and patriarchs!

TOREI 301 Do the collected teachings of all the Sutras contain anything comparable to the transmission verses which actually show the Functioning?

Daibi Comment Each of the patriarchs transmitted the Dharma in verse form. Below are two examples.

Sakyamuni's transmission verse to Kasyapa:
 'The original Dharma of the Dharma is No-Dharma.
 The Dharma of No-Dharma is also the Dharma.
 When you now cling to the No-Dharma
 How can the Dharma of the Dharma ever be the Dharma?'

From Kasyapa to Ananda:
 'The Dharma of the Dharma is the true Dharma.
 Without Dharma there can be no No-Dharma.
 How can there be Dharma and No-Dharma
 In one Dharma?'

These are samples of the transmission Gathas. They show the full power of Functioning. Can anything like this be found in the Sutras which the Buddha taught?

TOREI 302 It is likened to a roaring conflagration or to the diamond sword — if you hesitate, you lose body and life.

Daibi Comment A roaring conflagration and the diamond sword are both often used as metaphors. The one burns everything up, the other cuts everything up. If you hesitate, you lose your life. The transmission Gathas are just the same!

TOREI 303 (But) if their meaning is interpreted on the word-level only, then they turn into a collection of ordinary words.

Daibi Comment However, if you attempt to interpret their meaning from the word-level only, even the transmission Gathas look like a collection of common words, tales not worth a penny.

TOREI 304 How could the Venerable Ones who have inherited the Dharma not be aware of this? Their aim is the living transmission from one to the other. It goes without saying that

they have seen into the heart and have attained the Way, have themselves met a patriarch of the true transmission and after training under him for many years, they finally inherited the Dharma.

Daibi Comment The Dharma has been correctly transmitted from Buddha through the patriarchs. It is like pouring water from one vessel into another; the transmission Gathas express this true life-pulse. All worthy of inheriting the Dharma have always known this. They have themselves undergone many years of diligent training, have attained Satori, have placed themselves under a master of the correct transmission, and in studying under him (Sanzen) have become adept until finally inheriting the Dharma. Indeed, it is anything but easy!

TOREI 305 Master Engo said, 'From even before the patriarch, the only task has been "The single (special) transmission of direct pointing." Obstructed by water and stuck in the mud, the proclamation laid out by the road, and holes and caves aligned in a row — he takes no pleasure seeing people in such places.'

Old Master Sakyamuni expounded his skilful teachings at more than three hundred assemblies, going about in the world and compassionately teaching the Law, the all-embracing great Middle Way. Thus the most important thing is the continuation of energy from Sakyamuni to Kasyapa and then through twenty-eight generations, during which period a little of the Motive Power and much of the Arrival at the Principle was shown. Finally, the transmission is effected by directly handing over face to face. 'Knocking down the temple flagpole', 'Dropping a needle into a bowl of water', 'Showing the shape of a circle', 'Taking hold of the red banner', 'Holding up the clear mirror', 'Like an iron rod expounding the Gatha to transmit the Dharma', or 'Bodhidharma breaks the six schools, establishes

the meaning with those of Other Ways, and peace reigns everywhere', or such sayings as 'I am heaven and you are a dog' are like swift, supernatural energy; logical arguments and conjecture can neither fathom nor match them. The sharpness of the energy is beyond imagination. 'Arriving at Ryo and visiting Gi', it is clearly said that it is 'a special transmission outside the teachings, directly pointing to the human heart.' It is obvious where the transmission of the robe of the Sixth Patriarch points to.

Then, it reaches the great mirror of Sokei, well versed in the teachings, showing the way of the school. Since then, much time has already passed. The truly enlightened masters of our school endowed with the true eye, differing in rank and knowing the world, prevent those who are obstructed by name and form from falling into theories and wordy intellection.

With ever increasing vigour breaks forth the wonderful Activity/Functioning of deliverance that freely makes use of stick and Katsu, shows the chasing off of words with words, seizes energy with energy, attacks poison with poison, breaks Function with Function.

Daibi Comment Master Torei quotes Master Engo so as to emphasize his point in the previous section. Taken from 'The Essentials of Engo', though the (Chinese) characters occasionally differ (in Engo's text and Torei's notation), the meaning is much the same. 'From even before the patriarch' — that is Bodhidharma. From Sakyamuni to Kasyapa, on to Ananda, the right transmission was passed from one to the other, and for twenty-eight generations Zen had no special feature. But then the twenty-eighth patriarch, the great Bodhidharma, stressed the 'single (special) transmission of pointing directly', i.e. he emphasized the 'special transmission outside the teachings, not depending on the written word, directly pointing to the human heart, seeing into its nature and becoming Buddha'. With that (verse) he clearly

formulated the characteristic features of the Buddha Heart school which is what the Zen school considers itself to be. 'Obstructed by water and stuck in the mud, the proclamation laid out by the wayside, and holes and caves arranged in a row — he takes no delight that people are in such dull places.' Now, to interpret the various principles of the Way as being the heart, or Buddha, or the Pure Land, is in essence like being obstructed by water and stuck in the mud. The proclamation displayed at the wayside is a kind of manifesto or public notice written on a piece of cloth and put by the roadside. For example, in war such notices used to be put up along the road to notify soldiers of various orders. Or a manifesto as defined in *The Ancestral Garden of Collected Items*, 'When an Imperial edict is not sealed, it is called a manifesto on a banner'. And in *The Nautical Records of Detailed Matters*, 'In the olden days when a document was not sealed (i.e. not signed) and was only intended for public notification, such a document was referred to as an open writ on a piece of cloth.' But whatever, here it means complication arising from words. As for holes and caves, they stand for a dungeon or a crypt. There is the hole of study and the hole of Satori! Not to delight in dragging people into such underground places, but rather showing the essence directly is helping them to see into the True Nature and become Buddha.

Sakyamuni expounded the Dharma at some three hundred assemblies. Giving out skilful teachings, he went about in the world compassionately teaching the Law; that is in response to and according with the energy, he skilfully established teachings which are either relative or real, large or small, and so set up the Dharma teachings for the sake of the world.

To assist all and sundry, however they might differ, whether of superior, middle or inferior root capacity, adapting to all with their different roots (capacities), he

established the all-embracing great Middle Way. This is, 'Thus the important thing is the continuation of the energy' — at the last stage there is the showing of the bone marrow of the Buddha-Dharma, the way of raising the flower and having it responded to by those of superior energy like Kasyapa. In this way from Sakyamuni to Kasyapa to Ananda, on to Shonawashu, until in the twenty-eighth generation it reached Bodhidharma, the great master. 'During this period little of the Motive Power, and much of the Arrival at the Principle was shown. Finally, when it comes to imparting the transmission, this is effected by directly handing over face to face.' None of the patriarchs just taught theories; they showed a little of the true life of Zen, and much more of Arrival at the Principle. Nevertheless, when it comes to the stage of imparting and handing over the life-pulse of the Buddha-Dharma, they did so by directly facing and showing that it (the Heart Seal) was transmitted from heart to heart, face to face.

Master Torei then cited some examples of this transmission. 'Knocking down the temple flagpole' — this is the case of question and answer between Kasyapa and Ananda, and has already been discussed. It shows the direct facing and holding up. As for 'Dropping a needle into a bowl of water', this is a case related from the fourteenth patriarch, the great Master Ryuju (Nagarjuna). At one time, Ryuju placed an iron bowl filled with water in front of his disciple, the Venerable Kanadaiba. Daiba took a needle and dropped it into the water. The needle swiftly sank to the bottom. Ryuju was overjoyed and made Daiba his Dharma heir. In other words, between master and disciple the Motive Power/Functioning matched — at that time there was not a fraction of 'Arrival at the Principle', but sheer, 'direct facing and holding up'.

The next case is 'Showing the shape of a circle' — which also goes back to the great Master Ryuju. He once

transformed his body into the moon and gave a Dharma talk. Though the whole assembly heard his voice, they could not see him. Only Kanadaiba, the oldest disciple, could see him and at that suddenly attained to Satori. At once he asked the other monks whether they saw him, but all said they could not and did not understand. Daiba said, 'I think the great master thus manifests himself so as to indicate the Buddha-Nature, and he wants us to get quite clear about it. The Samadhi of No-Form is like the full moon; the Buddha-Nature is vast and empty like the clear sky.' The instant Daiba stopped speaking, the master (Ryuju) who had been manifesting in the form of a circle (full moon) appeared and, ascending the high seat, recited,

'Revealing the body in the form of the full moon

Manifests the essence of all the Buddhas.

The form does not expound the Dharma —

Know that the Dharma is neither sound nor form.'

This is Ryuju's 'direct facing and holding up'.

The next case, 'Taking hold of the red banner', again is told of Kanadaiba. In ancient times there were ninety-six Other Ways in Western India. They had frequent contests with each other, and there was an agreement that whoever won the contest would then pass through the front gate flying a red banner, and the loser would leave by the back gate wearing his robe the wrong way round. Once Daiba heard of a contest between followers of Other Ways and Buddhists. Since he considered this of great importance for Buddhism, he climbed up the bell-tower by supernatural power and rang the bell to oust the non-Buddhists. These, startled and indignant, asked, 'Who is ringing the bell up there?' Daiba said, 'I'. The others demanded, 'And who is this I?' Daiba answered, 'I am you.' 'Who is this you?' Daiba, 'You are dogs.' The others, 'Who is the dog?' Daiba, 'The dog, that is you.' Having thus questioned and answered seven times, at last the others realized they were far inferior

to Daiba and fell silent. At that Daiba triumphantly descended from the tower with a flying red banner in his hand. This is how Daiba with wonderful speech that knows no obstacles utterly defeated and routed the non-Buddhists.

Next then is 'Holding up the clear mirror'. This is related of the seventeenth patriarch Sogyanandai. Nandai once went to visit someone in a mountain cottage. When he arrived at the gate, he was welcomed by a child holding a mirror. Nandai asked, 'How old are you?' The child said, 'A hundred years.' Nandai, 'You are only a child; why do you say you are a hundred?' The child replied, 'I do not understand the Principle, so I am just only a hundred years old.' 'Is your Functioning all right?', asked Nandai. The child, 'Is it not said in a Buddhist verse, "If after having been born you reach the age of a hundred without understanding the Functioning of all the Buddhas, you are still but one day old and have not yet reached the final attainment"?' Nandai said, 'You have a round mirror, what do you want with it?' The child answered in a verse,

'In the great, perfect mirror of all the Buddhas,
Inside/outside is neither flaw nor shade;
It can see two men as the same;
To the heart's eye all forms look alike.'

Truly, the child said something wonderful! His parents, who had heard this exchange, were astonished and impressed. They petitioned Nandai to help make the child leave home and enter the religious life. In due course this child became the eighteenth patriarch Kayashata.

This Mondo (question and answer) of 'Holding up the clear mirror' is again 'direct facing and holding up'.

As to 'Like an iron rod expounding the Gatha to transmit the Dharma', the successive Dharma Transmission Gathas or verses are all such iron rods. Not only the two from the Buddha to Kasyapa, and from Kasyapa to Ananda (see Section 301 above), but all the others as well are far beyond us.

Then 'Bodhidharma breaks the six schools, establishes the meaning (of the Law) with those of Other Ways, and peace reigns everywhere.' The six schools are: 1. Eternalism, 2. Nihilism, 3. Practice of the Precepts, 4. Meditation and Wisdom, 5. Non-Attainment, and 6. Calm and Quiet (Ed: not to be mistaken for the non-Buddhist schools — also referred to as the 'Six heterodox teachers and their schools'). In the Record of Bodhidharma's Transmission it is said that when the monk Buddaisho departed from the tradition, preventing transmission, six schools (or sects) developed, all of which proliferated, each attracting more than a thousand followers. In the India of that time they were quite a power. The great master Bodhidharma, afraid that the right Dharma might become lost in the welter of these false Dharma lines, and deciding to put it right again so that all may come to deliverance, bestirred himself and converted them all. If either Daiba or Bodhidharma had been defeated in contest, the Buddha-Dharma would have died out and great confusion would have ensued everywhere. Fortunately, the two patriarchs performed the meritorious deed of defeating all those of Other Ways and 'peace reigned everywhere'.

'I am the one shining brightly, you are dogs', was mentioned above in the Mondo between the Venerable Daiba and the followers of Other Ways. Such sayings illustrate the supernatural powers, swift as lightning. No conjecture or wordy intellection can reach there; it is immeasurable; the lightning speed of the energy is beyond imagination. 'Arriving in Ryo and visiting Gi' refers to the patriarch's having come from the West. On his arrival, Bodhidharma met Emperor Bu of Ryo who was known as the Emperor with the Buddha Heart. However, their energies did not match and Bodhidharma left at once and went into seclusion in the Shorin-ji (temple) on Mount Su in Gi, where, facing the wall, he practised Zazen for nine years.

At his time, some four hundred and fifty or sixty years had already passed since Buddhism had first arrived in China, and the translations of the Buddhist teachings and treatises were all but completed. But sadly, the life-pulse of the Buddha-Dharma had not yet been transmitted. Hence the great teacher Bodhidharma advocated 'a special transmission outside the teachings, directly pointing to the human heart.' 'It is obvious as to where the transmission of the robe of the Sixth Patriarch points' — from the second to the third and up to the Sixth Patriarch, all transmitted the Buddha's robe and bowl, each receiving and handing on the Buddha Heart Seal of 'seeing into the True Nature and becoming Buddha.' Thus the teachings of the school became more and more obvious and known. 'The great mirror of Sokei' is the Sixth Patriarch, Master Eno Daikan. When the transmission reached him, the patriarchs began to be 'well versed in both the teachings and in showing the way of the school' (i.e. training ways). This phrase is also found in the Lankavatara Sutra, 'If well versed in the way of the school and not in the teachings, it is like opening the eyes in utter darkness. If well versed in the teachings and not in the way of the school, it is like closing the eyes in broad daylight. If well versed in the way of the school and in the teachings, it is like opening the eyes in broad daylight, and this is called the wisdom of great benefit.'

The way of the school (training, practice) and the teachings are, so to speak, as the two wheels of a cart, or the two wings of a bird; every teacher of our school must be at home in both. 'Much time has passed' from the coming of the patriarch/Bodhidharma from the west until the Sixth Patriarch — about a hundred and twenty to fifty years; that is quite a long time! 'The fully enlightened masters of our school, endowed with the True Eye, differing in rank and knowing the world, prevent those who are obstructed by

name and form from falling into theories and wordy intellection.' The truly enlightened great masters are deeply versed in both training ways and teachings. All have the strength to accord with the world and match the energy. They are not of the type to cling rigidly to the traces, but though differing in rank and station, they know the world, freely devise means to assist others, such as those who cling to ancient, famous sayings, thus falling into one-sided partiality. The patriarchs help them attain to the true freedom and deliverance. Throughout all the generations they were all of the same character. 'With ever increasing vigour breaks forth the wonderful Functioning of deliverance' means in all circumstances to be guided by the turn of events, thus manifesting the wonderful function of change. 'Freely he makes use of stick and Katsu' refers to the time after the Sixth Patriarch when the succession reached Rinzai and Tokusan. By then, the form of Zen had undergone a decided change; Tokusan used the stick — 'If you know, thirty blows; and if you do not know, thirty blows!' and Rinzai, as soon as anyone came through the gate, used to give a 'Katsu'. Hence 'Chasing words with words, grabbing energy with energy, attacking poison with poison, breaking function with function', thus fully displaying the great energy and the great function.

Below Master Torei now gives his own comment on his above paraphrases taken from Master Engo's Essentials.

TOREI 306 Look how clearly the old masters expound it. But since the Middle Ages men have become evil and crooked, and ever more obstructed, yet they covet the fruit of authentication. Heavy barriers were set up so as to check what has been attained; this is the purpose of Koans.

Daibi Comment Master Engo's clear exposition verifies Master Torei's point, who now expounds what Koans are

for. As civilization advances, men, too, lose their simplicity and straightforwardness. Ever since the Middle Ages people have become increasingly warped, and even those who train in the Buddha-Dharma lack the heart's aspiration really to delve to the very bottom. So, bogged down half way, they yet covet authentication of the fruit. Consequently, an ever increasing number of narrow and crafty ones attempt to attain the point cheaply and without breaking their bones. Koans came into use as a means for testing whether a trainee has truly arrived at a specific state. The National Teacher Chuho says that a Koan is 'like an official writ'.

TOREI 307 It is like an official checking at the entrance gate and then letting people pass through. Expecting to enter the capital without passing through its gates is surely unreasonable.

Daibi Comment The officials at the city gates check the permit of each person about to enter the capital; only if passed may they enter. Likewise, Koans came to be set up as barriers in the training along the Way of the Buddha-Dharma, and with reference to them attainment can be clearly verified.

TOREI 308 If one by one you have penetrated the barriers of the Motive Power (Energy Functioning/ Differentiation) and have made them quite clear, then the Arrival at the Principle, as expounded by Buddha and patriarchs, should also be clear to you.

Daibi Comment If you have already penetrated the barrier of the Energy Functioning, you should now also be able to understand the Arrival at the Principle. This is in fact the same as (saying that) practice is considered of more importance than scripture learning; but this does not mean that doctrine should not be studied.

TOREI 309 Even if you understand the Arrival at the Principle, it is yet the calm outside the barrier, and not truly that of the innermost house of Buddha and patriarchs.

Daibi Comment Even if the Arrival at the Principle has been attained but the Motive Power/ Functioning of Differentiation has not yet been penetrated, that calm still belongs to outside the barrier and has not truly reached the innermost place of Buddha and patriarchs. Therefore believe in the significance vested in the details of the affinity links which are the old Koans, those words and phrases, questions and answers of the old masters. To study them, that is work on them in Sanzen, is absolutely essential.

Below, Master Torei discusses the importance of Koans and shows the need for carefully pondering each word and phrase or even half a phrase.

TOREI 310 A long time ago a monk asked Seppo, 'How about the time when the spring has dried up in the icy ravine?' Seppo said, 'Looking hard but not seeing the bottom.' 'How about the one who drinks?' Seppo said, 'It does not go in through the mouth.' The monk related this to Joshu who said, 'It cannot go in through the nostrils.' The monk asked again, 'How about the time when the spring has dried up in the icy ravine?' Joshu said, 'Suffering.' 'How about the one who drinks?' Joshu said, 'Death.'

Hearing of this exchange, Seppo said, 'Joshu is an old Buddha,' and prostrated himself towards the far away Joshu. He never answered any questions after that.

Daibi Comment Master Seppo Gison, while still in training, climbed up three times to Mount Toshi (monastery) and went nine times to (Master) Tozan, thus breaking his bones in hard training. Wherever he went, he always carried his cooking utensils with him and volunteered as a cook. He

became renowned as a man who cultivated great strength and virtue by accumulating hidden merits. When he later settled on Snow Peak as a teacher, one thousand five hundred monks gathered under him. He is looked up to as one of the greatest teachers of his time.

A monk asked Seppo, 'How about the time when the spring in the icy ravine has dried up?' That is, frozen hard in winter — what does this point to? This type of question or Koan is called 'Borrowing an event.' So, Seppo answered, 'Looking but not seeing the bottom.' The monk said, 'How about the one who drinks?' or, how about drinking it? Seppo said, 'It does not go in through the mouth.' Then, should one drink through the ears? Ha, ha! Later, the monk mentioned this to Joshu who said, 'It won't go in through the nostrils.' It was said that it will not go in through the mouth, but now it is asserted that it will not go in through the nostrils either.

The monk then asked Joshu, 'How about the time when the spring in the icy ravine has dried up?' Joshu said, 'Suffering.' 'How about the one who drinks?' Joshu said, 'Death.' Indeed, it is a clear answer.

On hearing of this Seppo exclaimed in admiration, 'Indeed Joshu is a great teacher!' So saying, facing in the direction of Joshu's (monastery), he prostrated himself. After this event, Seppo never answered any more questions. Truly the old masters had 'No-I'.

TOREI 311 Look! Such outstanding masters as Ummon, Gensha, Chokei and Hofuku, all trained under the great Master Seppo Shingaku. Yet, on having been told of Joshu's answer, he prostrated himself in the direction of the far away Joshu and after that never answered any questions. Why so? Could it be because there is 'no taste' and it is useless? Or should it be a robber? Or again should it be considered as arrived at Seppo's

level? Or of gone beyond Seppo? If you truly understand this profound meaning, you go hand in hand with Seppo.

Daibi Comment 'Look!' says Master Torei, pointing at Master Seppo Gison Shingaku, who was one of the greatest masters, of an unsurpassed clarity. Such famous masters as Ummon Bunen, Gensha Shibi, Chokei Eryo and Hofuku Juten had all trained under him. And yet, this great master on hearing Joshu's answer prostrated himself towards the far away Joshu and never again answered a question. Why so? Should it be considered as unattainable because tasteless? Is the meaning considered to be that of a robber? Or having arrived at Seppo's stature, or having gone beyond Seppo? Master Torei tested with a variety of questions. If you have truly seen into the profound meaning of this point, you can be said to go hand in hand with Seppo. Now, how is it really?

TOREI 312 Sozan, having heard of Daiyu's answer to the Koan of 'Sozan's Memorial Tower', remarked, 'An old Buddha lives at Daiyu Peak and the light from him shines right into this room.'

Daibi Comment When Sozan heard how Daiyu (Master Rasan of Daiyu-rei or Daiyu Peak) had answered the affinity link (Koan) of 'Sozan's Memorial Tower' (discussed in Section 276, and not repeated here), he said, 'An old Buddha lives on Daiyu Peak . . .' and prostrated himself in the direction of Daiyu Peak. This continuous thread shows that there are many specific words and phrases of great significance, and those who have been doing Sanzen for a long time should ponder them well.

TOREI 313 Shoan of the Lotus Peak, on hearing, 'A gentleman likes riches; there is a way to get them,' was greatly surprised

and exclaimed, 'Ummon still has live heirs!' In the middle of the night he lit incense and prostrated himself towards Mount Ungo.

Daibi Comment In this story the affinity links are particularly clear. When Master Gyoso of Mount To in the province of Zui was still in training on Mount Ungo, he held the office of looking after the lights. Once a monk asked, 'Someone said, "The great sage of the province of Shi has recently emerged in the province of Yo."' But how could the great sage of Shi have appeared in Yo?' Gyoso answered, 'A gentleman likes riches; there is a way to get them.' Shoan of the Lotus Peak (inherited the Dharma of Master Shin of Hosen and is of the Ummon line) was greatly moved when he heard this story and said he had thought the Ummon line was extinct but now realized that heirs still existed. From this one phrase he knew that the Ummon school was still alive, and gratefully lit incense in the middle of the night, prostrating himself towards far away Mount Ungo. This story again contains significant details.

TOREI 314 If this were without taste or use, or had the meaning of a robber, why could it not be stated?

Daibi Comment Thus Master Torei scolds those who do not understand the profound meaning of the words and phrases of the old masters, because they have not troubled to ponder them in detail.

TOREI 315 Wherever one looks nowadays, those who 'understand' the 'tasteless' and who can clearly pick out the robber are as common as hemp seed and grains of millet! As soon as a question is put to them, they immediately shout a 'Katsu' or hit out with the stick. Or else they spit out words and phrases or spew forth fanciful theories.

Daibi Comment Master Torei, aware of the poor state of Zen in his days, speaks out against those empty-headed ones, saying there is neither life nor vigour in swallowing peppercorns whole, nor in merely imitating the form.

TOREI 316 If Seppo and Sozan lived today, they would have to prostrate themselves at dawn to the east and at dusk to the south and would find no time to rest!

Daibi Comment If Seppo and Sozan had lived in Torei's time when such rascals abounded, they would have had no rest from prostrating themselves to them!

TOREI 317 If there are such ones (as Seppo and Sozan), what makes them so outstandingly great? Without the old masters, could there be present-day ones?

Daibi Comment Torei ironically shows up the weakness of his time.

TOREI 318 Do not mistakenly spend your time in vain and end up with nothing attained. Have faith that the words and phrases have a clear and significant meaning, and diligently with determination carry on with Sanzen.

Daibi Comment These are words of profound understanding and of grandmotherly kindness.

TOREI 319 If of all the manifold differentiations some are not clear, then even if your eyes penetrate the universe and your vigour is great enough to swallow heaven and earth, all this would still amount to no more than (the state of) wild foxes, or sprites that cling to grass and lean on trees.

Daibi Comment If you settle down with a once-only Satori of equality and fail to attain the wonderful place of the

differentiation of the old masters, even if you can be said to have swallowed at one gulp the whole universe, you are after all only a wild fox sprite, a strange apparition clinging to grasses and leaning on trees.

To conclude this chapter on authentication, Master Torei quotes a poem by the National Teacher Daito.

TOREI 320 Related to this is the National Teacher Daito's poem:

'For thirty years or so I, too, dwelled in the fox's cave.
No wonder people still get bewitched.'

Daibi Comment After the National Teacher Daito had completed the Great Matter, he lived for some twenty years among the beggars under the Fifth Bridge, there maturing the holy heart. His poem refers to these many years of hardship.

The fox's cave is the cave of seeing Buddha and seeing Dharma. The true heirs of Bodhidharma must get right clear of this cave!

CHAPTER 6

Advanced Practice

TOREI 321 The one way of Advanced Practice is letting go of the body. This is called the one salient point the patriarchs cannot transmit. Hanzan says, 'A thousand sages cannot transmit the one way of Advanced Practice. Trainees who play with forms only are just like monkeys grabbing at reflections.' It is also called the final phrase.

Daibi Comment Having one by one penetrated the barred gates of Buddha and patriarchs, there still remains the one salient point of the final Advanced Practice. Genuine trainees must take this extra step forward. The old masters already advised pondering on the truth repeatedly, and undergoing Sanzen study on those sayings of the patriarchs that are hard to penetrate. Because the one salient point handed down from patriarch to patriarch is concealed in the gist of the Koan, it is essential to undergo the bitter hardship of genuine Sanzen study under a teacher of clear insight, so as to grasp this one salient point. It is also known as 'the one way of Advanced Practice — letting go of the body', or as the 'final phrase', or also as the 'final affinity link (Koan)'. From the beginning this has never been handed down from father to son. Master Hoseki of Hanzan says, 'Not even a thousand sages can transmit the one way of Advanced Practice. Trainees who merely play with forms are like monkeys grabbing at reflections.' This one way of Advanced Practice has not been transmitted through Bodhidharma, through any of the historical patriarchs, and is not known by parent or child; it is not something that can be transmitted.

It is said that the trainees' life is a miserable one; they

painfully contort themselves like monkeys, vainly snatching at the reflections of the moon in water.

As to the final phrase, here is one of the cases (Koans) of Advanced Practice that are hard to penetrate. One day Master Tokusan entered the refectory with his eating bowls. Seppo asked why this old rogue had come already though the dinner gong had not yet been sounded nor the drum beaten. At that, Tokusan went back to his (abbot's) quarters. Seppo related this to Ganto, who remarked that even Tokusan did not understand the final phrase. This final phrase is considered all-important. If you genuinely break your bones over such a Koan, you arrive at this one salient point.

TOREI 322 Fuzan said, 'In the final phrase the prison barriers are reached for the first time. The essence of what is taught cannot be found in words.'

Daibi Comment Master (Enkan) Hoen of Fuzan (Mount Fu) was a Dharma heir of Shoken (Kisei) in the line of Shuzan. The above quotation is from the comment in Case No 9 of *The Blue Cliff Record*, and Rakuho also said in his 'The Eye of Man and Heavenly Beings' that with the final phrase the prison barriers are reached for the first time, and the important place which neither the worldly nor the holy can pass, has been ascertained.

Prison gates have strong bars and chains that cut off essential in-roads; neither common men nor sages may pass through. This also points to the gist and marrow of our patriarchal school. Once this place has been entered, truly words cannot encompass it nor can its meaning be reached by any road.

TOREI 323 What has been handed down by Buddha and patriarchs obviously is this salient point.

Daibi Comment From Sakyamuni to Kasyapa to Ananda, counting twenty-eight Indian patriarchs, from Bodhidharma to the Sixth Patriarch, and from then right to the present, truly it is the unbroken transmission of this salient point that is the lifeline of the great Dharma. Yet, though a notice-board is hung up saying, 'Teaching correctly transmitted by Buddha and patriarchs', on closer examination most display a sheep's head, but sell dog's meat! How so?

TOREI 324 Even if they have inquired into and exhausted the profound and the subtle, have penetrated through and broken the heavy barriers and seen through the affinity links (Koans) that are hard to penetrate, that is the Koans of the Advanced Practice, monks of our line are still prone to stumble over this one salient point.

Daibi Comment Of us Zen monks, too, few have genuinely attained this point. Even if you have sounded the truth of the universe, exhausted the profound meaning of the Buddha-Dharma and penetrated the Koans that are hard to penetrate and hard to understand, the final phrase has been overlooked more often than not — just this is the 'tip of the tail of the buffalo', as raised by Goso Hoen (of the Fifth Patriarch's Mountain).

TOREI 325 So after all, this is still living in the old dark cave because the vow of compassion is not serious enough, the motivation is not high enough, the shame is not sincere enough, and the doubt not sharp enough.

Daibi Comment Master Torei enumerates the various defects (points lacking). Even with considerable training and insight one may still stumble over the final phrase. Why? First, because the strength of the great compassion is not sufficient; truly, the aspiration of the heart is all-

important. Next, the motivation must not be of a low order; the spirit should be like that of a universal king with a motivation so high as to ask, 'Who, then, is Sakyamuni?' And 'Who am I?' Then it is essential to feel shame in one's heart, and lastly it is necessary to have a heart that doubts and so examines in detail. As has been said from of old, 'Under the great doubt is great Satori.' Unless you have great doubt about the kernel of the Koan and break your bones over it, you remain still a denizen of the old dark cave, and continue to live in that fox's lair. Thus you will never grasp the life of Bodhidharma's school.

TOREI 326 Therefore from of old such masters as the National Teacher Shoitsu and others sought to eliminate these shortcomings, and to that purpose established the three grades of Arrival at the Principle, Motive-Force-Functioning and Advanced Practice.

Daibi Comment The National Teacher Shoitsu was born in the province of Suruga. He left home very young and was trained in other Buddhist schools as well as Zen. He also spent some time in Sung China and on his return to Japan introduced there one of the twenty-four lines of Zen, and founded Tofuku-ji monastery in Kyoto. Early on he realized that for the practice of Zen it was useful to establish three grades, Arrival at the Principle, Motive-Force-Functioning, and Advanced Practice, so as to prevent trainees from the fault of falling into the dark cave and to enable them to enter the true Way.

TOREI 327 However, since the Middle Ages it became fashionable to analyze words and phrases, each being individually labelled and classified, and all became a welter of arbitrary understanding.

Daibi Comment However, some time after the National Teacher Shoitsu, the spirit and purpose (of this grading) were forgotten. The Koans of the old masters were analyzed to no purpose, and came to be interpreted simply according to individual inclination and imagination, with consequent conjectures as to whether they were to be regarded as Arrival at the Principle or at the word level only.

TOREI 328 What was particularly misunderstood was that seeing into the True Nature is no other than Arrival at the Principle, whereas the many words and phrases of Buddha and patriarchs that are hard to understand, are of the Motive-Force-Functioning. When it comes to the salient point of Advanced Practice, truly there emerges a special life.

Daibi Comment Master Torei says that ever since the Middle Ages, teachers interpreted Koans variously and classified them according to their understanding. They did not realize that seeing into the True Nature is in itself Arrival at the Principle, or that the difficult words of the old masters are the Motive-Force-Functioning. Nor did they realize that, once arrived at the one salient point of Advanced Practice, things are very different and a special life emerges.

TOREI 329 Truly, our Zen school is supreme among all the other schools because of the transmission of this one salient point.

Daibi Comment Though Buddhism has many schools, our Zen school considers itself above all others and calls itself the Buddha Heart school because it transmits the true spirit of the Buddha. Because it also hands down this one salient point of Advanced Practice, it considers itself to contain the essence of the Buddha-Dharma.

TOREI 330 If completely and clearly seeing into the True Nature were sufficient unto itself, with nothing further to do, why should our school have been especially established?

Daibi Comment Seeing into the True Nature is not confined to the Zen school only. To give one or two instances of this, by Samatha practice the Tendai school attains to the complete clarity of seeing into the True Nature of the Triple Truth. The esoteric Shingon school attains the state of seeing into the True Nature by meditation on the mystic syllable that stands for Vairocana. So, if seeing into the True Nature alone was enough, there would have been no special need to establish the Zen school.

TOREI 331 The monks assembled on the Vulture Peak were at peace, at ease. All had polished themselves over and over, forged themselves until Principle and phenomena, nature and form had all been completed. We are clearly aware that we cannot match them in their full understanding and complete wisdom — how then could they be conceived as inferior to you?

Daibi Comment The Buddha mostly preached on the Vulture Peak. It was there that the World-Honoured One held up the flower and with it founded the Buddha Heart school. Now, in that assembly, all without exception were outstanding — unassailable as to their insight into Principle and phenomena, essence/nature and form; so, with full and complete wisdom, how could they have been inferior to us? They were so outstanding that in no way is it possible to compare them with people today.

TOREI 332 With all of them so outstanding, why did only the Venerable Kasyapa smile?

Daibi Comment Even such outstanding disciples could

not understand the true significance of the World-Honoured One's lifting up the flower, and none among the assembled multitude responded except Kasyapa. Why did only he smile? In this lies the one salient point of Advanced Practice.

TOREI 333 Ananda had attended the Buddha for thirty years, and at the time of the Surangama assembly his insight was already profound. Yet he failed to understand — or why did he (afterwards) train and study under Kasyapa and inherit his Dharma?

Daibi Comment The transmission of the Dharma went from Kasyapa to Ananda. When Sakyamuni reached the age of fifty and began to grow old, the disciples made Ananda, the Buddha's nephew, his permanent attendant. From that time on, Ananda was with him for thirty years.

When Sakyamuni preached the Surangama Sutra, Ananda was at the assembly, but failed to understand the true significance of the World-Honoured One's raising up the flower. Though Ananda had already attained Satori, he had not at that time attained this one salient point. After the Buddha's death, at the time of the assembly for collating the teachings left by the Buddha, Ananda was spurred on by Kasyapa. After having truly penetrated to the very bottom, Ananda kicked down the temple flagpole and got clear on the Great Matter. In the end, he inherited the Dharma from Kasyapa.

TOREI 334 But today's trainees, with but the shallowest of insights, actually fail to grasp the purport of these old reports. So they busy themselves in all kinds of Zen, and fritter away their lives in vain.

Daibi Comment Today's trainees, with the merest inkling

of Satori, already believe that they have attained. So they stop with shallow insight and superficial training, and never advance to the limit of profundity. Not knowing the purport of such old stories as the above, they rather are busily engaged in the spluttering of 'one-letter-Zen', or 'tip-of-tongue-Zen', or 'stereotyped Zen'. Thus they spend all the precious daylight time — wasting away their life.

TOREI 335 How sad, for thus Bodhidharma's school will vanish, will be swept off the earth!

Daibi Comment Master Torei gives vent to his indignation.

TOREI 336 It has also been asked, in Bodhidharma's school there is the direct pointing to the human heart, seeing into its nature and becoming Buddha. Apart from seeing into this True Nature, is there any special teaching? This may be as it is — but it regrettably misses the point.

Daibi Comment There are some who argue that since Bodhidharma's school claims to be 'A special transmission outside the teachings; not depending on written words or letters; directly pointing to the human heart; seeing into its nature and becoming Buddha,' how could there be anything over and above, or apart, from seeing into the True Nature? Is not this seeing enough? Master Torei does not agree, and states that though this is indeed so and sounds plausible, nevertheless it regrettably misses the point.

TOREI 337 In Bodhidharma's school there is but the one Dharma of seeing into the True Nature. How then can there be differences as between skin, flesh, bone and marrow? Why should Bodhidharma deceive people?

Daibi Comment This forestalls those who always find faults. How can there be differences as between skin, flesh,

bone and marrow? Well, after facing the wall for nine years, Bodhidharma thought of returning to India, and asked his disciples to state what they had attained. Dofuku said, 'As I see it, the function of the Way neither sticks to words and letters nor does it differ from them.' Bodhidharma said, 'You have my skin.' The nun Soji said, 'As I see it these days, it is like beholding Aksobhya Buddha's joyous land — once beheld and never to be seen again.' Bodhidharma said, 'You have my flesh.' Doiku said, 'The Four Great Elements are fundamentally empty, the Five Skandhas have no existence — as I see it, there is not one thing to be gained.' Bodhidharma said, 'You have my bones.' Then Eka stepped forward, made three prostrations in front of the Master and again resumed his place. The Master said, 'You have my marrow.'

So Eka inherited the Dharma and became the second patriarch. All (four disciples) saw into the True Nature; why the differences of skin, flesh, bone and marrow that they attained to?

Why should Bodhidharma deceive people? The Master verified what they had attained to, differentiating into skin, flesh, bone and marrow. Does this not show that there is the one salient point of Advanced Practice?

TOREI 338 Only on having his nose twisted by Baso did Hyakujo fully penetrate to clarity. Why then is there the affinity link (Koan) about his One More Sanzen? Much later he used to tell his own assembly of monks, 'The Buddha-Dharma is no small matter — Master Baso roared (so loud) that this old monk (Hyakujo) was deaf for three days.'

Daibi Comment At his first interview with Baso, Hyakujo had Satori on having his nose twisted (Section 18). So why did he later have a second interview? This is an apt question. The twisting of his nose has been described in the chapter

on the Lineage of Our School, and need not be repeated here.

But as regards the One More Sanzen, Hyakujo was Baso's attendant and was standing at his side. The Master (Baso) lifted up his fly-whisk. Hyakujo said, 'Does this accord with the function or is it apart from the function?' The Master hung up the fly-whisk again, and after a little while asked Hyakujo, 'You have already opened the two flaps of skin; what will you do for the sake of people?' At that, Hyakujo took and held up the fly-whisk. The Master asked, 'Does this accord with the function or is it apart from the function?' Hyakujo replaced the fly-whisk. The Master, manifesting his power, roared. At that, Hyakujo attained to great Satori.

This is the famous affinity link/Koan of the One More Sanzen. It has always been regarded as the Koan for transmitting the Dharma.

Later Hyakujo used to tell his monks, 'The Buddha-Dharma is no small matter. Master Baso once roared at me so loud that this old monk (I) was struck deaf for three days!'

Obaku, when he was training under Hyakujo and heard this, could not help putting his tongue out (Ed: letting his mouth fall open — astonished, in admiration). Such might be expected of the great Obaku.

However, as can be seen from this, Satori attained once only is not sufficient for there is yet the one salient point of Advanced Practice.

TOREI 339 When Cho Mujin was at the Precepts Platform temple in Konei province, he studied Setcho's comments on the Koan of Hyakujo's One More Sanzen with Baso. 'Well refined, pure metal should not change its colour.' At that, he threw the book away, saying, 'If it were as clear as these words suggest, how could Rinzai exist today?'

Daibi Comment The lay disciple Cho Mujin is Cho Choei who in Sung times was Prime Minister. Though not born a Buddhist, he later became deeply devoted to Buddhism and also wrote a treatise on guarding the Dharma. He trained under Master Tosatsu Shoetsu (1044 — 1091) and inherited his Dharma.

So this Mujin one day at the Precepts Platform temple saw Master Setcho's 'Raising the Old' (remarks on old Koans), and as he was pondering over Hyakujo's One More Sanzen, he came across the phrase, 'Many seek to understand his being deaf for three days; well refined, pure metal should not change colour.' He threw the volume away, said, 'If it were as clear as here suggested by these words, what would Rinzai be today?', and composed the verse,

'That great lofty peak of Baso's roar!

The sound of it penetrates the skull and he is deaf for three days.

Obaku, when he heard of it, stuck out his tongue in surprise.

West of the river, our school flourished.'

The great lofty peak, Daiyu-ho, is the mountain (monastery) of Hyakujo. Such phrases as 'the sound penetrating the skull', and Obaku's 'sticking out his tongue' are expressions of admiration for the Koan of the One More Sanzen.

West of the river refers to the place of Baso's Dharma teachings from which came forth some eighty great teachers. Among all these, Hyakujo is outstanding; it was he who caused Baso's line to flourish.

TOREI 340 Later Mujin told Engo, 'I am sorry that Setcho took up Hyakujo's Three Days of Being Deaf, because of his comment that well-refined metal should not change colour. So the true teaching of west of the river was not clear to him.'

Daibi Comment Later Cho Mujin on meeting Engo said, 'Reading Setcho's comment of well-refined metal not changing colour, referring to Hyakujo's One More Sanzen, it shows that Setcho, too, failed truly to understand Baso's teachings.'

This has been controversial from of old. Although Mujin was a highly gifted and erudite gentleman and at that time also Prime Minister, he is too voluble, swerving from point to point and in the end having little to contribute. Engo, and Daie too, censured him as mixed-up. Master Hakuin and others also criticize Mujin's insight into the Way as shallower than Obaku's.

TORAI 341 Engo (answering Mujin on the above) said, 'I too have composed a verse of truly the same meaning as yours.' Mujin asked, 'May I hear it?' Engo recited, 'Raising up the fly-whisk, putting down the fly-whisk; manifesting full power and letting it sink back again; going with or separating from like drawing a single line in explanation, or as a thunder-clap right over the head. Sticking the needle right into the spot of the fatal illness; being struck dumb for three days by the shout. The supernormal strength of the lion, climbing back up again. Pure metal that was refined a hundred times never changes colour.'

On hearing this, Mujin was overjoyed and exclaimed, 'I was afraid that the patriarchal way might die out, but now I see the power of Kanigo's robe.'

Daibi Comment So Engo told Mujin that he also had recently written a poem, and its meaning tallied with that of the Prime Minister's. As Mujin was eager to hear it, Engo recited, 'Raising up the fly-whisk, putting down the fly-whisk; manifesting full power and letting it sink again; going with or separating from like drawing a single line in explanation.' 'Explanation' here means obvious, clear. Baso

and Hyakujo, like father and son, spar with each other, and in this host and guest are obvious, just as clear as writing the character for 'one' (one single stroke). 'A thunderclap right over the head' and 'sticking the needle into the spot of the fatal illness' refer to an old legend. The lord of Shin was very ill and sent for a doctor, the great physician Kan, from another province also called Shin. But before the doctor could arrive, the lord saw in a dream two children, one of whom said, 'Kan is a great doctor indeed; if he now comes, he is sure to hurt us. Where shall we hide to escape him?' The other answered, 'There is a good place to hide in the vitals; how could he get at us there?' At that, the lord woke up.

When Kan arrived, he examined the lord and told him straight away, 'The illness has already entered the vitals and is extremely difficult to cure.' The lord of Shin was struck by this diagnosis that exactly corresponded to his dream. Thinking Kan a truly great physician, he paid his fee, expressed his gratitude and sent him home. Since then a fatal illness is called 'an illness that has entered the vitals'. Interestingly, Master Engo now speaks of sticking the needle in, as for an illness. Baso's shout, like the needle of a great physician, deafening like a thunderclap, stabbed right into Hyakujo's vitals. Hyakujo, who was like a patient with a fatal illness, was struck dumb by the shout and deaf for three days.

As to the supernormal powers of a lion, it is said that when her cubs are but three days old, a lioness will kick them over a precipice and only those who manage to climb up again are true lion-cubs (for whom she will care). The reference is again to Hyakujo, who was deaf from Baso's shout, expressed correctly as 'Pure metal that was refined a hundred times will never lose colour.'

Mujin was delighted by this verse, and praised Engo, 'I

had always been afraid of the possibility of the patriarchal way dying out, but now I see the power of Kanigo's robe!

The robe of course is referring to a monk's robe, and Kanigo is Kanchu, an official in the province of Sei. In the *Analects of Confucius* it is related: 'Kanchu, together with Kanko, were leading the lords. Once he really saved the world and to this day people benefit from it. If there were no Kanchu, I would cover my head (in sorrow) and wear my lapel to the left (as in death and mourning).' Kanchu had rendered eminent service to Sei. Having feared the decline and extinction of the patriarchal way, Mujin now says that Engo is like Kanchu, but in a monk's robe.

Master Torei adds that fortunately there is yet a special reason. Mujin expresses it as above; but our Master Hakuin with his great insight perceives it quite differently. For those who are actually in training I am quoting the following passage of Hakuin's:

'I cannot help wondering at Mujin's so easily assessing his seniors! By putting aside even for one moment the teachings west of the river without yet knowing that lofty pavilion, Mujin shows that he does not yet know our teachings.

The words of the illustrious Master (Engo) have to be heeded. There is the wisdom mirror of naturally surpassing brilliance; unless the profundity of the Buddha-Dharma has been fully penetrated, it is not possible to see into it.

Mujin seems to infer that when the great Master Hyakujo had his nose twisted, body and heart fell off. The following day he rolled up the prostration mat and resumed his place. The master forgave him and said, "You have made clear today's affair." If the Way is thus truly seen and the Great Matter completed, what then could there be lacking? Why then come for one more Sanzen to be roared at and

becoming deaf for three days? On reaching this point, of necessity he came to the great attainment. Admirable! And it is all a great delusion and applies not only to Mujin!

Such feelings are all too often misunderstood for the final attainment. Therefore the illustrious Master (Engo) holds out a saving hand to correct such misunderstandings, "Much refined, pure metal should not change colour." These words are themselves difficult to penetrate, difficult to understand. Master Hyakujo on being smitten by deafness for three days, lost his previous understanding of Satori and all the wisdom he had hitherto accomplished, forgot the Zen Way and the Buddha-Dharma which he had had verified, and shattered the mud-prison of seeing the emptiness of both I and things.

Now, besides cutting off the bypass of a blind hare, where, on careful examination, is there anything admirable or praiseworthy?

Only as of old, the eyes are horizontal and the nose is vertical; much refined, pure metal does not change colour! There is neither a Buddha-Dharma nor a speck of worldly Dharma. So the National Teacher Daito says that at one Katsu the ears get deaf and heaven and earth turn black. This is called the fresh breeze blowing into the cargo-hold; but from the midst of the cargo spreads out a hot iron net that covers all heaven, banishes the difficulties of the whole earth, sets up the banner of Dharma, and establishes the teachings of our school.

Though diligently practising the giving of the great Dharma and repaying the profound debt to Buddha and patriarchs is not something that I should vainly make insufficient pretence of, I will attempt to comment on it.

This country monk (Hakuin) left home at fifteen. At twenty-two, a great ball of doubt arose, and I suffered from it for three years. One evening, hearing the deafening strike of

the bell, I came to the top of the karmic sea of eternal birth and death and jumped free of the dark cave of the long night of delusion. I felt so delighted that singing and dancing for days I forgot everything (else). Yet, looking back now and assessing it, there was not a fragment of any attainment; as of old, the eyes were horizontal and the nose vertical. The pure, refined metal does not change colour.

By the time I reached the age of forty-two, I had had the great joy a dozen times. Each time I reviewed it afterwards and never found as much as a fragment of attainment; only that as of old, the eyes were horizontal and the nose vertical — and the pure, refined metal never changes colour!

Nevertheless, if satisfied with acknowledging that the pure, refined metal does not change colour, you are a stubborn fool. For truly such a great one as the illustrious Master (Engo) represents the spirit of Zen training and study.

How many great teachers are there who benefit the school by removing a person's grave illness by just uttering perhaps half a word which is like a hot iron rod? One single word is then like a conflagration, at once removing somebody's grave illness. Why should all those with wisdom and understanding run with their hooves in a line? Ludicrous how someone of shallow understanding and low standards delivers arbitrary judgements! It has already been said that the well-refined pure metal does not change colour. This is no other than an iron-nail 'meal' from the poison shrine of the illustrious Master (Engo).

Unless he be a superior trainee who dies and lives the same way, the thigh will be chopped off and the waist be severed. Mujin! How can you speak so, peck at it with your beak? (Ed: that is, comment irresponsibly.) Pshaw! The field is full of skulls.'

Further details of this may be found in the Sayings of Kaian. Hakuin, in all the power of his experience, challenges

Mujin's enlightenment.

Zen trainees endowed with the Single Eye, if you can truly penetrate, it comes again to the fact that the often refined metal does not change colour.

TOREI 342 Rinzai, first getting sixty blows from Obaku, then had suddenly great Satori. He returned to Obaku, 'mingling eyebrows' with him and threw down both body and life into the glowing furnace. For twenty years he forged and tempered a hundred, and a thousand times over. After that, he went to Obaku midway through the summer retreat, stayed a few days only, and left again. Obaku said, 'You came here breaking the summer retreat, and now you are leaving before it is over.' Rinzai answered, 'I have only come to pay my respect to you, Master.' Obaku hit him and chased him out. After Rinzai had gone a few miles, he had some doubt as to his conduct; so he went back to Obaku and stayed until the end of the retreat. On taking leave then, Obaku asked him, 'Where are you going?' Rinzai answered, 'If not to the south of the river, then to the north of the river.' Obaku hit him. Rinzai grabbed Obaku and slapped him. Obaku burst out laughing and called to his attendant, 'Fetch me the meditation board and stool of the late Master Hyakujo.' At that, Rinzai called out, 'Attendant, fetch fire!' Obaku remarked, 'Even so, but just take these things; later they may come in useful to cut off the tongues of all people.'

Speak, what is all this about? These days it is often understood as 'The thieving heart not yet dead.' But if you waste time on this you will live to regret it.

Daibi Comment This is the Koan on Rinzai's Breaking the Summer Retreat. Like Hyakujo's One More Sanzen, it has been highly esteemed from of old. The incident of the sixty blows is recorded in *The Zen Teaching of Rinzai*.

Rinzai had originally entered the Sutra School and studied the teachings and Vinaya. Only later he joined the

Zen school and came to train under Master Obaku. For three years he practised thoroughly and diligently, but did not once go to the interview room. Finally the head monk, Bokushu, suggested that he should ask for a Sanzen interview with the Master. Rinzai replied that he did not know what to ask, and Bokushu advised him to ask what was the essence of the Buddha-Dharma¹. Accordingly, Rinzai went and asked as told, but before he had even finished speaking, Obaku hit out and gave him thirty blows. Rinzai was disheartened, and reported it to Bokushu who told him to go back once more and ask the same question. The following day Rinzai did so, only to be beaten and thrown out again. The next day he once more went for an interview and asked the same question; but again was beaten and kicked out.

Having been beaten three times, Rinzai was dejected and, giving in to the thought that there was no affinity link between him and Obaku, he decided to leave. Bokushu, when told of this decision, thought it a pity, and said, 'If you are leaving, you must first see the Master and tell him so.' Bokushu then quickly went to Obaku to tell him of it, also suggesting that since Rinzai was an outstanding vessel, would Obaku kindly help him when he came to take leave.

So when Rinzai in due course presented himself before Obaku, he was told, 'Though you are leaving here, you must not go anywhere else but to Master Daigu.' Rinzai did as ordered. Arrived at Daigu's, he said that he had come from Obaku and asked permission to stay. Daigu asked, 'What teaching did you get from Obaku?' Rinzai related that three times he had asked what was the essence of the Buddha-Dharma, and had been beaten each time; he did not

¹ One of the stock questions to fall back on if there is no real question of one's own doubt.

understand where his fault was. Daigu said, 'Truly, Obaku has shown you grandmotherly kindness; in spite of that you come here and complain that you do not know where you were at fault!'

On hearing this, Rinzai suddenly had great Satori and exclaimed, 'After all, there is not much to Obaku's teaching!' Daigu retorted, 'Just before you said you did not know where you were at fault; now, what have you seen that makes you boast like this? Speak, speak!' Rinzai, with clenched fist, boxed Daigu three times in the ribs. Daigu pushed him off and said, 'Your teacher is Obaku. I have nothing to do with you.' So Rinzai went back to Obaku.

Now, Torei's version above has 'On being hit by Obaku sixty times, Rinzai suddenly attained great Satori.' Factually, Rinzai attained Satori at Daigu's, but if it had been left there and considered to be sufficient, the great master that Rinzai was destined to become could not have emerged. Hence he continued training diligently till mingling eyebrows with Obaku, accumulating merit in training day and night and throwing down body and life into Obaku's red furnace. Thus he spent twenty years in Sanzen study, forging and tempering himself again and again.

Later he visited Obaku half-way through the summer retreat, and after staying for but a few days, took leave again. Just as Hyakujo went for one more Sanzen, so Rinzai, having departed from Mount Obaku, on second thoughts went back again. Travelling is not permitted half way through the summer retreat. The summer retreat lasts three to four months, and in present-day monasteries, too, once the retreat has begun, the 'mountain' must not be left unless something extremely serious happens to the teacher. This is also called 'Keeping within the boundaries, guarding life', which means staying within the precincts of the monastery, devoting oneself wholly to the training.

So Rinzai had come to Obaku half way through the

summer retreat, and after staying there but a few days, was departing again. Obaku scolded him, saying he had already broken the summer retreat by coming, and now he was leaving again before the retreat was over; he had defied the rules by coming, yet meant to leave before the retreat was ended, a second infringement. Thus Obaku's awesome aspect! Rinzai replied, 'I have only come for a short time to pay my respects to the Master!' At that, Obaku hit him and chased him out. Why? In this is the beneficent aspect of Obaku, for Rinzai had not gone more than a few miles when he began doubting his conduct; he returned and finished the summer retreat. And in due course, like pouring water from one vessel into another, he himself became a great teacher. When (on another occasion) Rinzai took leave, Obaku asked him where he was going. Rinzai said, 'If not to the south of the river, then to the north of the river.' South or north, wherever my feet happen to carry me. Ha, ha! At that, Obaku hit him, but 'Rinzai grabbed Obaku and slapped him' — with the strength of a lion cub scrambling up the cliff again, he seized Obaku and slapped him across the face. This is also called 'The fist that hits the father.' Obaku burst out laughing and ordered his attendant to fetch the late Master Hyakujo's meditation board and stool which Obaku had inherited from Hyakujo. Rinzai countermanded this by telling the attendant to bring fire — meaning, 'These symbols of transmission — bah! It stinks — fetch fire and burn them!'

How different this is from carrying around a certificate of authentication with a seal the size of a peony, as if it were a special treasure! Ha, ha!

Nevertheless Obaku advised, 'Just take them, for later they might be useful for cutting off everybody's tongues,' showing that you have the correct transmission.

Say, what is this all about? These days it is often referred to as 'The thieving heart has not yet died.' Ha ha! If you

waste time making lame explanations, one day you are sure to regret it.

TOREI 343 Ummon said, 'Mountains, rivers and the great earth — not a hair's breadth apart.' This is again a turning phrase; when truly nothing can be seen, then for the first time (one) half is understood. You need to know that in its own time and by doing Advanced Practice the whole will also come to be grasped.

Daibi Comment Master Torei stresses his above point by quoting Master Ummon's, 'Mountains, rivers and the great earth — not a hair's breadth apart.' Just this is a turning phrase. The state of no space in the ten directions, and on the great earth itself not an inch of ground — though arrived at a state where there is not enough space even to insert a hair, is still a turning phrase said to go round and round chasing its tail. 'When truly nothing is seen any more, then for the first time half is grasped.' Even though you arrive at a state where there is none but yourself, only half is grasped, just one side of the position; you need to know that in due course by means of Advanced Practice the whole will become accessible.

TOREI 344 Sozan said, 'This sick monk (Sozan himself) came to an understanding of the matter pertaining to the Dharmakaya before the era of Kantsu; after that he came to understand the Dharmakaya in Advanced Practice.'

Fortunately, the old masters left us these signposts. Why not go and inspect them in detail?

Daibi Comment Master Torei now cites relevant statements of the old masters. Sozan has been mentioned already when discussing the Koan of his Memorial Tower. He seems to have been rather frail and so he refers to

himself as a sick monk. Kantsu is the name for the Tang Emperor Ison's reign. Sozan speaks in terms of before and after the beginning of this era, for he had come to insight into the Dharmakaya, i.e. seen into the True Nature, before Kantsu, but attained to the full understanding of the Dharmakaya by Advanced Practice only after Kantsu.

On this example it may be seen clearly that there is not only the One Great Matter of seeing into the True Nature but also the salient point of the Advanced Practice.

TOREI 345 The poems Setcho composed for each of the hundred Koans (of The Blue Cliff Record), all contain this salient point, and this needs to be transmitted to the heirs. The seventeen hundred Koan cases are all the living breath of this one salient point. They range from familiar to strange, from coarse to subtle, from arrival to before arrival, and they serve as tests for whether or not an understanding of this one salient point has been attained.

Daibi Comment All Setcho's poems to the hundred Koans in The Blue Cliff Record contain this one salient point which must be transmitted to the heirs. It is also said that this one salient point of untransmittable Advanced Practice must be transmitted. The Blue Cliff collection is certainly not just a refined play of words, and the one thousand seven hundred Koan cases are the living breath of that one salient point, for each case constitutes a special Dharma-Gate of deliverance. 'They range from the familiar to the strange, from coarse to subtle, from arrival to before arrival' means that they cover a wide reach and test whether a trainee has or has not come to understand this one salient point.

TOREI 346 So it is said in The Blue Cliff Record, 'A jewel is tested by fire, gold is tested by stone, a sword is tested by a hair, water by a pole — robed monks are tested by one word, by one

phrase, one energy and one state, one going and one coming, one greeting and one farewell. The shallow and the deep must be seen, front and back have to be perceived.'

Daibi Comment This is quoted from the twenty-third case of *The Blue Cliff Record*. Fire is used for testing whether a jewel is genuine; a touchstone tests for gold; the sharpness of a sword is tested by blowing a hair against its blade; and the depth of water is tested by probing with a pole. Each needs to be assessed by its appropriate method.

So how then is a man of Zen to be tested? He is to be tested by one word or one phrase — as the saying goes, 'When the snail opens its mouth you see into its belly.' Just make them say one word or just half a phrase and they can be seen through to the bottom of their heart. One energy and one state shows up clearly as 'just so' — as does the way of clearing the throat or of just lifting one finger. One going and one coming refer to letting go and holding on, passive or active, the living function responding to circumstance. One hello and one farewell is responding in accordance to a greeting; light to a light touch, and firm to a firm one, by such response it is seen whether knowledge is profound or shallow, whether facing forward or backward.

These examples illustrate the all-importance of these old Koan cases.

TOREI 347 If today there was a real monk following the way of the old masters who had worked for many years with great doubt on the words and phrases, then in the fullness of time, Satori suddenly would open all at once. But if then he mistakes what he has attained to as the old masters' 'final phrase', flattering himself how quickly he had come to understand the one salient point, he would remain sublimely ignorant that this is but a halfway stage.

Daibi Comment Supposing in our time there was a monk of pure aspiration. Following the form set by the old masters, he seriously gives rise to a Great Ball of Doubt over the old Koan cases, and after breaking his bones relentlessly over many years, when in the fullness of time the affinity links have become ripe, Satori opens suddenly. Having truly broken his bones and so come to the state of the total power accruing at the stage of 'the final phrase' of the old masters, that monk would regard himself as having already got right through to the one salient point of Advanced Practice, yet in fact he has not. So it is said that it does not amount to more than a halfway stage.

TOREI 348 Such cases as Joshu's Dog have from the beginning presented the matter of Advanced Practice. This is no small matter, for when a trainee starts with Sanzen interviews on Joshu's Dog, and on reaching the gate, suddenly attains, then entering into the True Nature is provisionally possible by virtue of the Koan (Ed: literally, Wato — the eye or the gist of the Koan). However, he has not yet come to understand the profound meaning.

Daibi Comment Joshu's Dog is the Koan on 'MU' and is often considered merely a Koan for beginners. But on the contrary it presents the matter of Advanced Practice. Yet only when looking back, by hindsight, after step by step of continuous training, is it seen and understood as such. This is certainly no easy matter, for if actually just the one Koan on 'MU' is really and thoroughly worked on, it would be possible to unravel one by one all the various differentiation Koans of the old masters. But it does not go that smoothly; when a beginner does Sanzen study on this Koan, he attains to the state of oneness with 'MU' which is as if he had just put his foot inside the gate. As this moreover has been possible only by virtue of the Koan, he is still far from

ascending the hall and entering the innermost room.

TOREI 349 From the beginningless past through countless Kalpas, sentient beings fail to understand and would rather turn towards the dust (of the world) instead. Because the habit of delusion goes deep, when it comes to beginning the Advanced Practice of Zen, rather than completing it, they give up halfway.

Daibi Comment Since the beginningless past, ever again being born and dying, ever more delusion has accumulated. 'Failing to understand and turning towards the dust (of the world)' — this is quoted from the Surangama Sutra — trainees are prone to turn their backs on true understanding and full enlightenment because from long habit they face towards the landscape of the Five Desires and the Six Dusts. So even if by chance they have had the good affinity link of stumbling into seeing into the Koan and do train in the Advanced Practice of patriarchal Zen, they are still not able to escape easily from their ingrained habits, ending up with a halfway attainment.

TOREI 350 I could not help jotting this down, doing my possible best to show the essential points conscientiously. If you are wise, take them in with your very body.

Daibi Comment Master Torei, having written copiously about the reasons for Advanced Practice, could not bring himself to throw away this tangle of words. And though in a way this is rather like selling water by a river, or putting a head on top of a head, he could not help exhorting those who are wise to take it in with their very body. Truly his are gracious words uttered from his deep compassion.

TOREI 351 Ganto said, 'Even Tokusan failed to understand the

last phrase,' and added, 'Alas! I am so sorry I did not tell him the last phrase before. Had I done so, no one on earth could have matched old Seppo.'

Daibi Comment 'Even Tokusan failed to understand the last phrase' — this has been taken from the Koan of Tokusan's Going Begging, which has already been mentioned.

Tokusan one day came into the refectory carrying his bowls. Seppo saw him and asked, 'What is this old rascal doing here when neither the dinner bell has been rung nor the drum beaten?' At that Tokusan returned to his (abbot's) quarters. Seppo later related this to Ganto, who said, 'Even Tokusan has failed to understand the last phrase.'

This is the Koan case. It seems as if Ganto was criticizing Tokusan, but far from it! From of old this last phrase has been made much of. Very few of even the most experienced trainees have ever seen through it.

Again Ganto said, 'I am so sorry I did not tell him the last phrase earlier. Had I done so, no one could have matched old Seppo.'

Now this is the Koan of Seppo in the Hermitage and is the fifty-first case of *The Blue Cliff Record*. When Seppo was residing in a hermitage, two monks came to pay their respect to him. When Seppo saw them coming, he pushed open the door of his hermitage with his hand and stepping out, asked, 'What is it?' The monks also said, 'What is it?' Seppo bowed his head deeply and went back into the hermitage. The monks later went to call on Ganto, who asked them where they had come from; and being told they had come from south of the peak, Ganto asked whether they had happened to visit Seppo. The monks said they had. Ganto asked, 'What did he have to say?' The monks related what had happened. Ganto asked, 'Did he say anything else?' The monks said, 'No. He just bowed his head and

went back into his hermitage.' Ganto said, 'I am sorry I did not tell him the last phrase earlier on, for had I done so, no one could have matched old Seppo.'

So here again, this last phrase is the problem.

TOREI 352 Then say what all this actually means. If it were not necessary to take care of every single detail, why would Ganto have said this? Do not be satisfied with understanding Koans rationally, for if you do, you are far, far off. It is essential to see fully into the Koan and to penetrate it right through, for only thus is attainment possible.

Daibi Comment Master Torei asks what all those Koans that he has just mentioned are about. What do they actually mean? There must be some reason. But as to Koan Zen, most err and just understand them rationally, believing themselves to have attained.

However, learning the various styles of the old masters is of no use whatsoever. Let me tell you an analogy. The other day I was riding on a train from Tokyo to Koen-ji temple. Most of my fellow passengers, seemingly businessmen also bound for the temple, were hotly arguing about the 'MU' Koan. I could not help overhearing them; all seemed to see it as a lesson that can be learned, or be intellectually understood. Now, though this is partly the fault of their teacher, there is just no point in pursuing Koans in that way; they are not to be understood intellectually, nor is there a need for an 'answer' or 'solution'. Joshu that time had said 'MU', but at other times he said 'U' (yes). If you seek this in the Koan, then 'The white clouds are far, far off — thousands of miles off!'

In the 'MU' Koan, too, the last phrase is clearly presented, but most people end up by overlooking it.

Resolutely face the Koan and get into it until you

penetrate it right through and get out of it the other side, as it were — only then can it be understood. For this, Koan by Koan, all individually must be fully and completely seen into.

TOREI 353 Master Goso Hoen first trained under Master Ensho, where he came to understand all the affinity links/Koans of past and present. Then he went on to En of Isan. En said, 'The World-Honoured One had a secret word; Kasyapa did not hide it away.' Goso clearly understood and his doubt was dissolved.

Daibi Comment Goso Hoen was the master on Mount Goso and is considered the restorer of Chinese Rinzaï Zen. Ensho is Master Keirin Sohon, a grandson of Setcho. While training under Ensho, Goso penetrated many of the old Koan cases. Later he went on to train under Master En of Isan mountain, that is Master Enkan, whose posthumous name is Hoen. This En said, 'The World-Honoured One had a secret word; Kasyapa did not hide it away.' The World-Honoured One's raising of the flower is this secret word, and Kasyapa's smile was his total response to it — in truth, he hid nothing away!

Goso, on hearing this, fully penetrated and clearly understood.

TOREI 354 After that, (Goso) went to train under Hakuun. One day when Hakuun had ascended the high seat in the Dharma Hall, Goso raised the case of 'A monk asked Nansen about the Mani jewel', and asked for elucidation. Hakuun scolded Goso, who at these scoldings started pouring with sweat and attained Satori.

Daibi Comment Goso later continued under Master Hakuun Shutan. By this time, Isan had become very old and found it difficult to train his disciples; but as at that time

Hakuun was already of surpassing stature, Isan suggested that Goso should go to him. So one day when Hakuun had ascended the high seat in the lecture hall, Goso stepped forward and asked about this Koan of Nansen and the Mani jewel. This is the Koan case:

Master Shiso of Mount Shunan asked Nansen, 'People do not know of the Mani jewel; it is kept closely in the Tathagata's storehouse. Why is it kept there?' Nansen said, 'That which comes and goes between this old teacher (Nansen) and you.' Shiso said, 'And what about that which does not come and go?' Nansen said, 'This, too.' Shiso asked, 'What about the jewel?' Nansen called, 'Shiso!' Shiso responded. Nansen said, 'Go away; you don't understand me.' From that time onward, Shiso had faith.

Thus it is recorded in *The Transmission of the Lamp*. Now Goso asked Hakuun to elucidate that case. Hakuun lashed him with his tongue, at which Goso, sweating profusely, attained Satori and was overjoyed.

TOREI 355 Not long after that Goso was appointed overseer of the rice pounding. One day, Hakuun came into the shed and said to Goso, 'Have you heard what happened?' Goso said, 'No, I haven't.' Hakuun told him, 'A few days ago we had some Zen guests; they had come from Rosan. All of them had attained to Satori. I made them expound on the teaching, and they did it faultlessly; they were also well versed in the Koans. And they understood what I said.' Goso asked, 'And what about you, Osho?' Hakuun replied, 'I said to them "It's not yet there".' Hearing this, great doubt arose in Goso. Considering his own state, he wondered, 'I have already completed Satori. I can teach, and as for elucidating, I can do that also. Why then is it not yet there?'

He applied himself with all his might, continuing for many days, and finally forgot eating and drinking. After seven days he

truly arrived at understanding the truth. In one go, he threw away the precious jewels of bygone days, and ran to see Hakuun, who showed himself so overcome that he could not move either hand or foot, and Goso could only smile.

Daibi Comment Not long afterwards Goso was put in charge of the rice pounding. One day on his round of inspection Hakuun came into the pounding shed. There he asked Goso, 'Have you heard what happened?' When Goso said he had not, Hakuun told him, 'A few days ago we had some Zen guests; they had come from Rosan. All of them had attained to Satori. I made them expound on the teaching, and they did it faultlessly; they were also well versed in the Koans. And they understood what I said.' Goso asked, 'And what about you, Osho?' Hakuun replied, 'I said to them straight away, "It's not yet there".'

This is the Koan of Hakuun's Not Yet There, and it is indeed the very marrow of our school.

In Hoen's assembly, Goso had first clearly understood the World-Honoured One's 'Secret Word'. Then, on being harshly scolded by Hakuun, he had thoroughly attained the great joy. But coming up against this 'Not Yet There', he had again great doubt, so great that he truly broke his bones over it, forgetting eating and drinking. After seven days the doubt at last passed and he saw the meaning. In one go he threw away all the precious jewels and treasures of bygone days, and all that he had come to know until then, all the Satoris and insight he had attained into the Buddha and into the Dharma, shattered all at once. Having broken his bones to such an extent, the joy he felt was all the greater. He burst into Hakuun's room who, seeing him thus, was himself overjoyed and indicated it by showing himself so overcome that he could not move. Goso also could do no more than smile his joy.

TOREI 356 When later instructing his own trainees, Goso liked to refer to this, saying, 'When I reached there, white sweat just poured down me. From then on, the pure breeze became utterly clear, as when unloading cargo.'

Daibi Comment When Goso himself had taken on disciples, he used to tell them how he had already undergone many hardships and attained, yet on coming up against the 'Not Yet There', he finally broke out sweating all over.

The light, pure breeze as when unloading cargo is an apt analogy for the feeling of oppression lifting — as when unloading cargo from the stuffy, airless, crammed hold of a ship; as the cargo is removed, space begins to open up and into it blows fresh, cool air.

TOREI 357 Goso also used to tell his monks, 'I was on pilgrimage for fifteen years. I first trained under Master Sen where I gained his hair, then I trained under Master Sonshuku in Shikai where I gained his skin; coming next to Master Isan Enkan, I gained his bones. Finally under Master Hakuun Tan, I gained his marrow. Only then did I dare to inherit and become a teacher of others.

Look! Only after he had endured many unbelievable hardships was he worthy to be called a great teacher. He truly deserves all praise, for if the restoration of the Rinzai school had not taken place, how could the heirs continue until today?

Daibi Comment Goso used Bodhidharma's analogy in speaking about inheriting in terms of skin, flesh, bones and marrow. For fifteen years he had wandered about on pilgrimage, training all the while. He had started under Master Sen — Chisen of Seiken, a Dharma brother of Ensho, and had also been under another teacher and gained his skin. Then at Isan's he gained his bones over The World-

Honoured One's Secret Word. However, it was only at Hakuun's Not Yet There that he truly penetrated to the very marrow of the Way of the Heart. Thus he inherited the Great Dharma and was able to teach others.

Master Torei comments on this, 'Look! Only after he had endured many unbelievable hardships was he worthy to be called a great teacher. He truly deserves all praise, for if the restoration of the Rinzai school had not happened, how could there be any heirs today?'

We know from Goso's own words that he spent many years of painful and bitter training before he became a distinguished teacher. It has been said from of old that owing to his outstanding qualities the Rinzai school in China was renewed and restored.

Had the old masters not made such heroic efforts, Master Torei says admiringly, what could we of today be heirs to? Nothing!

TOREI 358 To explain it to you minutely, though having seen into the True Nature, having got clear on the Koans, even having become acquainted with all the Zen teachings, though you may be able to discuss critically the rights and wrongs of past and present Koans, and though it may give great pleasure being able to do so, yet on having attained all this, there is still something you have not even dreamt of. Say, what is it? When this has become clear by arriving at it in Sanzen, only then have you truly attained.

Daibi Comment After having come to this point in his exposition, Master Torei now offers the trainees of his time a great iron hammer. Though able to see into the True Nature, able to penetrate the old Koan cases, now also able brilliantly to confute others, even able to coin your own expressions, and to evaluate critically old and new Koans, even at this stage you cannot dream of the existence of that

one salient point.

Say, what does this mean? When arrived there in Sanzen and it has become abundantly clear, only then can you be said to be a genuinely trained man of Zen.

TOREI 359 When the National Teacher Daio, having trained in China under Master Kido, was about to leave for Japan again, Kido gave him a farewell poem:

'To knock at the gate and know what is inside.

To come to the end of the road and surpass it.

He brilliantly continues Kido's line;

In the Eastern Sea the heirs will increase day by day.'

What is (Kido) talking about? Why give this testimony, and what about the daily increase? Many do not know the source meaning and just think it wonderful and mysterious!

Daibi Comment National Teacher Entsu Daio's religious name is Nanpo Jomyo. Born in 1235 in Suruga province, he had his head shaved at a local temple when fifteen, but afterwards went to train at Kencho-ji under its founder Master Daigaku (Ed: the Chinese Master Rankei). At the time (Daio arrived), Kencho-ji had not yet been built; Master Daigaku, having only recently arrived from China, resided and taught at the Joraku-ji temple in Ofuna.

When he was twenty-five, Daio went to China. At first he wandered around, but on meeting Master Kido Chigu of Jinzu-ji, he stayed and trained under him, and when Kido later moved to Kinsan, he went with him and devoted himself to Sanzen study under him. Altogether he stayed with Kido for seven years. One night as he came out of Zen Samadhi (meditative absorption), suddenly great Satori opened. He composed a poem on it:

'When suddenly heart and circumstance are forgotten,
Energy ranges free all over the earth, over mountains
and rivers.

The Dharmakaya of the Dharma King is fully revealed.
When man and form correspond, knowledge is not
derived from form.'

On seeing this poem, Kido joyfully told his monks, 'The guest, with clear wisdom, has fully attained and completed Zen training.' After that, Daio stayed another three years with Kido. He was thirty-two when he returned to Japan, and first went back to his old teacher, Master Daigaku of Kencho-ji, and for a while stayed in his assembly. He started to teach at the Kotoku-ji in Chikuzen at thirty-six, but later moved to Sofuku-ji in Fukuoka and made the Dharma Way prosper. During the thirty-six years he taught in Kyushu, the Zen school became firmly established there. At that time, National Teacher Bukkoku, heir of Bukko, was master at Ungan-ji in Shimono, so the Way of the Dharma was well established, with Daio in the West and Bukkoku in the east of the country. They were referred to as the two gates of the sweet dew of Zen.

Daio's fame spread and finally came to the ears of the Emperor. In the third year of Kagen, an Imperial decree invited him to Kyoto, there to found the Kagen-ji. A few years later, by request of the Kamakura regent Sadaoko Hojo, he became master of Kencho-ji, but died the year after, at the age of seventy-four.

The above is a brief history of National Teacher Daio. The poem his master Kido had composed for him on completing the Great Matter and returning to Japan, may also be found in The Record of Kido. Anyone considering himself as belonging to the Rinzai school is bound to be familiar with it.

'To knock at the gate and know what is inside.
To come to the end of the road and surpass it.
He brilliantly continues Kido's line;
In the Eastern Sea the heirs will increase day by day.'

This poem confirms what Master Torei has been stressing so persistently, that over and above the 'once-only' Satori is the transmission of the one salient point of the final phrase of Advanced Practice.

From the above short history of Daio we see that he went to China when twenty-five, and there devoted himself to getting clear on the One Great Matter until he was thirty-three. He knocked at the front gate of the Five Houses such as the Rinzai and Ummon schools, and thoroughly probed and sharpened his training to that end.

As to the 'knowing what is inside', in the Surangama Sutra, Sakyamuni tells Ananda, 'Just minutely probe and polish your own heart.'

Daio studied and trained minutely in all the Five Houses and Seven Schools. To come to the end of the road and surpass it refers to his not stopping at once-only Satori but probing and sharpening a hundred and a thousand times. At last he completely attained to the state of the one salient point of Advanced Practice. Kido clearly confirmed this, and furthermore foretold (Daio's) being instrumental for the spread of the Great Dharma (in Japan), 'In the Eastern Sea the heirs will increase day by day.'

Twenty-four branch lines of the Zen school were introduced to Japan at the time when the Zen school was at its peak. But they gradually died out, lacking good heirs to transmit their Dharma lines. At Master Torei's time, only two lines, that of Dogen and that of Daio, were still alive.

This old monk (Daibi) is not sufficiently acquainted with Dogen's Soto line and its transmission up till now. However, the National Teacher Daio's line has been handed down correctly through Daito and Kanzan and unbroken to Master Hakuin. Future trainees also need to break their bones so as to inherit and transmit this living heartbeat that was transmitted by all the patriarchs. At the same time, deep

gratitude goes to the patriarchs who have handed on the lamp, thus requiring their debt of gratitude — and the same applies also to today's trainees who have to strive to requite gratitude for what has been handed down to them and in turn make themselves capable of handing it on.

Then Master Torei asks, what is Kido talking about? Why was Daio given this testimony and why the talk about daily increase? What really is the meaning of Kido's poem? Do not just think it wonderful without minutely understanding the import of these words of the poem. You must be fully clear about them.

TOREI 360 He had already knocked at the front gate of Buddhas and patriarchs, had carefully probed and polished a hundred and a thousand times over. He had completed all Zen study in Sanzen, had fully clarified the Dharma that must be clarified, and had penetrated thoroughly all the words and phrases that must be penetrated. Not knowing now what to study but looking for something to study, in the end nothing can be found. This is the place where the path comes to an end. If, having arrived there, he had settled down to rest, would there have been such a wonderful teacher as Daio?

Daibi Comment Out of sheer kindness Master Torei yet again takes up Kido's poem to comment on it. Daio had already minutely and exhaustively investigated the teachings of Buddha and patriarchs, had completed Sanzen study of the Zen Way and the Buddha-Dharma, had fully penetrated all the old Koan cases and so had no longer anything to work out or to study — this is called the place where the path comes to an end. Though it is truly felicitous to have so thoroughly completed, yet if Daio had settled there as sufficient in itself, our old patriarch Daio would never have been the illustrious figure celebrated till today.

Below Master Torei now quotes Master Kanzan, Daio's spiritual grandson.

TOREI 361 For this reason, National Teacher Kanzan says in his 'Admonitions' to his disciples, 'In the past our old patriarch Daio, braving the hardships of wind and waves, crossed the sea and went to China. There he attached himself to old Master Kido and trained under him devotedly. Having completed his studies and being authenticated, at Keisan he at last penetrated the final phrase to its very depth. The path thus having come to an end and he still having gone further, he was given the poem of his heirs' increase. The single transmission of Yogi's correct line to our country we owe to our ancestral patriarch.'

You must always keep in mind even the minutest detail of this important event.

Daibi Comment Kanzan adds at the end of his 'Admonitions', 'Even though this old monk (Kanzan) may be forgotten, anyone who forgets the debts we owe to the two patriarchs Daio and Daito is no heir of mine.'

Grave importance attaches to debts of gratitude we owe to the patriarchs. It keeps us aware of the tremendous hardships that Daio had endured so as to bring back the Great Dharma to Japan.

Our Rinzai school had, after Jimyo, branched into two lines, that of Yogi and that of Oryo. The Zen school first introduced to Japan by Master Eisai was of the Oryo line. National Teacher Daio brought the Yogi line and so it is said, 'the correct line of Yogi'.

Truly the patriarchs have sweated blood, suffering cruel hardships in order to transmit the Dharma, and so through the Zen school flows a great feeling of gratitude and at the same time also an urge to requite this gratitude for the uninterrupted transmission throughout the generations. This is why the details need to be clearly known.

TOREI 362 National Teacher Daito first trained under Bukkoku. He single-mindedly applied himself to the training. Suddenly

one evening, great Satori opened. He rushed to Bukkoku in the middle of the night and presented his insight. Bukkoku said, 'This is true insight. You will hoist the banner of the Buddha-Dharma and make our school prosper.'

Daibi Comment National Teacher Daito is the founder of Daitoku-ji in Murasakino, Kyoto. Two emperors, Hanazono and Godaigo, revered him as their teacher, and wholeheartedly trained under him. Indeed, in due course the Emperor Hanazono inherited his Dharma.

Daito's religious name was Shuho Myocho. Born in Harima in 1282, he first became a novice at eleven and trained under a Tendai teacher on Mount Shosha, but later changed and entered the Zen school.

He trained under National Teacher Bukkoku at Manju-ji in Kamakura, and wholeheartedly applied himself to the training, breaking his bones. One evening he happened to hear a Dharma-brother reciting a passage from an old treatise, 'The spiritual light, shining of itself, annihilates the (six) roots and (six) dusts. Manifesting the essence always, truly, it does not depend on words . . . ' At this he suddenly attained great Satori. He rushed to the master's room and presented his insight to Bukkoku, who responded at once, 'This is true insight. You will hoist the banner of the Buddha-Dharma and make our school prosper.'

TOREI 363 Later Daito heard that Daio's way was severe, and so he travelled up to the capital (Kyoto) and straight away asked for an interview with Daio. However, Daio did not accept his answer.

Daibi Comment At that time, Daio was living at the Toko hermitage in Kyoto. On his return from China he had first gone to Kyushu and there worked for the Dharma for some thirty years and made it prosper. He had already come to a

ripe old age and his fame had spread everywhere. Daito heard that he was renowned for his strict and severe way, and so he travelled to Kyoto and entered Daio's assembly.

The Record tells of the questions and answers that took place at their meeting. Daito, 'A trainee has come from afar to be taught. I beg the Master to teach me.' Daio, 'Having reached old age, there is just strength enough to sit and drink tea.' Daito, 'What must I do so as to be allowed to stay?' Daio, 'You have only just arrived. How did you hear of this place?' Daito, 'Your fame is known everywhere — how could you not be great?' Daio, 'Try pointing out the form of things in this room.' Daito, 'Seventy-nine thousand, six hundred and thirteen!' Daio, 'A shameless rascal came but does not know it.' Daito, 'I humbly beg the Roshi's pardon for taking your disciple to be Brahma.' Daio, 'Today you go carrying your own possessions, but what about tomorrow?' Daito, 'On the horizon the sun rises and the moon sets. In front of the prison cage the mountains are sheer and the water is cold.' Daio, 'Having died once and not coming back to life again.' Daito had nothing to say to that.

These are the details of what took place at the interview and why Daio did not let it pass.

TOREI 364 Daio asked, 'Goso Hoen said to Butsugen, "A buffalo passed a window. Head, horns and the four legs all got past — why does the tail not go through?" Try and say a turning word.' Daito said, 'The crooked heart is already exposed.' Daio said, 'What about this crooked heart?' Daito said, 'It supports heaven and earth.' Daio roared with laughter and remarked, 'If you let it go in vain like this, some day you will regret it.' Three days later Daito came up with a turning word, 'Hearing the sound of the emptiness with a ladle.' Daio said, 'You have indeed come up with something like it.'

From then on, Daito applied himself with all his might, day

and night without pause.

Daibi Comment Master Goso Hoen's Buffalo Passing a Window is used as a Koan. The head has already passed, and the horns, so have the four legs; why can the tail not pass? Trainees have great trouble with this seemingly insignificant tail.

Daio raised this case and told Daito to try for a turning word. Daito said, 'The crooked heart is already exposed.' Daio, intending to knock this spurious fellow right down, asked, 'And what about that crooked heart?' Sure enough Daito replied as expected, 'It supports heaven and earth.' Daio roared with laughter, 'If you let it go in vain like this, some day you will come to regret it.'

At that, Daito worked for three days as if his life depended on it, truly breaking his bones, and then came up with the turning word of 'Hearing the sound of emptiness with a ladle.'

In the Stories Collected from the Patriarchal Garden is mentioned the custom of throwing a ladle for fortune-telling, and that it is called ladle-divination. In the Ghost Valley Collection we find, 'If you fill a pot with water, and put a ladle on it, the ladle will turn of itself. The direction it points indicates the good or bad fortune of the year.' The sound of emptiness is the sound of the void; so in the final analysis this makes a ladle the means of determining good and bad, misfortune and fortune. Daio remarked to this, 'You have indeed attained to something like it.' Which means that though not wholly wrong, it is still a somewhat spurious insight. This is why Daito, having heard Daio's correction, applied himself with all his might, continuing his efforts without pause or rest, day and night.

TOREI 365 Daio raised the Koan on 'Does Suigan still have his eyelashes? Ummon answered, "Kan (Barrier)".'

Daito's response to it was, 'Following up a blunder with a blunder.' Daio said, 'We'll leave that for the time being, but how do you see the word "Barrier", for after that there is a special life.' The following day Daito suddenly penetrated through this word 'Barrier'. With sweat streaming down his back he rushed into Daio's room and cried, 'Almost the same path!' Daio, startled, exclaimed, 'Last night I dreamt that Ummon was entering my room, and now you have penetrated the "Barrier" today — you are Ummon reborn!'

Daito, covering his ears, left. The following day he presented two poems:

'Having penetrated the cloud barrier

The living way opens out south, north, east and west.

Resting at night, roaming in the morning, neither host nor guest.

At every step, a fresh breeze lifts the feet.'

And,

'Having penetrated the cloud barrier,

The old road has come to an end.

The blue sky and the bright sun are the home mountains.

The wheel of free energy, constantly changing, is hard to reach.

The golden-coloured one folds his hands and returns.'

Having read these poems, Daio picked up his brush and wrote in the margin, 'You have already cast off light and joined yourself to darkness. I am not like you! Now that our school has reached you, it will become well established. But ripen it for twenty years, and only then make known this authentication.'

Daibi Comment Daio raised the case of Suigan at the End of the Summer Retreat. At the end of the summer retreat, Suigan said to his monks, 'I have talked to you the whole summer long. Look! Does Suigan have any eyebrows left?' Each of his senior monks responded, and among them Ummon answered, 'Kan (Barrier)'. This 'Barrier' has always

been known as a Koan that is exceedingly difficult to break through.

Daito's response to this 'Barrier' was 'Following a blunder with a blunder.' Daito is indicating that both Suigan and Ummon are wrong, but this is going too far. So Daio told him that though this might be so, just to break his bones some more and penetrate that Barrier. Accordingly, Daito applied himself with all his might, and finally, dripping with sweat, crashed through the Barrier.

Rushing into Daio's room, he cried out, 'Almost the same path!' Daio, deeply moved, remarked, 'Last night I dreamt that Ummon had come into my room, and today you have penetrated the Barrier. Surely you are Ummon reborn.' But Daito covered his ears and ran out, indicating he did not want to hear such talk. On the following day he presented the two above poems to Daio.

Neither Buddha nor patriarchs can as much as guess at the state of this fresh breeze that blows everywhere. Daio, impressed, took up his brush and wrote in the margin his mark of approval, 'You have already arrived at the state beneath both light and darkness, have fully attained the gist of the teachings of the school and gained the great freedom. So now that our school has come to you, it will become well established. But still, this alone is not sufficient; you must nourish the secret womb for twenty years and only then come out into the world with full authority.'

TOREI 366 Master Bukkoku was Bukko's favourite heir, and Muso's 'father'. He would not lightly authorize anybody. Under him, Daito had already attained clear Satori, but still lacked that one salient point. So when he came before Daio, this still clung as a bit of shadow.

Daibi Comment Master Bukkoku, who had inherited the Dharma from National Teacher Bukko and was connected

with Emperor Gosanga, was also 'mother and father' to Muso (Ed: another of the great Japanese masters). What Torei stresses here is that a master of such standing cannot be assumed to have verified Daito's insight unless it was truly clear. Daito had fully attained Satori, but that one salient point of Advanced Practice, which cannot be transmitted, was still lacking. So in front of Daio he was not yet substantial, more of a shadow.

TOREI 367 It is like comparing the footprint of a buffalo with the great ocean, or like placing a hair in empty space, or like ants and crickets heaving at an iron pillar, or mosquitos and flies playing with a gale. How can that be pleasant? Who would search for it?

Daibi Comment To compare the footprint of a buffalo with the great ocean is taken from the Vimalakirti Sutra. The amount of water that has collected in the footprint of a buffalo cannot possibly stand comparison with all of the water of the Pacific. Placing a hair in empty space comes from a saying of Master Tokusan that a hair placed in empty space, even if it could somehow be put into it, would be so insignificant as to be beyond notice.

The reference to the ants, crickets, etc, is in a poem of Setcho's in The Blue Cliff Record. That frail, tiny ants could move a pillar is ironical and indicates vain effort, just as mosquitos and flies playing with a gale means sheer, reckless folly.

But what does 'how can that be pleasant' mean or indicate? In it lies ineffable subtle taste. If you take it at the word level only, you make a great mistake. So would it not be pleasant to grasp this salient point? Who would not search for it? It all depends on to what extent one is willing to break one's bones.

TOREI 368 When I was on Mount Renge in Goshu, it had all been clear to me. Later when I came into Sendai's interview room, I could not utter a single word. From then on, I worked hard on the (obscuring) cloud, studying in the morning and going for interviews in the evening.

Daibi Comment Master Torei really stresses that one salient point of Advanced Practice. Now he talks about his own experience. (As mentioned earlier) Master Torei went on pilgrimage when seventeen, trained under Kogetsu Osho, but did not attain anything during the three years he spent in Kyushu. Disappointed, he returned to his native province and there retired to a small hermitage in the Renge valley in Sugiyama. He stayed there for a full year, truly applying himself and meditating. During that time, he once suddenly attained to a small Satori and expressed it in a poem:

'The body of the Dharma King, oh the body of the
Dharma King!

The great earth, mountains and rivers all without a speck
of dust.

Buddhism and patriarchal Zen are originally the Self.
When all is said and done, it is always spring in the little
wood.'

Torei wrote this poem when twenty-one. 'On Mount Renge it had all been clear to me' refers to this. But he did not think that this was sufficient in itself, and so he knocked at the door of Sendai's interview room, that is, Master Hakuin's. But in there he could not even open his mouth — in front of the grand old man Torei lost all the strength of the Way (that he had gained), and could not even utter a single word. In short, he found Hakuin a greater teacher than his repute had led him to believe. So he 'worked hard on the cloud', that is throwing away what little scrap of Satori insight he had had, and he just broke his bones in training

ceaselessly, studying in the morning and going for interviews in the evening.

TOREI 369 One day my late Master said, 'If all of a sudden a monstrous demon king grabbed you from behind and thrust you into a cavern of roaring fire, how would you find a way out?' At that time I broke out sweating and could not stand up.

Daibi Comment One day Master Hakuin raised this difficult Mondo problem, 'If all of a sudden a monstrous demon king grabbed you from behind and thrust you into a cavern of roaring fire, how would you find a way out?' Or, under such circumstances, how would you find the one living road? We all think in everyday life that we are safe and at peace, but there is always a demon behind waiting his chance. The terrible demon of change comes in an instant, and is without regard for high or low, old or young. Not only he, but there are also a host of other demons just waiting their chance, and if your attention flags for just one moment, they pounce and get hold of you — what will you do then? This is the problem. Even Master Torei says he could not stand up at the time — cold sweat drenched his body, his knees wobbled and he could not utter a single word!

TOREI 370 Thereafter, whenever I went into the interview room, the Master asked, 'Is there a way out?' I had nothing to say. Now, had I — as you are apt to do — considered that problem without it really touching me, would I then with collected energy in that situation really have been unable to say something? It was rather because I had implicit faith in all the stated particulars that I did not gloss over or cover up one word.

Daibi Comment From then on whenever Torei came for an interview Hakuin asked, 'Is there a way out?' Now,

somebody as trained and resourceful as Torei already was, with energy ready to respond to circumstances, such a man might be expected to come out with some appropriate answer. But he who knows the Dharma fears it! Just because Master Torei had implicit faith in all the stated particulars and respected the Zen Way and the Buddha-Dharma, he could not produce a facile response.

TOREI 371 From then on, whether walking or standing, I had no peace at all. Heaven and earth shrunk and seemed narrow, sun and moon darkened. The following year I begged to be allowed to retire into solitude and there applied myself ceaselessly day and night.

Daibi Comment From then on he knew of no peace; walking, sitting, standing or lying down, he suffered in anguish. Heaven and earth seemed to have shrunk and the sun and moon darkened. The following spring, in his twenty-fifth year, he asked permission to retire into solitude for meditation and spent the retreat in a hermitage for wandering monks where he broke his bones, working ceaselessly day and night as if his life depended on it.

TOREI 372 One day Master Hakuin visited me and said, 'It is all right! If that cavern appears, do not be frightened of it, but rather probe right into it to its very source!' Wherefore it is said that in the old days people feared living rather than dying, whereas nowadays people fear dying rather than living. For example, if you fall into water and directly plummet down to the bottom, as long as you touch down ever so lightly with your toes only, you will float up again. But if you resist sinking to the bottom and struggle with arms and legs to the point of exhaustion, you will drown. This is also called opening the hand that holds on to the edge of the cliff, and after dying coming back to life again. You have to apply yourself to these

significant details.

Hearing Master Hakuin thus speaking, I felt as if drinking exquisite ghee (Ed: had Satori). From then on, strength of resourcefulness developed, and I whipped myself on ever more.

Daibi Comment Master Hakuin seems to have taken pity on Torei's suffering, for one day he visited him and gave him encouraging advice. 'If that cavern appears with its roaring fire, don't be frightened of it, but rather probe right into it to its very source!' This cavern actually refers to the empty and silent cavern of Satori — just now it seems this great cavern is roaring with flames. Hakuin says that we must not be afraid of it but must probe right into it to its very source. For this reason it is said that 'In the old days people feared living rather than dying, whereas nowadays people fear dying rather than living.' Master Torei quotes from an old master. Therefore the ancients and people today differ greatly as to their attitudes towards life and death. For instance, if you fall into water and plummet down until you, however lightly, just touch the bottom with your toes, you will float up again. But if you fear sinking to the bottom and struggle with arms and legs till you are exhausted, you will drown.

Master Hakuin's advice is most helpful. So if you fall into water, then let yourself fall with the impact; for if you flail with arms and legs, you will drown. As the proverb says, 'The frog surfaces with the same momentum that he jumped in with.' You need to have the courage to let yourself plummet down to the very bottom.

In the training this is called opening the hand and letting go of the edge of the cliff, and after being annihilated, coming back to life again. Just open your hand and let go and plummet down an eight thousand foot precipice! This resolution is the essential point. If at that point you can die the Great Death once and for all, you are bound to come

back to the Great Life.

On hearing Master Hakuin speaking thus, Torei had Satori and with developing strength and resourcefulness, pressed on diligently.

TOREI 373 For the next few days after that I studied the Diamond Sutra, and, forgetting body and heart over it, attained to the Wisdom-Satori.

Daibi Comment The Diamond Prajna Paramita Sutra, as the full name of this Sutra indicates, belongs to the Prajna Paramita cycle of teachings. Master Torei, on studying it with his whole body, attained to the Prajna (wisdom) Samadhi, to the Principle of the true and formless void. Forgetting body and heart indicated that with body and heart being as they are, he truly arrived at the state of No-I and No-Form.

TOREI 374 To test it, I looked up the chapter on the vow of Samantabhadra's practice and grasped the Dharma-Realm of the Kegon Sutra.

Daibi Comment Then, reading in the Kegon Sutra the chapter on Samantabhadra's vow to practise, he attained clear insight into the principle of the Dharma-Realm of the Kegon Sutra.

The Four Dharma-Realms of the Kegon Sutra are respectively of the Principle/essence, of phenomena, of the unhindered interpenetration of Principle and phenomena, and of the unhindered interpenetration of phenomena and phenomena.

Speaking from the basic insight of the Kegon Sutra, all phenomena, all the things of the whole universe can be understood from this complete and unhindered interpenetration of Principle and phenomena. Whoever has

truly penetrated Master Hakuin's Koan of 'The Sound of the Single Hand', requires no lengthy and complicated explanation. With just this one hand, the principle of the Four Dharma-Realms can be easily grasped.

TOREI 375 After that, I studied the Lotus Sutra; when I came to the chapter on the everlasting Buddha, suddenly the Satori of the Lotus Samadhi opened. All the Buddha had taught during his life was as clear as seeing the palm of one's hand.

Daibi Comment The Lotus is the most important Sutra expounded in the last complete cycle of the Buddha's teaching. This applies particularly to the chapter where Sakyamuni truly and from his heart declares the everlasting continuity of Buddha.

When Master Torei in his study of the Lotus Sutra encountered this chapter, he all at once crashed into the profound principle of the Lotus teachings. Seen with the Wisdom-Eye, all the Buddha's teachings can be said to be as clear as looking at the palm of one's hand.

TOREI 376 At this, I rushed to Master Hakuin and burst out, 'This trainee has long wanted to study the whole canon of Sutras, but has never managed to do so. But today I have read all of them at one glance.' Hakuin commented, 'It is certainly good to have come by such joy. But what about the story of His Excellency Chinso Climbing up the Tower — how do you see that?' I responded at once. The Master commanded, 'Say it more explicitly.' And again, 'If instead you are to speak in the official's place, how would you please His Excellency?' I came up with several answers, but none was approved.

Daibi Comment So Torei rushed to Master Hakuin and said, 'I have long wanted to read the whole canon of Sutras, but have never managed it. Today, however, I have read and penetrated them all at one single glance!' Master Hakuin's

comment to that was, 'Oh, is that so? Well, it is good to know you got such joy from it. But then, what do you make of the story of His Excellency Chinso Climbing the Tower?'

This story of Chinso Climbing the Tower has been recounted before, and so I shall just give the gist of it here. One day, Chinso in company with other officials climbed up the tower, and from afar saw some monks approaching. One official remarked that they were Zen monks. When Chinso contradicted him, the official asked how he could know that they were not Zen monks. Chinso said, 'I shall wait for them to come closer and then find out for you.' As the monks reached the tower, Chinso said to the officials, 'You did not believe me, did you?'

On Torei's response to this Koan, Master Hakuin commented, 'Be more explicit', meaning, not bad but try answering in greater detail. Then again, 'If you were to speak instead of the official, what would you say to have Chinso in agreement with you?' Though Torei came up with several answers to that, Hakuin approved none of them.

TOREI 377 Next day I entered the interview room and (in response) came out with a turning word. The Master (Hakuin) quickly rose, and twice patting me on the back, said, 'Now that you could utter that, you truly have matched my understanding. But you must not slacken now — in due course you will find out for yourself.'

Daibi Comment When Torei next day went for an interview, he had a real insight to present. Master Hakuin, though always specially severe in the interview room, stood up and showed his approval by stroking his back and agreeing; but he also cautioned Torei, telling him that as the Great Wisdom is subtle and profound, he was not yet at the end of it and so he was not now to rest on his still somewhat wobbly insight.

TOREI 378 When I entered the interview room the following day, the Master at once asked, 'What about Sozan's Memorial Tower?' I responded, 'It needs a hand full of poison to cut through the very root of life.' The Master said, 'And after you have cut off that root of life, how is it? Say quickly!' I responded, 'Both Sozan and the monk in charge will each put out one hand.' The Master stated, 'You have not got it yet.'

Daibi Comment This Koan, too, has been cited before (Sections 276 and 312) and so only the outline needs to be given here. The monk in charge came to Master Sozan Nin to tell him that his Memorial Tower was finished. The Master asked, 'How much money will you pay the builders?' The monk said, 'That is as you wish, Master.' The Master said, 'Should they be given three coins, or two or one? If you can answer that, you have built my Memorial Tower yourself.' The monk had nothing to reply. Thus for the Koan.

Master Torei's answer to it was, 'It needs a hand full of poison to cut through the very root of life.' Poison in the hand is necessary to cut off the roots of error and of Satori, of the worldly and of the holy; this applies also to Sozan.

Hakuin said, 'And after you have cut off that root of life, how is it? Say quickly!' Torei responded, 'Sozan and the monk in charge will each put out a hand.' Hakuin stated, 'You have not yet got it,' you have not yet reached there.

TOREI 379 Once I asked about the story of Joshu Testing the Old Woman, and gave as my response to it, 'If I had been there, I would have said to Joshu, "Did you assess her before the phrase or after the phrase?"' Master Hakuin in place of Joshu said, 'Go straight on.' I said, 'Because that old crone at Mount Tai has been assessed by you.' Hakuin quickly asked, 'And where did you meet that old crone?' I hesitated. The Master glared furiously at me and roared, 'No good, no good!'

Daibi Comment The Koan of Joshu Testing the Old Woman is as follows. Whenever a monk asked her the way to Mount Tai, the old woman always answered, 'Go straight on!' But when he had gone a few steps, she would call after him, 'And where does our good monk think he is going to?' When Joshu was told this, he said, 'Wait, I'll go and assess this old woman for you.' So next day he set out, and on meeting her, duly asked the same question, and it all went as before. Joshu returned and told his monks, 'I have assessed the old woman of Mount Tai for you.'

This was the Koan that Master Torei had raised and as his response to it, he gave, 'If I had been there, I would have said to Joshu, "Did you assess her before she spoke, or after?"'

Well, in a way, it does make a point. But anyway, Master Hakuin in place of Joshu said, 'Go straight on.' Torei said, 'Because the old crone at Mount Tai has been assessed by you.' Or, in the past the old crone of Mount Tai was assessed by Joshu, and today she has been seen through by you, Master. Hakuin quickly came back with, 'And where did you meet the old crone?' You say that I have seen through her, but where is she? Thus abruptly asked, Torei hesitated. At that Hakuin furiously glared at him and roared, 'No good, no good!' Truly such a rascal as our old Master is not to be found more than once in five hundred years!

TOREI 380 The next day I went again for an interview. As soon as he saw me coming, the Master stretched out his hand and asked, 'Why does my hand resemble the Buddha's?' I responded directly with a turning word, and the Master approved it.

Daibi Comment When next day Torei went for an interview, Master Hakuin at once stretched out his hand and said, 'Why does my hand resemble the Buddha's?'

This Koan is one of The Three Barriers of Oryo. They are

respectively: Everyone has a native place — where is your native place? Why does my hand resemble the Buddha's? Why do my legs look like a donkey's?

Why are my hands like the Buddha's hands — why are hands called hands? Why is heaven called heaven? And people, people? Or mountains, mountains? These are all pointing towards the same.

So Master Torei was asked the question about the Buddha's hand. As an echo responds to sound so he responded at once with a turning word. This matched Master Hakuin's insight, and the response was accepted.

TOREI 381 I then continued, 'Master, you once asked me about the case of The Old Woman Burning Down the Hermitage. At that time I mistook the wonderful skill of the old woman. Her speaking like this undoubtedly scared the monk out of his wits and killed everybody with doubt. In that hermit's place, I would have got hold of the girl and told her, "I have been looked after by the old lady for twenty years"! But before I had quite finished speaking, the Master, unfolding all his power, roared at me. That sound penetrated into my very marrow, and my chest ached for days, my heart was stunned as in a daze and my body seemed as if enveloped in foggy clouds.

Daibi Comment Again, this case has already been mentioned, and so here only a short reminder is given. An old woman had supported a hermit for some twenty years, always sending a girl to bring him his food. One day she told the now twenty-eight year old girl to embrace him and ask, 'How is it now?' (As she did so) the hermit repulsed her, 'The dead tree stands on cold rock — for three winters there has been no warmth.' The girl went and related this to the old woman, who was furious, 'For twenty years have I looked after this lout,' stormed up herself, chased him away and burnt down the hermitage.

Torei said that when Hakuin had before asked him about that Koan, he, Torei, had mistaken the wonderful skill of the old woman. It was bound to scare that monk who had felt so safe because for three winters he had had no warm feelings but was like a dead tree on cold rock — such might as well kill everybody with doubt. If he, Torei, had been in place of that hermit, he would have got hold of the girl and told her, 'I have been looked after by the old lady for twenty years.' But before he had yet finished speaking, Master Hakuin unfolded all his power and gave a roar that shook heaven and earth. Though Torei by that time must already have had considerable power of his own, yet at that roar he felt pierced through to his marrow, his chest hurt for days, body and heart seemed stunned and he felt dazed as if enveloped in fog and clouds. For days he seems to have gone around dazed.

TOREI 382 Then I began to ponder. There was no doubt that I had thoroughly attained to Satori — so how could this now come about? I clearly knew that there was the eye to see into the True Nature, and yet the total Zazen strength (Samadhi power) was not yet fully matured.

Daibi Comment At that, Master Torei was unsettled and reflected that as to Satori, he knew that it was perfectly clear. Then how could he be so stunned? Was it that though the eye of seeing into the True Nature was perfectly clear, there was yet insufficient Zazen strength?

TOREI 383 Having come to this understanding, I vowed to apply myself totally with all my might until the full Zazen power developed. Days and months went by, yet all remained the same as before and I could not become completely free.

Daibi Comment Thus resolved, Torei vowed to cultivate

the full Zazen strength. But though he applied himself with all his might for days and months, nothing happened and no further strength developed.

TOREI 384 So I went into retirement east of the Shirakawa river in Kyoto, where I locked the door and gate and cut off all communications. I suffered bitterly mornings and nights, like a condemned man counting on his fingers the days remaining before his execution.

Daibi Comment So he left Shoin-ji, Master Hakuin's assembly, and went to Kyoto where he went into retreat by the Shirakawa river. Cutting off all traffic with the outside, he locked the door and made tremendous efforts — suffered bitterly morning and night; he was truly breaking his bones. Thus he came to feel like a condemned man waiting for the day of his execution.

TOREI 385 Playing with the bright jewel without letting a moment pass — sometimes gaining and sometimes losing, it was difficult always to let the right thought prevail.

Daibi Comment Torei, as if playing with the jewel of the dragon, tried not to let go of it for even an instant; but he found it exceedingly hard to cultivate means always to let the right thought prevail. So he continued, sometimes gaining and sometimes losing, as if bobbing up and down in water — but it just did not come right.

TOREI 386 I was miserable and in pain; neither sitting nor standing up was easy. After having continued in this way for some fifty days, suddenly it broke, and the bright jewel was smashed to pieces. The body exposed, naked and refreshed, I truly understood 'the pure breeze wafting through as the cargo is unloaded'.

Daibi Comment His heart became heavy and despondent, and Torei felt miserable all the time, but continued to break his bones for some fifty days, ripening imperceptibly to maturity. All of a sudden it broke, and the bright jewel was smashed to pieces. Or, the jewel that he had treasured and honoured, and had not let out of his hand for such a long time, suddenly slipped and shattered — he came out of the husk of Satori.

It is extraordinarily difficult to arrive at this state of being utterly bare and naked, 'the body exposed', but it is only then that the pure breeze can be felt directly. Hence, 'I truly understood the pure breeze wafting through as the cargo is unloaded.'

The 'refreshing pure breeze when unloading cargo' was mentioned before. The quotation is from a poem by Setcho in *The Blue Cliff Record*, and refers to the pleasant feeling of a refreshing breeze while unloading heavy burdens. This Torei had attained.

TOREI 387 However, the function was still not quite free. So I whipped up the dead buffalo and pressed on breath by breath, with clenched teeth and balled fists, without any consideration for the body. My clothes were always damp with sweat, even on cold days and frosty nights. Whenever the demon of drowsiness threatened to overwhelm me, I pricked myself with a needle. Thus I continued for about fifty more days, in the course of which ripening entered the bones and penetrated the marrow. Food and drink became tasteless. During that time there were eighty-nine small Satoris.

Daibi Comment The long and bitter forging and tempering continued. Master Torei realized that as to the function (activity) in everyday life, it was not yet quite free. So, though already like a dead buffalo, he whipped himself on and broke his bones, pressing on breath by breath with

clenched teeth and balled fists, utterly disregarding his body. Even on cold days and frosty nights his clothes were always damp with perspiration, the inevitable result of his exhaustion; but whenever drowsiness threatened to overcome him, he pricked himself with a needle just as in former times Master Jimyo had done with a gimlet. Truly such determination in training fills one with awe! Torei continued in this way for about another two months, during which time he had eighty-nine small Satoris. An old master says that he had eighteen great Satoris and had lost count of the small ones. Real strength can only develop to the extent that the bones are broken!

TOREI 388 At last came the day when I saw into and penetrated the Roshi's strength of functioning. Oh how ridiculous! There I had foolishly flogged myself with a will till I nearly died! Master Hakuin would deservedly have dealt me thirty whacking blows!

Daibi Comment At last the day came when Torei matched as one with Master Hakuin's state of Satori. Looking back from that state, he certainly had foolishly flogged himself and broken his bones. He roared with laughter at it. Indeed, having fully attained to Satori is the same as not yet having attained it.

Had he then just returned to where he once had started from? Ha, ha! Master Hakuin said, 'Not yet there, not yet there!' Master Torei stated, 'Master Hakuin would deservedly have dealt me thirty whacking blows.' Likewise, if Master Torei were here, he in his turn would whack this old monk (Daibi) some thirty times.

TOREI 389 What an enormous debt of gratitude I owe to my late master! Without his care and his teachings, how could I have become what I am today? Understanding Satori only, I

would have made mistakes for the rest of my life, with me like a living corpse. When nowadays I remember the past, all these words and phrases are like drops of blood, and I am filled with awe and sadness.

Daibi Comment Master Torei felt deep gratitude towards Master Hakuin. Under him, he had been led and guided, had been made to work on so many of the old Koans, and thanks to that had then fully attained. Without receiving such guidance from his master, he would have continued all his life with but one half of Satori, with little wisdom and less understanding. Looking back on these bygone days, the late Master Hakuin's words and phrases, too, seemed like drops of blood wrung from great compassion. Thus, 'I am filled with awe and sadness' — the profundity of Master Torei's gratitude is deeply moving and instils reverence. In our Zen school, we put great importance on the way of the master, and the feeling of gratitude to the master is said to be the life-blood of the Dharma!¹

TOREI 390 From then on I have continued without break day and night, and have not yet stopped doing so.

Daibi Comment Since then Master Torei continued ceaselessly so as always to let the right thought prevail. We owe him much gratitude for his teachings!

TOREI 391 How could I possibly waste time frivolously flitting about? I hope rather that by making strenuous efforts in the practice of the Way, and according to my ability, I might contribute towards establishing the true teachings. I cannot conceive of any monk not having the same objective. Therefore

¹ If gratitude is taken as a function inherent in the heart, then as a function it is dynamic and must flow when 'free' (i.e. not bound to an object). Thus, first arising as deep gratitude to the master, then at his passing, because it cannot be required, it flows on as the natural functioning of the heart.

I beg you all, please cultivate that Single Eye until it opens fully.

Daibi Comment Master Torei has related his own experience. Trainees need to take it deep into their heart. Moreover, fully ripened, Torei's great wish was to contribute to the establishment of the true teachings. Since he believes that monks everywhere must be filled with the same wish, he implores all to see to it that they become endowed with the Single Eye — you too!

TOREI 392 I was often ill, and so I can readily understand the ailments of others. In my attempts to cure myself I have come to know the various medicines by heart. Now that I am cured, I have begun to feel sorry about others being ill. Getting overly concerned with the ailments of others, I had a relapse of my own illness.

Daibi Comment Those who themselves have a weak constitution can from their own experience understand and sympathize with the illness of others. As Master Torei had often been ill in body and depressed in spirit, he had consequently also become thoroughly familiar with the various remedies to cure himself, and so accomplish the training. Himself restored, he could not but be aware of all the suffering and unease of heart that so many people laboured under. It is said that he was so anxious to help that he worried a lot, with the result that he himself fell ill again.

TOREI 393 Master Rakuho said, 'With the final phrase you arrive at the prison barrier.' How very true! That is indeed when you escape from life and death and firmly clasp the right seal in your hand — all in their season.

Daibi Comment Master Rakuho's other name was

Genan, and he was a Dharma heir of Kassan Zenne (805 — 881). The final phrase is the one salient point of Advanced Practice, which is the lifeline of all the Buddhas and patriarchs. Only on gaining this can one be said to have arrived at the prison barrier.

Master Torei endorses this. The right seal is the Heart Seal handed down correctly by all the Buddhas and patriarchs, and yet it is the one point that cannot be transmitted. Therefore in our school, when we escape from life and death and firmly take the right seal into our hand, that is the time of arrival at the prison barrier.

TOREI 394 Only those who have arrived at the barrier are fully qualified. I, too, am such a one. If there is another, however far away, even a thousand miles, I have need of him to cure this my illness. If there is no one, I shall have to submit to everybody's abuse.

Daibi Comment Naturally those who have really worked through the Koans that are difficult to penetrate, and who have undergone the Advanced Practice, will understand what Master Torei means. Master Torei himself is such a one, and he is looking for another one of like insight. A thousand miles away does not necessarily mean distance only. Those matching in insight are all such persons 'away' or 'behind', and if Torei can but 'gain' such a person, someone of matching faith and practice, of the same way, then his illness will be cured. If there is no one, says Master Torei, if there is no such person anywhere to be found, he shall have to submit to everybody's reproach and abuse.

With that, Master Torei concludes this chapter on Advanced Practice.

CHAPTER 7

Strength and Its Functioning

TOREI 385 Past and present exist for man, but do not exist for the Way. A man, truly training in the Way, forgets the man on attaining the Way. That being so, the man is the Way, and apart from the Way, man as such does not exist.

Daibi Comment 'Strength and its Functioning' have been dealt with explicitly at the beginning of this book. What it comes down to is the Power of the Way, which is also the strength or energy of its Functioning (its activity). Individual differences in the strength and hence its functioning result from the depth or shallowness of the first seeing into the True Nature, and also from the extent to which it has been exercised or activated in everyday life. This is the same today as it was in the past.

Therefore, even though training for the same time, under the same teacher, sooner or later differences develop in the individual Power of the Way. The activity of this Power of the Way is called its Functioning.

Past and present exist for man, but not in the Way — differences are noticeable, past and present distinguished as periods of time or passing era, but as for the Great Wisdom, there is no difference at all between past and present, east and west.

When a man attains the Way, the man is forgotten. When training in the Way, the Way becomes one's own, 'of one essence, not two'. That being so, the Way is then the man; there is no man as such, apart (from the Way).

TOREI 396 If the Way is always the same, now as in the past, it might be reasoned that human beings, too, should be of the

same as in the past. But this is not the case because their insight into the Way is not devoutly profound and so their activity does not shine.

Daibi Comment Just as the Great Wisdom remains unchanged throughout all time, so, it might be reasoned, should men remain the same as in the past. Why is this not the case? It is because their insight into the Way is not profound and devout and so their activity does not shine. To elaborate, the strength of insight into the Way has not reached a deeply devout and surpassing profundity, and so the seeing is still below the level of Buddhas and patriarchs. Therefore, their everyday activity does not yet shine because the strength does not yet continuously manifest in walking, standing, sitting or lying down (in all circumstances of daily life).

TOREI 397 When the one salient point of Advanced Practice has been attained, it is essential to let the activity/function shine forth. This is the time, therefore, when the trainee strives always to let the right thought prevail.

Daibi Comment With gradual advance through the stages of the training and having entered the sphere of the one salient point of Advanced Practice, it is essential that the everyday activity and functioning must begin to shine. So this is the time when it is all-important to let right thought and resourcefulness always prevail.

To strengthen this point, quotations from three great masters are given below.

TOREI 398 Bodhidharma said, 'Many know the Way, but few walk it.' Master Tozan said, 'Continuing steadfastly is very hard.' The Shoju Rojin said, 'As for someone who always lets the right thought prevail, out of ten thousand, not one can be found.'

Daibi Comment Bodhidharma said, 'Many know the Way, but few walk it.' This saying is famous. Many know the Way clearly, but very few actually walk on it.

In ordinary life also, many have got learning and knowledge, but very few have merged with it so that their learning and knowledge have formed the character, and is now manifesting as a light issuing from them.

Master Tozan's 'Continuing steadfastly is hard indeed' echoes a saying in the Samadhi of the Treasure Mirror, 'Training inconspicuously and functioning unseen, like a fool or like a simpleton; persevering in just this is called the highest of all things, but training quite inconspicuously and functioning unseen is anything but easy.'

Master Shojū then put special stress on letting the right thought always prevail; and as to the difficulty of doing so, states that of those who can do so, 'in ten thousand not one can be found.'

TOREI 399 Long ago when the Bodhisattva Kongozai was practising the Way, a demon king followed him around for a thousand years, seeking his traces — but could not find any in all that time!

Daibi Comment This is quoted from the Sutra of the Bodhisattva Jizai-o. 'When the Bhikkhu Kongozai was training in the right Dharma, a whole flock of demons hid themselves and were looking for an opportunity to pounce on him. Although they kept up their vigil for a thousand years, there was not one inattentive moment in which any of the afflicting passions could arise.'

TOREI 400 For the whole of his teaching life, Master Tozan resided in one monastery. The local deity wanted to pay his respects to Tozan, but he could never find him. Truly the old masters persevered in always letting the right thought prevail.

Daibi Comment Equally, the local deity of Tozan wished to pay reverence to Master Tozan Ryokai. Although Master Tozan resided there for all his long teaching life, the local deity, it is said, could never catch as much as glimpse of him!¹

TOREI 401 In spite of all of this, if you fail to inherit the one salient point of Advanced Practice, you will spend your life in a demon's cave. Even though you have attained to the one salient point of Advanced Practice but if your activity does not shine and manifest clearly, you are merely one who, though he embraces the training, is still quite unable to unfold the great energy and the great function.

From of old there were some who had the right insight; yet those who attained to the great energy and the great activity, stepping right into the use of it, were exceedingly few.

Daibi Comment As above, even if right thought always prevails, unless the one salient point of Advanced Practice is attained, one's life is still spent in a demon's cave. Even though the one salient point of Advanced Practice has been attained, if the activity does not shine and reveal itself clearly, you are merely one who embraces the Way. So until both are equally attained, the great energy and the great function cannot unfold.

Although from of old there were those who had attained the right knowledge and the right seeing, even among these, those who were truly able to unfold the great energy and the great function were rare indeed.

Next, Master Torei again gives examples from the old masters.

¹ As before with the demon, or the Buddha with Mara tempting him, 'he was not there', could not be found, left no trace, etc. These are also examples for the 'inconspicuous training'.

TOREI 402 Master Obaku said, 'From under Master Baso came out eighty-four great teachers, but only three or four of them had attained to Baso's Single Eye.'

Daibi Comment The transmission was passed on from Baso to Hyakujo to Obaku, making Master Obaku Kiun a grandson in the Dharma of Master Baso Doitsu. In Master Baso's time Zen was at the height of its development.

Master Baso who 'taught west of the river' is said to have had eighty-four Dharma heirs; but it is also held that of these there were only three or four, including Hyakujo and Nansen, who attained to Baso's Single Dharma Eye.

Truly great men are a rarity in every age.

TOREI 403 Master Reigen Isei used to tell his monks, 'It is very hard to come by a true man of our school. Apart from Maido, the only genuine teacher I ever met is the elder brother on the East Mountain.'

Daibi Comment Master Reigen Isei was a Dharma heir of Master Maido Soshin. Reigen used to tell his monks that rare indeed is a true man of our school who always lets the right thought prevail and whose activity shines forth.

Master Reigen, after he left Maido's assembly, had travelled about far and wide, yet afterwards he used to tell his monks that the only genuine teacher he had ever encountered, apart from his own Master Maido, was the elder Dharma brother on the East Mountain, Master Goso Hoen.

TOREI 404 Master Daie said, 'Among the great old monks who had attained under Oryo Enan, the only ones that Goso acknowledged were Maido and Shinjo.'

Daibi Comment Master Daie Fugaku, the Dharma heir of Master Bukka Engo, said, 'Of the many outstanding men who trained under Master Oryo Enan, Goso considered

only Maida Soshin and Shinjo Kokumon as true men of our school, capable of teaching the Dharma.'

TOREI 405 Oan said, 'Look! Master Daizui said, "I have trained under some seventy teachers. Only one or two of them were endowed with the Great Single Eye; all the others had only right understanding. Nowadays the only genuine teacher endowed with the Great Single Eye is the Dharma-uncle. The black, lacquered bamboo comb flies away over the cliff and hits the head. Although this is rather like betting on a dead horse, it is rather important and subtle."'

Daibi Comment Master Oan Donge was a Dharma heir of Master Kukyu Joryu and, as mentioned in more detail in the chapter on the Lineage of Our School, he had attained the correct line of Rinzaï.

Master Daizui Hoshin said he had trained under some seventy teachers but that among all of them only one or two were endowed with the Great Single Eye — all the others had only right understanding. He further asserts that in his time the only genuine teacher endowed with the Great Single Eye was the Dharma-uncle, referring to Daie. Both Daie and Kukyu had trained under Engo, so Daie was a Dharma uncle of Oan.

The black lacquered bamboo comb flies away over the cliff and hits the head — you can almost hear Daie as he teaches his disciples! Daie was both a learned man and of outstanding power of the Way. Hitting heads with a bamboo comb, he freely instructed all and sundry. Some very great men were among his disciples. At his time, he had no equal.

A bet on a dead horse is a phrase taken from The Record of Ummon. It has the same meaning as hanging a parcel full of medicines on a hearse! Or also, treating a dead horse with moxa cautery and acupuncture — too late to be of any use! But in itself such treatment is both useful and effective.

TOREI 406 Master Chisetsu said, 'I have thirty years of monastic training. In all that time, the only person with the Great Single Eye was old Shogen.'

Had this not been the case, how could the Buddha-Dharma have been handed down to this day? This is why the barred gate is so essential.

Daibi Comment The Dharma line goes from Oan to Mittan to Sogen to Chisetsu. The latter spent some thirty years in monastic training. During all that time, he says, only Shogen was endowed with the Great Single Eye. Master Shogen Sugaku was a Dharma heir of Master Mittan Kanketsu and in the same line as Sogen, which makes Chisetsu Shogen's Dharma nephew.

If it had not been so, how could the Buddha-Dharma be handed down to this day? It is important to know that there is one more barrier chain — thus Master Torei's exhortation and plea to be specially careful with regard to this one more barrier.

TOREI 407 Each and all of these old masters were possessed of surpassing wisdom, and its functioning. One or two examples are given below.

Daibi Comment All of the old masters had outstanding wisdom and functioning; that is both the function of insight and the function of strength. Below, Master Torei has chosen one or two with the Great Single Eye as examples.

TOREI 408 Today's teachers, lacking the discerning Dharma eye, tend to hold the old masters cheap. They do not even bother to overcome their own faults. It surely is ludicrous to assert that their own way is better than that of the old masters.

Daibi Comment Teachers today lack the eye to distinguish the Dharma. They hold the old masters cheap, never

reflecting on themselves and their own shortcomings. As soon as they come by just a little strength, they already believe themselves better than the great old masters and wax arrogant — how ridiculous!

TOREI 409 Obaku and the other masters mentioned above were all quite exceptional. Even the other old teachers of those times, how could they be considered in the same light as today's 'experts'? If those old ones were alive today, their power of the Way would move the world and the most illustrious people would flock to train under them.

Daibi Comment Such great masters as Obaku and Reigen and the others already mentioned were illustrious, and today's teachers do not compare with these great old masters. The difference between them is so great that they cannot be assessed by the same yardstick.

Now suppose these great ones were living today — no doubt that all the monks of superior insight and outstanding character would flock to them from all over the world and swell their assemblies.

TOREI 410 So it is indeed essential to know that for a patriarch the most difficult task is to choose an heir — a task that also demands the utmost care.

Daibi Comment In order to hand on the lifeline of Buddha and patriarchs, it is necessary to gain a successor. Even the old masters say that it is supremely difficult to find such a one, and having found one, it is then essential to probe and test him minutely. The same still applies today, of course, for the survival of the Buddha-Dharma depends on it.

TOREI 411 Isan once asked Kyozan, 'Of all the eighty-four

teachers who had trained under Baso, who attained the great energy and who attained the great function?' Kyozan answered, 'Hyakujo attained the great energy and Obaku attained the great function — the rest were merely excellent teachers.'

Daibi Comment Both Master Isan Reiyu and Master Obaku Kiun were Dharma heirs of Hyakujo Ekai; Master Kyozan Ejaku was Reiyu's Dharma heir. Isan and Kyozan were intimate friends, and are considered the founders of the Ikko school.

Master Baso Doitsu was Dharma heir of Nangaku Ejo, and taught 'west of the river' where the school flourished under him. Eighty-four teachers are said to have come from his assembly. Isan's question was who among these eighty-four had attained to the true marrow and essence. To have developed both the great energy and the great function is absolutely essential but it is extremely difficult to do so. Kyozan's assessment is that Hyakujo attained the great energy and Obaku attained the great function. All the others he considered merely excellent.

TOREI 412 Look! In the line of Rinzaï, each heir surpasses the teacher. They do not just continue the teacher's words — that is dead teaching. Suffering unendurably bitter pains again and again until they penetrate the very bones and reach the marrow — and when then it comes flowing out from the depth of the heart of each one individually, they altogether stretch out their single hand to establish the true teaching. This is why the teachings of our school have continued uninterrupted and never died out.

Daibi Comment So Master Torei confirms that the heirs of our Rinzaï school each tend to surpass their teacher. Koke and Nanin each rose above their master. There is an old saying, 'If your insight equals that of your teacher, you have

but half you teacher's power; only when your insight surpasses the teacher's are you fit to inherit and transmit the Dharma.' This means that only by surpassing the teacher can the true, living Dharma be transmitted. For this, it is necessary to endure bitter pains again and again until penetrating to the bones and reaching the very marrow, regardless of risk to life and limb. Only when it flows from the heart of each individually, then they all together stretch out the single hand and set up the teaching. A proverb says, 'Good boys do not use an old man's coins'; rather each one takes them out one by one from his own belly and makes it pervade the world. Just so, by making the Buddha-Dharma intimately one's own and thus gaining the full freedom of functioning in response (to what is), the teachings are set up, and continue uninterrupted without dying out.

TOREI 413 It has been said from of old, 'Ummon taught with words, Rinzai by the thrust of his energy', but in fact this is not the case.

Daibi Comment Master Ummon has been mentioned before. His other name is Bunen, and he is considered the founder of the Ummon school. He has always had the reputation of being exceptional; his words are of rare profundity and great dignity. One master likened the Ummon school to a royal banner which, fluttering in the sun, reflects the light.

Now, if Ummon is considered as if royal, then, compared with him, Rinzai, because of his tremendous energy, is like a powerful regent. However, to say that Ummon taught by words and Rinzai by the thrust of his energy is only a generalisation of which Master Torei asserts that 'in fact this is not the case.'

TOREI 414 If there were but Ummon's wonderful words without Rinzai's tremendous energy, it would be like an Emperor's majesty without the authority of a Regent. In the end this breaks down into (being considered as) profound and subtle, which then changes further and becomes very refined and smooth! Since the time of the two 'Hon', the great and the little one, it has ever been like this.

Daibi Comment The 'wonderful words' of Ummon refer to his skilful teaching. Yet, though clearly understanding them, without Rinzai's tremendous energy, it would be like having the Emperor's majesty without the authority of the Regent.

Such imbalance comes then to be misconceived as 'hidden profundity'. Even Ummon's teachings, should they suffer such deterioration (i.e. lack of Rinzai's power) will then turn into mere word-play and will no longer be understood. Once fallen into such misconception as 'hidden profundity', this itself then disintegrates further and becomes the 'smooth and refined'. This last phrase is taken from Daie's 'General Teachings'. Considering Tozan's poems to the Five Ranks, commenting on each and calling this a resourceful deployment of the 'smooth and refined' can be misleading, for then, on the contrary, the rough and ready (methods) of the stick and of the Katsu shout may come to be rejected.

Ever since the two 'Hon' it has always been like that — the two 'Hon', the great and the little one, are the two masters Ensho Sohon and Daitsu Zenhon. Ensho was a Dharma heir of Master Kai Tenne, in the sixth generation after Ummon. Daitsu was Ensho's heir. As the names of both end with 'Hon', Master Torei refers to them as the great and the little 'Hon'.

The Ummon school, too, is just like this analogy — with regard to the succession, it falls into poverty — from 'hidden

profundity' it deteriorates into refined shallowness. This is Torei's criticism.

TOREI 415 On the other hand, if there were only Rinzai's tremendous energy without Ummon's wonderful gift of words, that would be like having the authority of the Regent yet lacking an Emperor's majesty. Again incomplete, it is bound to fall down eventually into the severe and the strange, and these two in their turn will change further into the coarse and the forceful. Why do present-day Zen teachers not drop it?

Daibi Comment Yet in contrast, having only Rinzai's authoritative power but lacking Ummon's wonderful words is just as one-sided, and such one-sidedness is bound to deteriorate into the severe and the odd. These in their turn then change further into the crude and the brutish. It is merely silly to believe that blindly waving a stick or yelling a Katsu is Zen! It seems that in Master Torei's times there were many (teachers) who relied chiefly on the imitation of sound and form.

TOREI 416 Great masters such as Ummon and Rinzai were never like that. Rather, they played and sported about within the wondersome melody of the great energy. But those who have fallen into one-sidedness then imitate the traces of the free energy-play (activity), and end up in a cave.

Daibi Comment Neither Ummon nor Rinzai were so one-sided. They functioned from the wonderful Samadhi of freedom within the melody of the great energy. Those who have become corrupted because they do not understand the true meaning of the teachings of our school, see only the traces of this energy-play and blindly imitate its form and style. Thus they put themselves into bondage and end up being utterly shallow.

TOREI 417 Now, since our Rinzai, followed by such patriarchs as Koke and Fuketsu, all through the generations, together with Ummon with his wonderful words in Teisho, the style of the teachings has ever been changing, and so the Buddha-Dharma has been constantly renewed by being freshly expressed again and again.

Daibi Comment Ever since our great Master Rinzai, down the line of the successive masters, we see constant changes. Following Rinzai, Koke Zonsho, Nanin Egyo, Fuketsu Ensho, Shuzan Shonen, Funyo Zensho, Sekiso Soen, Yogi Hoe, Hakuun Shutan, Goso Hoen — in all these successive patriarchs were combined Rinzai's thrust of energy and Ummon's wonderful skill of words. So as the style of our school changed with each patriarch presenting the teachings anew, the Buddha-Dharma was kept ever vital and fresh.

TOREI 418 With regard to Goso, the great Master Konin came once again riding on the wheel of the Dharma and once more started the teachings on Tozan (the Eastern Mountain), combining both Ummon's style and Rinzai's sword just as if they were the two wheels of one vehicle. With him renewing the correct line of Buddha and patriarchs, the school flourished, thus assuring the continuation of heirs.

Daibi Comment Goso means literally fifth patriarch — and there are two masters of this name — the Fifth Patriarch Goso Konin, of Mount Obai, teacher of the Sixth Patriarch; and Goso Hoen. There is a saying, 'To come riding on the wheel of the vow/aspiration.' In The Record of Precious Monks we find, 'The Fifth Patriarch prophesied, "After I have died the true body will remain. When I open my hand and raise it, I will be reborn again".' Now when Goso Hoen became master there, the lacquered clay hand of the image

of the Fifth Patriarch split right through the middle and there was a spoon inside. All the monks were amazed. So with Goso Hoen being installed, the prophecy was fulfilled. Master Torei refers to this legend.

Master Goso Hoen was at first on Mount Shimen, but later moved to Hakuun, and also taught on Tozan (Eastern Mountain). Hence, 'He once again opened the teachings to Tozan, combining both Ummon's style and Rinzai's sword, just as if they were the two wheels of one vehicle. Thus the school flourished. He reformed the correct line of Buddha and patriarchs' — in other words, he restored the Rinzai school. Such aspiration of the old masters enables heirs of later times to inherit the Great Dharma.

TOREI 419 A poem by Shinjo says, 'With Ummon and Rinzai, a hundred flowers bloom in spring, each full of divine energy.' If the divine energy is in each one, how can there not be everlasting spring in the garden of the patriarchs?

Daibi Comment Shinjo's first name is Kokumon, and he is a Dharma heir of Master Oryo Enan. Master Torei quotes the two above lines from a poem of his.

When both the wonderful words of Ummon and the great energy of Rinzai continue, it is like spring with a hundred flowers in bloom, each with divine energy. Shinjo said if this divine energy is in all the successive patriarchs, then there is always spring in their garden.

TOREI 420 After him, Engo, Kukyu, Oan and Mittan continued the succession. They all devoted themselves to walking this Way, and each contributed to the school's continuous flourishing.

Daibi Comment Master Goso Hoen was followed respectively by Engo Kokugon, Kukyu Joryu, Oan Donge, Mittan Kanketsu, Shogen Sugaku, Unnan Fugan, Kido

Chigu and then by Nanpo Jomyo, who brought the line to Japan. These Zen masters all served the Dharma.

TOREI 421 On his deathbed, Shogen addressed his monks, 'Brothers of long training! Some, though they walk on the right way, are yet unable to use the Black-Bean Dharma. Rinzai's way will indeed be destroyed and come to an end, and will be heard of no more. How very sad!'

Daibi Comment This quotation from Shogen is found in The Record of Kido, 'Brothers, though there are some monks of long training who walk the Way of Buddha and patriarchs, they are yet unable to use the Black-Bean Dharma', that is skill in handling nuances in words and phrases and using them the right way. Shogen himself was a great master in this and with it teased and afflicted everybody. Without being able to function in this way, the life of the school is bound to die out.

TOREI 422 Kido said, 'Master Shuho is like a man who on horseback supports himself with a staff. Though not anxious about falling off, to an observer it does look ungainly.'

Daibi Comment Shuho is Shogen's posthumous name. Kido says of him, 'What the old master Shogen teaches is just like a man who leans on his staff while riding on horseback. Though not afraid of falling off, this is overdoing it and so looks ungainly and clumsy to an observer.'

TOREI 423 Bah! Even Kido, being affected by Shogen's poison, wants to harm others in his turn. Sure enough, he even infected our first patriarch of the Eastern Sea, and that calamity has extended to the heirs!

Daibi Comment Quoting from The Record of Kido, Master Torei cannot refrain from showing his own strength.

His 'bah' applies to Shogen as well as to Kido. The first patriarch of the Eastern Sea, Nanpo Jomyo, better known as the National Teacher Daio, had travelled all the way to China expressly to be infected by Kido's poison; and Kido in turn had caught this poison from Shogen. From the time Daio brought it to Japan, that poison has affected all the heirs from Daio to Daito to Kanzan, and the poison has been handed on from him to Juo, etc.

TOREI 424 If Shoju Rojin had not made such painful efforts for forty long years and thus fortunately come to distinguish the taste of this poison, the future heirs could not have been infected, though they worked with all their might.

Daibi Comment In time, with changes taking place in the world and people changing too, the lifeline of the Buddha and of the patriarchs became endangered, hanging by a mere thread. Fortunately therefore, Master Shoju in forty years of painful effort came to distinguish the taste of the poison and so made it possible again to transmit the life of the Dharma; but for him the Dharma would have died out. If so, then in later times no heirs could have reached it no matter how hard they might have applied themselves; it was indeed a very real danger for the Dharma.

TOREI 425 Brothers in the Dharma, what times have we come to? Who will take up this duty (Ed: of ensuring succession). I beseech you to undertake the crucial task of inheriting and transmitting the Single Eye, striving heedfully to walk the Way, contributing to the establishment of the true teachings for those who come to follow in the future, and seeing to it that there will be heirs to continue.

Daibi Comment Through the generations the successive patriarchs cared passionately about the future and exerted

all their strength to ensure the right teachings and succession. So Torei asks his fellow monks who now will take up this duty? And he begs them to undertake this crucial task — themselves to inherit the Single Eye of the summit teachings and heedfully to walk the Way, ensuring its transmission and thus contributing to the establishment of the true teachings in the future by leaving heirs to carry it on.

TOREI 426 One matter only is all-important — strength and its functioning. All is contained in that — establishing the true teaching and making the right spirit of the Dharma flow on.

Daibi Comment This one matter, strength and its functioning, is paramount. Both the establishment of the true teachings and the continuation of the right spirit of the Dharma into the future are dependent on this.

TOREI 427 But even so and however true, yet the final insight cannot be explained in words. Trying to reason it out with words is even more mistaken!

Daibi Comment Even though this is so and however true it may be, yet the final insight cannot be explained in words. When with the final phrase, the prison barrier is reached — that insight cannot be explained in words. And searching for this insight in words is, Master Torei says, a double mistake, thus disposing of this conflict.

TOREI 428 So I am awaiting a man of superlative strength who can carry this burden on his back, who will establish the true school and prevent the true teaching of the patriarchs from becoming extinct.

Daibi Comment Master Torei concludes the chapter on Strength and its Functioning by expressing his fervent hope

that an outstanding person will arise to follow on in the future.

CHAPTER 8

Transmission from the Teacher

TOREI 429 As the one salient point of Advanced Practice became neglected, so the transmission from the teacher was also disregarded. Accordingly, these days all wrangle about the rights and wrongs of their insight. Chasing only their own understanding as they please, they do not bother to match it to that of the old masters.

Daibi Comment Transmission through the teacher is transmission and inheritance from teacher to disciple. From of old this has been regarded as the most important point in all schools of Buddhism, especially so in our Zen school.

In worldly affairs as well as in academic circles, the teacher-student relationship has become almost non-existent. For example, do university students feel indebted to their teachers, value them and are they grateful to them? They just listen to lectures, perhaps take some notes, but feel neither trust nor gratitude. The 'way of the teacher' has become all but obsolete. The cause of this may be seen in the mistake that attaches to education. If, along the way of learning, respect for the teacher-disciple relationship is lost, neither true value nor true authority can be found in the mere accumulation of academic knowledge.

In our Zen school, too, in the course of time, this same process of devaluation seems to have started. So here Master Torei devotes a whole chapter to elucidate it. 'For the important matter of the transmission from the teacher, and out of gratitude and reverence to the Dharma, though it costs your life, do not turn back. Throughout history, all the patriarchs showed their gratitude in the same way. Crushing the bones and breaking the body is not enough — if only

one or two genuine seedlings are raised, this is the beginning of requital.' Thus Master Torei in his Preface.

To feel deep gratitude to the Way, and appreciate fully the debt owed to the teacher — these are matters to be truly held in reverence. Then, by crushing the bones and breaking the body, a true man of character is forged, worthy to inherit the lifeline of the Buddha-Dharma and of the patriarchs.

It is of utmost importance to have successors capable of inheriting the true life and the very marrow of the Buddha-Dharma. Because of this, our Zen school places such great emphasis on the transmission from the teacher. Here is a story to illustrate it.

A long time ago the Lord Kyujo, adviser to the Emperor, was also a devout follower of National Teacher Shoitsu, founder of Tofuku-ji monastery in Kyoto. Now it so happened that at Lord Kyujo's, Master Shoitsu met Lord Sugawara Tamenaga, who was known as the greatest Confucian scholar of his day, and at whose instigation Buddhism was greatly oppressed. Lord Kyujo proposed that these two great exponents, having met, each might expound on their subject. Both being agreeable, Master Shoitsu started by asking, 'Am I correct in understanding that Confucianism has been handed down from generation to generation right to Lord Sugawara?' Lord Sugawara asserted this was correct. The National Teacher then said, 'I belong to the Zen school, and our Buddha-Dharma has been handed down from the Buddha, and inherited by the successive patriarchs, thus maintaining the transmission of the lifeline; having no transmission from the teacher is considered as empty teaching and false Dharma. Dull as I am, yet am I not the rightful heir of the Buddha and of all the patriarchs, heir to Sakyamuni in the fifty-fifth generation, heir to the great teacher Bodhidharma, in the twenty-

seventh generation of the transmitted Dharma-line? Lord Sugawara is, I know, an outstanding Confucian scholar; may I ask by how many generations you are heir to the sage Confucius, founder of your line?’

To that question even the learned Sugawara had to remain silent, for the correct transmission of the Confucian way became extinct after twenty-three generations, and the life of the Confucian way is no longer transmitted. The National Teacher, having taken advantage of this weak point had put Lord Sugawara out of countenance.

Of late the Zen school is gaining in numbers, both in Tokyo and in the provinces, but whether those who instruct and teach have themselves truly inherited the lifeline of the Dharma is extremely doubtful. It is a serious offence brazenly to set up as a teacher when having only studied books without having undergone much training, and thus with obscure Dharma-line.

As this is contained in the One Great Matter of a ‘special transmission outside the teachings’, it is the transmission of the one true Dharma from heart to heart. However, when it comes to getting this one salient point clear, very few match up to it. Seeing into the True Nature alone is difficult enough. Hardly anyone therefore takes any notice of the further all-important matter of Advanced Practice. This leads to not valuing the transmission from the teacher, and sticking instead to a makeshift, self-styled Satori of one’s own, just as one pleases. It also has become fashionable to publish books about Zen quite irresponsibly, on the flimsiest foundation. How can such ones have any idea of what the transmission from the teacher is about, or as much as even dream of the one salient point of Advanced Practice?

From of old, greatest stress has been placed on the tradition, and indeed, that is where the life of the Way lies. In the following, Master Torei gives actual examples.

TOREI 430 When Master Toyo of Gensaku called on the great Master Yoka of Gengaku, their talk became animated. Toyo began to notice that Yoka's words more and more corresponded with those of the old patriarchs, and so asked, 'From what teacher did you receive the Dharma?' Yoka said, 'While listening to the Hoto cycle of scriptures, I had various teachers. Then later, from the Vimalakirti Sutra, I came to understand the Buddha Heart school, but I have not yet had a teacher to give me authentication.' Toyo said, 'If it had been before the Lion-Roar Buddha, you would have got it, but now after him, self-accredited Satori without a teacher leads into Other Ways and is not Buddhism.'

Daibi Comment This is told in *The Transmission of the Lamp*. Master Toyo Gensaku came from Kinka, province of Sekko. Having left home, he travelled for some time, and finally joined the assembly of the Sixth Patriarch, which at that time was flourishing, and inherited the Dharma from him. Then he returned to Kinka and there spread the Zen teaching. When he called on Yoka, it was after he had attained the Way.

Yoka was also from the province of Sekko; also known as Gengaku or Shingaku, he was a man of great talent. Toyo called on him, and they talked about the Way. Everything Yoka said corresponded to the very words of how the patriarchs had expressed it. Toyo wondered at this and asked, 'From what teacher have you inherited the Dharma?' Yoka answered that he had heard various teachers expounding the Hoto Sutras, and then through the Vimalakirti Sutra had come to understand the Buddha Heart school, but had not been authenticated by a teacher.

The Hoto cycle of Sutras belongs to the early Mahayana period of the Five Periods of the Buddha's Teachings: the Keron, Agama, Hoto, Prajna and Lotus/Nirvana Sutras. Listening to the Hoto Sutras, he had various teachers, and

later on reading the Vimalakirti Sutra (which also belongs to the Hoto cycle) he suddenly understood the Buddha Heart school, but had no teacher to give him authentication.

Toyo told him, 'Had this happened before the time of the Lion-Roar Buddha, you would have got it; but now after him, without a teacher and only one's own self-accredited achievement, this is the custom of Other Ways.'

This clearly shows what great importance is placed on the transmission from the teacher. Yoka understood and asked Toyo to give him authentication of genuine insight, but Toyo refused on the grounds of not being his teacher, suggesting that instead Yoka should go to his, Toyo's, teacher, the Sixth Patriarch. So Yoka accordingly went to Sokei, the Sixth Patriarch's monastery. Putting up there for the night, in the interview with the Patriarch, he was given authentication. Yoka was later on often dubbed 'One-Night-Satori'.

Still later, in the fullness of his power, Yoka composed his famous poem, 'Song of the Authentication of the Way (Shodo-ka)'.

TOREI 431 Master Oan said, 'The Patriarch came from the west in order to teach this one matter which cannot be expressed in words or intellectually comprehended, but must be penetrated directly in one go. This is why it is so highly esteemed. Why should one suppose that sitting on the meditation cushion and chanting Dharani spells from morning till night amounts to the Buddha-Dharma and the Zen Way? Such (expectations) will indeed blind everybody.'

Do not ignore the transmission from the teacher. Do not assume it on your own, for that actually means that you join the company of the ninety-six Other Ways.

Daibi Comment Master Oan Donge stands in the direct line from Master Rinzai. What does this 'one matter' refer

to? It is the one salient point of Advanced Practice. 'It is to be understood without words and has to be penetrated directly in one go. Just this is its great value.'

This is the special transmission outside the teachings, and as that, differs from other schools. Apart from and without words or phrases, the true life has to be grasped! This is expressed by 'penetrating in one go'. Without employing any words or intellection, it is considered essential to penetrate directly to the very source of the Way of Buddha and patriarchs.

Why should one expect that sitting on the meditation cushion and chanting Dharani spells from morning to night is the Buddha-Dharma and the Zen Way? Such expectations will indeed blind all and sundry. Do not make such a mistake, for not only will you be in error, you will blind others as well!

Bodhidharma came from the west expressly to transmit this One Great Matter of Buddha and patriarchs, i.e. this one salient point of Advanced Practice. In Sakyamuni's time there were ninety-six Other Ways in India. All taught and studied subjects other than Buddhism — hence Other Ways. Self-accredited authority of insight and self-confirmation all according to one's own notion, Master Oan says, belong to these Other Ways because they are not verified by a teacher who himself has the correct transmission.

TOREI 432 Today transmission from the teacher seems everywhere a rarity, and thus what insight there is does not penetrate to the 'wonderful place'. Most teach only according to their own insight which they came by in their own fashion. Unwittingly they blind and mislead their disciples. This begins to spread by contact, the blind leading the blind.

Daibi Comment Such a state of affairs was not only prevalent in Oan's time, but in Torei's as well. In our time,

too, with the correct transmission mostly lacking, there is no authentication by an authorised teacher. Therefore this incomplete insight does not reach right into the 'wonderful place'. Teaching from an insight which is only self-styled is bound to mislead and to blind others as well. Continuing to cover up one mistake by another — the blind leading the blind — they are all bound to end up in a trackless waste.

TORAI 433 So the matter of transmission from the teacher is all-important. The old masters, having broken through many barriers, at last arrived at the source of seeing into the True Nature. Those who have clearly come to the end with not the slightest doubt remaining, who have already been about on pilgrimage and are well settled, when at last they meet a true teacher of our school who is endowed with the Great Single Eye, then for the first time they come to know of the one salient point of Advanced Practice. If they then train whole-heartedly and with determination, then finally it becomes clear why transmission from the teacher is essential. Such a one then also knows how much gratitude he owes to the Dharma, not forgetting it for even a moment — only then may he be called a Dharma heir. In such manner all the patriarchs of the past have correctly inherited.

Daibi Comment The old masters, too, first came into strength by seeing into the True Nature, and only then penetrated one by one the many barrier Koans that are hard to penetrate and hard to understand. Of late there are some who ignore the old Koan cases. That is a great mistake. We must walk the same way that the old masters and sages walked. Looking at Sakyamuni's Sutras as well as reading the sayings of the patriarchs, we must study and ponder them until each one becomes fully transparent and clear.

It is absolutely essential to clear away every speck of

doubt with firm faith, and to wander about far and wide and on that long pilgrimage, train under other teachers. This is still not sufficient; but when finally then attaching oneself to a teacher with the Great Single Eye, then for the first time the necessity for Advanced Practice is understood.

From that it emerges that the One Great Matter is not just the seeing into the True Nature — rather as Daito had Daio, and Gudo had Yoson, when all is said and done, a teacher is necessary who can transmit the Great Single Eye, the true lifeline of Buddha and patriarchs. Until then one vital matter is still missing. After this is settled, in the realization of it wells up such deep and profound gratitude to the Dharma that it cannot be forgotten for even one moment. Only then is the appellation 'heir of the Dharma' applicable. All that has been stated above is illustrated in detail by the history of our school and the transmission from teacher to disciple which has continued unbroken, like pouring water from one vessel into another.

TOREI 434 Ummon, on having his leg broken by Bokushu, suddenly had great Satori. Only then, and for that important reason, did he go to Seppo and inherit the Dharma.

Daibi Comment Master Ummon Bunen is a Dharma heir of Master Seppo Gison. He started training under Master Bokushu (Doshu) whose (teaching) style was extremely inaccessible and severe. As soon as someone entered his interview room, he immediately grabbed him from the front, and squeezing him painfully, demanded fiercely, 'Say it, say it quickly!' If the monk hesitated even a second, he threw him physically out, yelling abuse like 'You hopeless cretin!' and slammed the door shut.

Ummon fared no better under him. After the same had happened three times, he determined, now, to get right in and knocked on the door for a fourth time. As soon as

Bokushu started opening the door, Ummon shoved and rushed in. Bokushu grabbed and squeezed him. 'Say it, say it quickly!' When Ummon hesitated, Bokushu threw him out and slammed the door after him with all his might. Ummon's leg got caught in the door and was broken. He yelled out with pain and at that instant suddenly had great Satori.

Later, however, he went to train under Seppo and inherited his Dharma.

TOREI 435 When Ryuge went on pilgrimage, he had already attained to the clear eye. In the usual way, he went from monastery to monastery, confronting the masters at question time to test whether they had the Dharma Eye. Even Suibi and Rinzai could not get the better of him. When he came to Master Tozan Ryokai, he had a change of heart and realized that he had exercised his resourcefulness in a mistaken way. Eventually he became one of Tozan's heirs.

Daibi Comment This is Master Koton of Mount Ryuge in Konan (south of the Lake). Having developed some strength in his training, and even the Dharma Eye to a limited extent, Ryuge went on pilgrimage. He went from monastery to monastery, attempting to test the masters as to whether they had the Single Eye, probing as with a gimlet. His gimlet was always the same, 'Why did Bodhidharma come from the west?' He religiously stuck to only this. And truly, yes, it does present the very essence of the Zen Way and of the Buddha-Dharma.

While on his pilgrimage, Ryuge came to Master Mugaku on Mount Suibi, and asked him the meaning of Bodhidharma's coming from the west. Suibi answered, 'Hand me that meditation board.' Ryuge did so. Suibi, as soon as he had got hold of it, hit Ryuge with it. Ryuge said, 'The hitting may be as it is — but essentially there is no meaning in

Bodhidharma's coming from the west,' and at once departed.

Ryuge then went north of the river and there asked the same question of Master Rinzai Gigen, who at once demanded, 'Just give me that meditation cushion.' Although Suibi and Rinzai sound as if they had connived together and decided what to answer, this is of course not the case; men of noble character are the same, though a thousand miles may separate them. However, Ryuge did as he was told and handed the cushion to Rinzai, who hit him with it. Ryuge as before said, 'The hitting is as it is, but essentially there is no meaning in Bodhidharma's coming from the west.' Both Suibi and Rinzai let it be at that.

Later on, Ryuge asked Master Tozan Ryokai the same question. Tozan said, 'Wait until the stream that runs at the foot of Mount Tozan starts to flow upstream, and then I shall tell you.' On hearing this, for the first time Ryuge came to the end of the path and his ability. Prostrating himself three times with a changed heart, he realized that until now he had used his resourcefulness in a mistaken way. Eventually he inherited Tozan's Dharma.

TOREI 436 With the passage of time, the significant details of such stories are no longer understood. Thus misinterpretations arise; one such example is mistaking Kido's exposition of Ryuge's Functioning as the true meaning of Advanced Practice. If understood in that sense, where would the waters of Mount Tozan, running upstream, have gone to? And why did Ryuge inherit from Master Tozan?

Kido commented as above for fear it might mistakenly be assumed that Ryuge had no eye. So he stressed that even Setcho had approved and praised Ryuge. Although Ryuge was clear on the living meaning of the patriarchs, there is yet another special life beyond.

Daibi Comment With regard to this Koan on Ryuge, in course of time many differing interpretations arose. Master Torei gives his own understanding, saying that in later times insufficient attention was paid to the details of the case, and so Kido's comments were misunderstood, and various other explanations arose instead.

The comment itself is found in *The Record of Kido*. There the Mondo (question and answer, i.e. the Koan case) relates Ryuge's meetings with Suibi, Rinzai and later with Tozan. The comment then says, 'Later trainees, lacking the clear eye, say that Ryuge inherited from Tozan, and so had not yet penetrated when he had met Suibi and Rinzai. One dog barks at the sky, and a thousand monkeys start howling.'

This passage was later misunderstood as indicating that Ryuge's Functioning expressed the true meaning of Advanced Practice, or in other words, Ryuge's Mondo with Suibi and Rinzai was understood as Advanced Practice. This is, however, mistaken, for if Ryuge at that time had already attained the one salient point of Advanced Practice, why then did he only penetrate and come to the completion on hearing Tozan's words, prostrate himself and later inherit from him the Dharma? Kido expounded on this because he feared that in later times it might be assumed mistakenly that Ryuge had no eye and this because of the error of taking Setcho's words literally, 'The dragon (Ryu) of Mount Dragontooth (Ryuge) has no eye.' This is cited from Setcho's poem in the *Blue Cliff Record*.

Another saying of Kido's makes this even clearer. 'Only Setcho penetrated his bone and marrow and said in his poem that the dragon of Mount Dragontooth has no eye. This is a poignant and unapproachable statement.' Then again (Kido says), 'Even if he had made clear and could reach the living meaning of the patriarchs, there is still

another, special life.' This latter refers to the one more step. 'He' refers to Ryuge. Granting that Ryuge had attained the living meaning of the patriarchs with once-only insight into 'Bodhidharma's coming from the west has no meaning', the full insight is by no means yet reached, and there is still far to go and yet another life or a special life (beyond).

TOREI 437 Therefore, too, the poem on Ryuge's Funeral Pagoda, 'Suibi and Rinzai had too short an arm. The waters of Mount Tozan flow upstream and so the home was reached,' or, on encountering the waters of Tozan flowing upstream, Ryuge reached the home mountain. His previous insight had not yet been the true home mountain. For the old masters, transmission has always been such.

Daibi Comment This is now Kido's poem, suggesting that neither Suibi nor Rinzai could do anything with Ryuge's once-only insight because they had too short an arm, i.e. did not have sufficient skill. Later, on hearing Tozan's words about the waters flowing upstream, he reached his own home mountain, and so accordingly became eventually Tozan's Dharma heir.

When it comes to inheriting the Dharma, the stories of the old masters are all alike!

TOREI 438 Because the importance of the transmission from the teacher tends to be ignored, a variety of mistaken views tend to arise and are then argued about. Therefore, those of you who as yet follow no teacher, must find a true one of our school who has correctly inherited what has been transmitted by Buddha and patriarchs. Those who already have a teacher should thoroughly investigate the teacher's profound expositions. Should they have done so already to completion, they could not be ungrateful, or act contrary to it.

Daibi Comment However, these days the transmission from a teacher counts for little. It has become the usual practice rather to go to someone of worldly competence and fame. Small wonder the transmission from a teacher should be held in poor esteem.

As Master Torei points out, it is essential that those who do not have a teacher, choose one they can look up to and it must be one with a clear lineage. As to those who already have a teacher, these need to investigate thoroughly the teacher's expositions. If they have really done this, exhaustively studied and trained, they could neither be ungrateful to the transmitted lineage nor act contrary to it.

TOREI 439 In the past, old Kaku of Kaisho first received cangues and a hammer from Goso, but later, without being confirmed as to what he had attained, mistakenly inherited from Fu Tekkyaku of Choro. At his inauguration ceremony as master, a tumour began to grow in his chest and would not heal. He finally died of it.

Daibi Comment This story is related in detail in Daie's Armoury. Old Kaku is Master Kaku of Washu Kaisho, and Goso is Master Hoen of Mount Goso who later became the master of Mount Tozan.

Old Kaku first trained under Fu Tekkyaku, but for a long time attained nothing. Eventually he joined Goso's assembly and there one day in the interview room Goso asked, 'Sakyamuni and Maitreya are still someone else — who? Say!' Old Kaku answered, 'Kocho-san, Kokki-shi' (i.e. just ordinary names). Goso let it go at that, but later related it to the head monk Engo who said, 'It is all right as far as it goes but it is perhaps not quite ripe. Do not allow it to pass, but rather see what else he comes up with.' So next day when old Kaku entered the interview room, Goso again asked the

same question, 'Who is he?' Old Kaku answered, 'I told you yesterday.' The Master demanded, 'What did you say?' Kaku repeated, 'Kocho-san, Kokki-shi.' The Master quickly commented, 'Not that, not that.' Kaku insisted, 'But yesterday you said that it was right — why is it different today?' The Master said, 'It was right yesterday, but not so today.' You cannot expect good luck or the same to repeat itself again and again!

Old Kaku, on hearing this, had great Satori. Having gained power while training under Goso, he should also have inherited the Dharma from Goso, but rather received it from Fu Tekkyaku of Choro. The latter is Master Ofu Kosho, a Dharma heir of Master Kai Tenne. Tekkyaku is one of his other appellations.

When Kaku later started to teach and looked for a place to settle down, on seeing that the Dharma seat of Choro was flourishing, he went there and succeeded to the seat. However at his inauguration ceremony, just as he lighted the incense, a big tumour appeared in his chest and kept on growing, making a large hole in it and finally caused his death.

This is considered a concrete example of the consequences of making a mistake in the transmission from the teacher.

TOREI 440 Shugen attained Satori under Sekimon, and later inherited the Dharma light from Bussho. For that very reason, his heart was never at ease; sometimes he laughed and sometimes he cried. He even used to sing during his lectures, and had a habit of pointing at (Bussho's) portrait while exclaiming, 'I have been rejected by the old master.' All this suffering he had brought down upon himself by failing to appreciate the gratitude owed.

Daibi Comment Shugen's family name was Kitan.

Together with Mujo Shogen and others he travelled to Bin province and there trained under Mokuan of Kangan, that is Master Mokuan-Ei of Kosan. As teachers are usually known by the name of the place where their monastery is, and both Sekimon (Stone Gate) and Kachoho (Fire Peak) are in the locality of Kosan, Mokuan was also referred to as Sekimon. This Mokuan had originally inherited (the Dharma) from Raian, and Raian was a successor of Daie. Setsuan Bussho, like Raian, was an heir of Daie. So Shugen, who got his power while training under Mokuan, should also have inherited the Dharma from him. Instead, he later settled at Ikuo in Min and inherited the Dharma light from Bussho, that is Setsuan.

Some time later Mokuan sent a poem to Shugen, 'The old woman has lost her teeth and hair in the course of years, but in her heart of hearts she only thinks of the girl (herself). Having got married to Hanro, does she not remember to comb her hair and wash her face just as before?' The old woman and the girl is also the mother-daughter relationship, and Hanro points at Hanan-jin who during the Shin dynasty was considered the prototype of good looks. Reading this poem must have filled Shugen's heart with fear, and he consequently lost his peace, became unpredictable, laughing and crying at odd times. Finally he became very strange, even singing during his Teisho, and on looking at Bussho's portrait used to say, 'I have been rejected by this old master.'

All this because he did not have the correct transmission from the teacher and so failed to repay his gratitude. Thus both old Kaku and Shugen created much suffering for themselves.

TOREI 441 The transmission from the teacher is often not understood. Some, therefore, chase after rank and power, while

others become prey to their all too human weaknesses. Turning east or west and prancing about, they look rather like children playing the fool. Up and down depends on the teacher. Some with actual authentication may not succeed the teacher. Others, though they inherit from a teacher, are not in the true transmission.

Daibi Comment It is often not understood what the transmission from a teacher actually is, so Master Torei gives details. Following the teacher and inheriting the Dharma from him who enabled one to come to ever more strength is natural and proper. There are some who do not know the rights of this and chase after rank and power, or else get tangled up in human weaknesses, likings and aversions. Such antics are a gross mistake; in the Great Dharma there is no place for sentiment. They are like children playing the fool, or like a dwarf watching a theatrical performance — he is too small to see what is going on, so he tries to guess and gets it all wrong!

Some, though they have authentication, do not have it from a correct teacher; and others again, though they had a correct teacher, fail to inherit the transmission.

Hence the examples quoted by Master Torei, past and present ones, illustrating the consequences of wrong transmission from the teacher. Below, further examples from old masters are given.

TOREI 442 An old master says, 'The Buddha hands it down; the patriarchs transmit it.' Nowadays it is no longer so. On the contrary, the succession after the teacher is but for the temple register.

How can they possibly understand the profound meaning handed down by Buddha and patriarchs? How great is our school, how profound our Way! It is hard to get to the bottom of it; even if you do so, it is hard to exhaust it. Even exhausted, it is hard to penetrate its mystery and wonderful subtlety.

Daibi Comment 'The Buddha hands it down and the patriarchs transmit it.' As the living Dharma is transmitted from heart to heart, it must be handed down and inherited face to face. These days it is so no longer, and has been forgotten. This was so in Master Torei's time, and nowadays (1930s) it is even worse. To succeed a teacher just as it suits or seems politic is truly a cause for distress. If there is no one of character and the Dharma becomes extinct, it cannot be helped. The succession from the teacher must be correct. It is not a matter of brandishing the temple register and those who do so, how could they possibly have an inkling of the profound meaning of the patriarchal succession?

How great is our school, how profound our Way, says Master Torei, and adds that it is extremely hard really to attain it fully. Even if fully attained, it is hard to complete it, and even if that has been done, it is still hard to penetrate its mystery. So it is anything but easy to attain the One Great Matter of seeing into the True Nature. If that is so, then imagine how much more difficult it must be to penetrate the mystery of the Way.

Below Master Torei cites an example of how very difficult it is to become a real man of character.

TOREI 443 In past times, when Daido Kokusen went for an interview with Jimyo, the latter said, 'A cloud hangs across the valley; where has the traveller come from?' Kokusen glanced up and said, 'Last night a fire broke out somewhere and burnt down the tomb of the old master.' Jimyo said, 'Not enough, say more!' Kokusen roared like a tiger. Jimyo gave him a slap with his prostration mat. Kokusen pushed Jimyo off his seat and took it himself. Jimyo now roared like a tiger. Kokusen withdrew and laughed, 'I have trained under some eighty teachers, but you are the only one fit to inherit the true teaching of Rinzai.'

There is also a further point to be taken into account, and that is that the old master did not just inherit the Dharma by

ordinary efforts, but used to stick a gimlet into his thigh! Hearing of such tremendous efforts, how can we fail to blush?

Daibi Comment Both Daido Kokusen and Jimyo Soen were Dharma heirs of Funyo Zensho, hence were Dharma brothers. While Jimyo was maturing the sacred womb on a mountain crag, Kokusen came to visit him. Jimyo said, 'A cloud screens the entrance of the valley; where then has the traveller come from?' This place is in the clouds and is not easy to find, where have you hailed from? Kokusen glanced up sharply and said, 'Last night a fire broke out and burnt down the tomb of the old master.' 'Not enough', said Jimyo, 'say on.' Kokusen roared like a tiger but Jimyo slapped him with his prostration mat. Upon that, Kokusen pushed Jimyo off his seat and himself sat on it. (Here Unkan Daibi said that traditionally this is read as 'He [Kokusen] made Jimyo resume his seat', but taking into consideration the exchange of roles of host and guest, it seems correct to read it as 'took his seat'. This is my [Daibi's] opinion, but we shall leave it as a problem to work on.) Anyway, Jimyo now also roared like a tiger — is this not like Rinzai and Mayoku exchanging roles? 'Robber!' he pointed, knowing the robber. Kokusen laughed and said, 'I trained under some eighty teachers but only you are worthy to inherit Rinzai's Dharma.' This is great praise indeed.

Master Torei then adds the further point of the gimlet. On hearing of such intrepid determination and effort, how can we fail to blush with shame?

The old master refers to Jimyo seeking the Way. Jimyo, Kokusen and Ryoya went to Master Zensho in Funyo, east of the Yellow River. This area is known for its bitter weather. In spite of the freezing cold, Jimyo applied himself with all his might, day and night devoting himself to Zazen and whole-heartedly broke his bones. At times when flesh and

blood could no longer stand it, drowsiness would overcome him, making meditation unsteady. To avert this, Jimyo used to keep a gimlet by his side and stick it in his thigh; thus undeterred he continued to break his bones. As a result of such efforts he finally inherited the Dharma from Funyo. When he afterwards started to teach, he became known as 'the lion west of the river'. He had two outstanding heirs, Yogi and Oryo, under whom the school flourished. There is an old saying, 'Truly, toil sees the light of success.' If trainees on hearing of Jimyo's efforts do not blush with shame — what can their lukewarm practice amount to?

TOREI 444 Once Hakuun in his room raised the case of 'Ummon asked his monks, "How many really large chestnuts can you eat"?' None of the monks could answer. On being specifically asked, Goso said, 'Hanging up a sheep's head but selling dog's meat.' Hakuun was startled.

Daibi Comment Master Hakuun Shutan is in the correct line of the Rinzai school. Once in his room he raised a case relating to old Master Ummon.

His question, how many large chestnuts can you eat, does not apply to just chestnuts; rice dumplings would also do; how many delicious dumplings can you eat? What does this question point at?

Master Yogi also taught, 'How is it when you swallow a chestnut burr?' Everybody is bound to vomit in trying to do so, for surely it does not go down. As to dumplings, another old master said, 'Gengobei's grandmother speared dumplings on to a skewer, nine last night and seven this morning.' In this is the mysterious flavour of Advanced Practice. If however there is only the attempt to swallow, and then it is vomited up again because it will not go down, the wonderfully subtle taste will not become known.

Anyway, all the monks training under Hakuun attempted

an answer, but Hakuun did not accept any of their replies, and finally asked Goso. This is the Goso who later became Master Hoen of Mount Goso, an outstanding master known to have restored the Rinzai school in China. At that time he was still training under Hakuun, and on being addressed by him, answered, 'Displaying a sheep's head but selling dog's meat.' This is a Chinese proverb, something like selling articles of inferior quality under a famous brand-name. Truly Goso had deep insight that penetrated right to the very bottom of Ummon's heart; even Hakuun was startled by it.

TOREI 445 Goso once said, 'After having trained for some twenty years, I now truly know what it is to feel shame.' When Reigen later heard of this, he was full of admiration and said, 'How right these two words are, "feel shame".' Inspired by them he wrote a record of the correct transmission.

Daibi Comment In everyday matters it is generally considered that if any occupation or practice is continued for a period of ten years or so, it is long enough to be qualified. However, in our Zen school, ten years or thereabouts count for nothing, for practice and study need to be continued for another thirty years.

So Goso said that after having trained for some twenty years, he now truly knew what it was to feel shame. Just this is what places Goso well above others. If at the age of fifty we, too, can come to realize the forty-nine years of error, then we can be said to have some slight spiritual insight. In the training of the Way, if someone accumulates resourcefulness over many months and years, tempers and forges himself a thousand times, such a one does make progress.

Nevertheless, becoming full of self-conceit halfway through ruins it all. Never, never forget to feel shame! All the Buddhas of the three worlds and all the patriarchs of the

historical succession only attained to the supreme Way because they knew what it is to feel shame. It is very helpful to reflect on oneself and feel oneself to be imperfect and so come to feel shame.

When Reigen later heard of this (saying of Goso's), he said, full of admiration, 'How right these two words are, "know shame".' In the lineage of the Rinzai school, the two masters, Yogi Hoe (founder of the Yogi school) and Oryo Enan (founder of the Oryo school) were heirs of Master Jimyo Soen. After Yogi follow in line Hakuun, Goso, Engo, Kukyu, Oan and so on until right up to today.

Oryo was followed by Maido and Reigen, in that order. So from Reigen's line, Goso belonged to a different lineage but hearing of his words 'feel shame', he was deeply moved.

TOREI 446 Though at first there had been controversy between the two lineages of Oryo and of Yogi, nevertheless Reigen Suishin was moved to write an epitaph for Goso and in it referred to him as the true heir.

Daibi Comment Jimyo left two heirs, Oryo and Yogi, both of whom had illustrious heirs and so two lineages developed. Inevitably there were disputes between them with regard to the correct succession. Yet Reigen of the Oryo line wrote an epitaph in which he praised Goso of the Yogi line as belonging to the true transmission, a true heir. This is the true selfless impartiality of the Great Dharma, for the succession of a lineage of the Way must not be subject to any bias, but has to depend on whether the true power has been attained.

Thus Reigen, too, showed himself a very great man indeed, and the above may be considered an important example for the transmission and the inheritance of a lineage of the Way.

Below is yet another such example.

TOREI 447 Master Daie was delighted when he heard Oan's Teisho on Kinrin Peak, and asserted, 'The true line of Yogi is here in this aged master.' He composed the following poem to go with the robe of the true transmission to Oan:

'Having settled down on Kinrin Peak,
The traces of thousands of apparitions and ghosts disappeared.

Lately I have come to know that the true succession
Has been attained and I confirm that Yogi's true line continues.'

From that time on Oan was regarded as of the true line.

Daibi Comment Master Daie was one of the great masters in Rinzai's Dharma lineage. Having inherited Master Engo Kokugon's Dharma, he was also well educated and learned. The power of the Way was in him quite outstanding and vastly superior to that of others. Even a number of Confucian scholars trained under him. Then, condemned for an offence of which he was innocent, he was exiled for eighteen years to a remote region. Pardoned, he returned, settled on Keisan and started to teach. The line goes from Engo to Kuku to Oan.

Oan once gave Teisho on Kinrin Peak, the mountain behind the Kiso-ji temple in the Rozan mountains west of the river. 'The thirty-two marks and eighty characteristics, from morning to night humming and hawing, preaching this and teaching that, not knowing why, twice daily ascending the hall, and when eating rice and gruel unwittingly biting off the tip of the tongue, with blood spouting up to the Brahma-Heaven and flooding the Four (Dhyana) Heavens. Prompted by an evil impulse, Emperor Gyoku-o pursued the dragon king of the Eastern Ocean and facing the summit of the golden wheel decided to . . . (Daibi here says he omits parts) . . . I beg each of you actually to go this same way and under no circumstances allow any

shirking . . . (again omitted) . . .'

On having heard this Teisho given in the Dharma Hall, Daie was deeply impressed. Though neither his power nor his insight were inferior to Oan's, he himself said that he now gave up his claim to the transmitted robe, and presented Oan with the above poem.

To interpret this poem, 'Sitting on Kinrin', one of the peaks of the Rozan mountains, is like sitting on top of the great universe. 'So a thousand goblins, sprites and other apparitions disappear without a trace.' This already affirms Oan as one of the greatest teachers of the school. The poem then continues further, 'Lately I have come to know that the true succession has been attained and I confirm that Yogi's true line continues.' Lately, that is on having heard the Teisho given on Kinrin Peak, our true line of Yogi, Bodhidharma's very marrow, has been transmitted here. Daie considered the Dharma above everything and without self-interest gave his authentication. Truly a great man, just and wise!

Thus the true line of Yogi was transmitted through Hakuun, Goso, Engo, Kukyu, Oan, Mittan, Shogen, Unnan and Kido to Japan, and has continued to this day through Daio, Daito, Kanzan and Hakuin. From of old, this true lineage is considered of utmost importance.

TOREI 448 Look how the old masters comment on the true lineage. Master Daie Soko had the matchless Single Eye of our school. Kido said in praise, 'No Sakyamuni before, no Maitreya after — neither heaven above nor man below.'

Daibi Comment Master Daie was indeed endowed with the Great Single Eye, almost unparalleled in the school. Master Torei admires him, and quotes Kido's appreciation which, in other words, expresses that there is no Daie before Daie and no Daie after Daie; or, that Daie is unique.

TOREI 449 Why does Daie say that Oan is of the true line? Is it not very strange that within the succession of the true transmission from Buddha and patriarchs there should be a true line?

Daibi Comment Why does such a great man as Daie admire Oan and declare him to be of the true line? It is because in Daie's view there is neither I nor other, only the Great Dharma. What has been transmitted by the Dharma heirs from the beginning is, of course, without exception the true transmission from Buddha and patriarchs. Why then is it said that there is the true main line and subsidiary branches? This point has to be made very clear.

TOREI 450 It is essential to realize that the Buddha-Dharma is extremely profound. So, first you must make an effort and diligently strive to walk the Way. Even then, the true teaching is hard to attain. Unless you do attain it, how can you be of any use to our school? These days, the true meaning of the transmission from the teacher is not even conceivable in a dream, so how could the purport of the lineage possibly be known? Those of you of superior quality who seek true and profound training, when you have arrived at this stage, prostrate yourselves humbly and purify yourselves!

Daibi Comment The awareness of the profundity of the Buddha-Dharma is absolutely essential, for the true life of the Dharma lies there, and in that is the blessing. Master Torei admonishes those who seek the Way first really to make the effort and to work diligently, for just listening, seeing and even understanding is of no use at all. You really must strive to practise and work diligently in everyday life. Though this has already been practised, the true teaching is still hard to attain. If you do not attain it, how can you be of use to the school? Even if you have already seen into the True Nature and attained Satori, and both insight and

activity match, the true teaching is still hard to attain. Should you not even have reached this stage, how then can you shoulder the weight of the Great Dharma?

These days the true meaning of the transmission from the teacher is not even dreamed of. If the significance of the transmission from the teacher is not fully understood, is not appreciated as of the utmost importance, then how can the purport of the true lineage be understood? Many monks have not even opened their eyes so as to see into the True Nature, still less to realize the importance of the true lineage. Yet they authorize themselves quite irresponsibly as Zen masters and teachers. Facing the Great Dharma, are they not afraid and tremble?

Those who truly wish to attain to the Great Wisdom of Buddha and patriarchs need to cultivate and nourish the aspiration of the Great Vow in the heart, need really to break their bones and then, humbly prostrating, purify themselves.

CHAPTER 9

Long Maturation

TOREI 451 Master Engo said, 'A monk must always meditate on and fully come to understand death and birth; he must ever strive to dissolve the hindrances with genuine insight and must clearly complete and verify the great affinity links transmitted by Buddha and patriarchs. Do not chase after fame, but rather keep back and remain sincere. The more you keep quiet and hold yourself aloof, the more all the holy heavenly dragons try to chase you out.'

Daibi Comment The long maturation of the holy womb is the cultivation, nourishing and training after attaining the Way. This depends on the individual affinity links and therefore it does not matter whether this retirement is on a lonely mountain or in the market place, in village or city. Essential is only the training, at all times, and in all places. Master Torei already said in the Preface, 'Now whether withdrawn on a mountain or retired in a city, essential at all times and in all places is the long maturation. To this purpose, it helps to keep the illustrious examples of the old masters in mind, otherwise we are liable to be pulled back into the dust and delusion of the world.'

In order to point out directly the circumstances of the long maturation, Master Torei quotes Master Engo, 'Now a monk must always meditate and fully come to understand the matter of death and birth.' Zen trainees should always diligently ponder the One Great Matter of birth and death. An old master also advises the affixing the two words 'birth' and 'death' onto the forehead and to seek escape from them as if one's head was on fire.

Striving to dissolve the hindrances with genuine insight,

yes, but when expressed from the first principle of the school, insight is itself the obstacle. Therefore, pulling Satori out from Satori, and rooting out completely insight as well as understanding — that is, 'must clearly complete and confirm the great affinity links transmitted by Buddha and patriarchs'. Unless pursued to that extent, this great affinity link cannot be attained.

As to not seeking fame, though someone pondering and finally understanding birth and death is not supposed to have any worldly sentiments left, yet even then one may be attracted by fame and gain, and so great care has to be taken. It has to be shunned on behalf of oneself as well as for the sake of others. Thus a steadfast attitude is necessary, keeping in the background and remaining sincere. The more you withdraw and remain aloof, all the heavenly dragons try to drive you out. The more you hide away, the more it stands out; or if there is musk, it naturally spreads its fragrance. Nor can the lustre of a shining jewel be hidden unless the jewel itself is removed.

In this chapter, then, Master Torei gives examples of the long maturation undergone by the old masters.

TOREI 452 The Sixth Patriarch, having inherited the Dharma and with it the robe of transmission, went south and stayed there for some fifteen years.

Daibi Comment Master Eno Daikan, the Sixth Patriarch after Bodhidharma, is said to have been of peasant origin, from Shin near Kanton. Hearing the recitation of the Diamond Sutra was the affinity link that activated in his heart the aspiration for the Way. He set out to see the Fifth Patriarch, Master Gunin Daiman, who lived north of the lake, where, not being an ordained monk, he was given the task of hulling rice. He was, however, endowed with the eye of the Way. Secretly the Fifth Patriarch gave to him the robe

and bowl of transmission in preference to the head monk Jinshu. Eno at once left and went south. There he stayed quietly among hunters, living as far as possible on vegetarian food, and for fifteen years devoted himself to the long maturation of the holy womb.

TOREI 453 After having received the Heart Seal, the National Teacher Echu of Nanyo lived for forty years in the Toshi valley of Mount Hakugai without ever leaving the mountain. The renown of his practice of the Way spread to the capital and reached the Emperor.

Daibi Comment The National Teacher Echu was a man of great virtue. He had inherited the Dharma from the Sixth Patriarch. Then for forty years he hid his traces on Mount Hakugai in modern Honan. There he matured the holy womb without ever leaving the mountain, concealing his own light. However, such great virtue cannot be covered up, and his fame began to spread until it reached the Emperor himself, who summoned him to the capital and conferred on him the title of National Teacher.

TOREI 454 Nansen laid down his (mendicant's) staff in Chiyo and there himself built a Zen temple. For some thirty years he did not leave the mountain.

Daibi Comment Master Fugan's temple was called Nansen. He came from the O family in the province of Tei. On having inherited the Dharma from Baso, he laid down his travelling staff at Chiyo in Anki and there built himself a hermitage. For some thirty years he gave himself to the long maturation of the holy womb. In the course of time, his hermitage became a renowned monastery and it is there that the well-known case of 'Nansen Killing the Cat' happened.

TOREI 455 Master Daibai Hojo entered his retreat at Baishi. He lived on pine needles, made his own clothes from plant fibres and practised austerities for thirty years.

Daibi Comment Daibai was another of Baso's Dharma heirs. Great Satori had opened for him on the case of 'Heart is Buddha'. He then went into retreat on Mount Daibai in Sekko Province where he lived in the deserted hermitage of the Taoist Baishi-shin (a man of the Tang Dynasty), and there nurtured the holy womb for thirty years. A poem he wrote at that time has become a classic:

Plenty of lotus stalks in the pond to weave clothes with,
And on the trees more than enough pine-needles to eat.
When people discover the dwelling,
The reed-hut is moved deeper into the wilderness.'

TOREI 456 Master Fuketsu was in retreat for seven years, begging in the village by day and at night burning pine resin.

Daibi Comment Master Ensho of Fuketsu monastery on Mount Fuketsu in present Honan was born in Yoko and his family name was Ryu. He inherited the Dharma from Master Nanin Egyo. The following is quoted from his 'Record' (Biography): 'In the second year of Choko he arrived at the waters of Ho and saw a reed hut up on the mountain. He asked an old peasant and was told it was old Fuketsu monastery. Monks of the Precept school used to live there in olden times, but food became scarce owing to poor harvests and as they got old, they left. Only a Buddha image, a drum and a bell were still there. Asked whether he might stay there, the old peasant replied he was free to do so.

So the master moved in. By day he begged for his food in the village, and at night he burnt pine resin and so lived for

seven years. When he began to attract disciples, the place was rebuilt and became his monastery.

Thus living alone for seven years and existing on very little all the time, he was maturing the holy womb. Living like this in retreat truly means to be naked to all circumstances.

TOREI 457 Master Funyo delivered this baffling statement, 'I am a monk with long training in eating gruel; the transmission of the Heart Seal is no small matter!' Though they begged him eight times and more, he firmly stayed put and would not accept.

Daibi Comment After Master Zensho of Funyo had inherited the Dharma from Master Shuzan Shonen, he settled at the Daishi-in temple in Sansai. There he lived quietly nourishing the long maturation. After Shuzan's death no other heir was known, and so the monks (Shuzan's) invited Master Zensho (to become their master), but he did not accept. The monks then enlisted the aid of the local governor to make him accept the invitation. That was when he delivered the above statement, 'I am a monk of long training in eating gruel; the transmission of the Heart Seal is no small matter,' meaning someone like me, living alone in the mountains and feeding on gruel, how could I undertake such an important duty as transmitting the Dharma?

Although the monks prostrated themselves and asked eight times and more, he did not accept. So more than a thousand clergy and laity from west of the river dispatched a delegate who was clever in negotiations. He addressed Master Zensho, 'The Buddha-Dharma is a great matter, and a peaceful retreat is a small matter. The late master has already departed from this world. You are endowed with the strength to shoulder the burden of the Great Dharma of

the Tathagata. This is the time for it, and yet you wish to sleep undisturbed in peace.'

Master Zensho was moved and inspired by this speech which had both reason and feeling, and so he at last arose and acceded to the petition. By that time, he had been in retreat for thirty years continuously, without ever leaving. All Buddhists looked up to him and revered him.

TOREI 458 Yogi spent twenty years in a dilapidated hut. The fallen snow flakes were sprinkled on the floor like shining pearls.

Daibi Comment Master Hoe of Mount Yogi west of the river trained under Jimyo (Sekiso Soen). Later, Master Daido Shingen said of him, 'Look! When Yogi was overseer of the monastery, he went to and fro between office and storehouse for thirty years handling money and bedding, immersed in wealth and gain, but at last attained the succession of the Rinzai line.'

True enough, for while he was the superior, in the course of his duties he was surrounded by wealth and gain, yet trained assiduously and completed the Great Matter. After that, he took up residence on Mount Yogi where for some twenty years he lived in a dilapidated hut. When he first started teaching, on having ascended the high seat, he told the assembly,

'While Yogi lived in a hut with derelict walls,
Snow flakes sprinkled the floor shining like pearls.
Drawing in the head and breathing (meditating) at night,
Then under a tree pondering the old masters.'

Indeed, this poem makes it clear why Yogi's line has continued vigorously all this time.

TOREI 459 Collecting his heart, the Fourth Patriarch trained without sleep for about sixty years.

Daibi Comment The Fourth Patriarch, Master Doshin Daii, spent sixty years of strict training on Mount Hato north of the lake (north of Mount Obai where the Fifth Patriarch Gunin Daiman settled). He is said to have meditated for long periods without ever lying down. Truly, it is awe-inspiring.

TOREI 460 Master Isan ate boiled acorns and chestnuts for well over ten years. Towards the end of that time, Daian joined him and eventually some one thousand five hundred monks assembled under him.

Daibi Comment Mount I (Isan) south of the lake is a steep and towering mountain. On it is also the source of the I river which feeds Lake Dotei.

Isan was sent there by his master, Hyakujo, to start a monastery. However, it was so remote that nobody ever ventured there. Hence to begin with, he had only monkeys around night and day. He made do with acorns and chestnuts for food and thus spent over ten years. Eventually, Daian of Chokei (another Dharma heir of Hyakujo and hence Isan's Dharma brother) came to assist him, and gradually monks began to gather under them. Finally a big monastery developed with an assembly of some fifteen hundred monks. Kyozan and others of his attainment were in that assembly, and so the Ikkyo (I-san and Kyo-zan — also pronounced Iggyo) branch of the Zen school came into being.

TOREI 461 Masters like Jimyo are indeed flying the banners of devotion in the patriarchal garden. In spite of the bitter cold in the region east of the river, he gave himself whole-heartedly to the training. He used to stab himself in the thigh with a gimlet. The strength thus cultivated made him later on the Lion King west of the river.

Daibi Comment Jimyo Osho is Master Soen of Mount Sekiso south of the lake. He was a Dharma heir of Master Zensho of Funyo. In the patriarchal garden, he is distinguished by his devotion. Funyo is a bitter cold region east of the river which most of those with average aspiration soon leave. Jimyo really battled on in spite of great hardships. He used to keep a gimlet by his side, and whenever sleepiness threatened to overwhelm him in his meditation, he stabbed it into his thigh. Thus he continued without rest or sleep. His is truly a famous story which later became an inspiration for many.

The Lion King west of the river refers to a saying of Funyo's, 'In Funyo's line there is a lion west of the river. He crouches at the gate and kills whoever dares to approach.' Jimyo had attained to Funyo's marrow and thus became the Lion King west of the river where he settled. 'Painstaking efforts always lead to great prosperity' says the proverb, and accordingly Jimyo was followed by two men of great character, Yogi and Oryo. Owing to them, the life of the Way of Buddha and patriarchs has been transmitted to this day.

TOREI 462 The National Teacher Daito received the old patriarch's deep and profound order to spend twenty years in cultivating the holy womb. Thus he came to full maturity and manifested the far-reaching supreme virtue/strength of Daio.

Daibi Comment National Teacher Daito, or Shuho Myocho, inherited the Dharma from National Teacher Daio. He founded the Daitoku-ji temple in Murasakino (the purple fields) northeast of Kyoto. The title National Teacher Daito (Great Lamp) was given him by the retired Emperor Hanazono. Emperor Godaigo also was an ardent disciple of his.

Our Zen school was brought to Japan during the

Kamakura period, and prospered until the Ashikaga period. Some twenty-four lines of it existed at that time, owing to the emergence of distinguished teachers of great character and cultivation whose teachings took on distinct characteristics and so became branch lines. But as time went on, most of them had no heirs and so died out. Today, there are but two lines left, that of Master Dogen who had brought the Soto teachings to Japan, and our Rinzaï school of the line of National Teacher Daio.

I am not in a position to know how or whether the Soto school has handed down their correct line to this day, and therefore am not qualified to comment on it. However, the one line of Yogi was brought to Japan by the National Teacher Daio, where it was followed by such distinguished heirs as Daito and Kanzan who successively passed on the Dharma, till it finally reached Master Hakuin in an unbroken line. From then on it has continued down to this day. For this reason, the distinguished achievements of these three National Teachers, Daio, Daito and Kanzan, are considered outstanding, not only as seen from the Zen school's development, but also for their influence on the culture of Japan.

When he was twenty-six, Master Daito penetrated to the depth of the teaching under the National Teacher Daio, who confirmed the transmission by a poem,

'You have already cast off the light and mingled with the darkness;

I do not match you. By you our school will be brought to flourish.

But for some twenty years you need to undergo maturation, And after that you should make known this confirmation to others.'

'...received the old patriarch's deep and profound order, etc.' is quoted from Kanzan's 'Admonition'. National

Teacher Daito, obeying his master's order, gave himself to the long maturation, during which he lived for a time among the beggars under the Fifth Bridge in Kyoto. As to 'deep and profound' — deep means to reach to the very depth and to sink into it, indicating the long maturation, and profoundly expresses the utter purity of the Way.

When Daito later emerged, the shining light of his painful practice manifested itself in his far-reaching and supreme virtue/strength. Accordingly, the Dharma line could be handed down unbroken through the generations.

TOREI 463 Having attained to the marrow of the Way under Daito, National Teacher Kanzan went into retreat in the remote Mino mountains where for many years he practised diligently. He spent his days working for the farmers and meditated by night.

Daibi Comment National Teacher Kanzan was Daito's Dharma heir, though in actual years of age he was older than his master. However, with regard to the Way, difference in age is of no importance.

After Kanzan had attained to the marrow of the Way, he at once left and withdrew to the remote mountains of Mino where he nurtured the long maturation. It is said that he hired himself out as labourer to the farmers there. None knew he was a man of supreme virtue. Doing odd jobs by day, such as tending cattle or working in the fields, he used to meditate by night. He had lived like that for some seven years when the cloistered Emperor Hanazono heard of him and summoned him to the capital.

Though the examples cited by Torei are of outstanding masters, actually the same applies to all the other successive patriarchs as well. Having attained to the Way, they went into retreat, effacing themselves and only walking the Way in diligent practice, maturing. The extent of their endurance

of hardships and of their bone-breaking practice is matchless and beyond common understanding.

TOREI 464 The Shoju Rojin threw off all affinity links to the world and relinquishing everything, went into retreat for forty years to practise austerities. He invariably refused all invitations from the Lord of Iiyama, and only rarely did he accept a disciple. Whenever wolves became so frequent that they threatened the village, he used to test his (meditation) strength by sitting up for a few nights in a deserted cemetery. The hungry wolves sniffed at his ears and nose and throat while he, totally given into breathing in and breathing out, put to the test whether there was a flaw in his Zazen power.

All alike used to forget their bodies for the sake of the Dharma.

Daibi Comment As his last example, Master Torei chooses a near contemporary, old Shoju Rojin. Around Nagano, the Rojin's name is known even by the children. He lived in the little Shoju hermitage near Iiyama in Nagano district. His religious name is Dokyo Etan. A son of Nobuyuki Sanada, he left home very young and had his head shaved by Master Shido Bunan at the Tohoku-ji in the Asabu quarter in Edo; eventually he inherited his master's Dharma. After that he cut himself off from all worldly affinity links and as a true man of the Way is at one with all things, he tested himself as to the depth and continuity of Zazen power for some forty years. During that time, though frequently invited by the feudal lord, he never accepted, as indeed he also refused to take over the Tohoku-ji temple, and settled at Iiyama, showing the same mettle as the patriarchs of old.

Furthermore, he rarely accepted disciples, though monks came and applied for training. Indeed, the true spirit of the Zen school does not lie in flourishing multitudes of

monks but rather in having one or even but half a one who shows himself equal to inheriting the Dharma, and of transmitting it in due course. The Shoju Rojin knew this well and indeed was later able to produce (as successor) old Hakuin. Truly, our gratitude is due for such great good fortune.

At this time, Iiyama was very remote. Wolves used to come right to the outskirts of the village and besides posing a danger to the farmers, scavenged about and ruined the crops as well. Meeting this assault, the Rojin used to sit Zazen all through the night in an old graveyard or other place that was a haunt of the wolves. As the night advanced, the pack would come to raid, and on seeing the motionless shape of the Rojin, would suspiciously draw near, sniff him all over and were certainly ready to savage and devour him if he but moved ever so slightly. With his life at stake, Shoju tested himself as to continuity of sustained oneness.

The sincerity and determination of all the old masters truly strikes us with awe.

TOREI 465 None of the old masters lacked this determination, whether displayed in public or practised in seclusion, retreating deep into the mountains and cutting themselves off from the dust of the world. When we come to hear even a little of their maturing in the Way, we cannot but feel deeply moved.

Daibi Comment As examples for the long maturation of the holy womb, Master Torei cited from the records of some of the Chinese and Japanese patriarchs. This process of maturation may be undergone either under the eyes of everybody or in complete seclusion. Usually however, the old masters went into some remote mountain fastness to mature the holy womb. Thus cut off from the dust of the world and going deeply into themselves, they trained assiduously.

I myself also lived for some seven years in the Echigo mountains and, following the way of the old masters, gave myself completely to that maturation. How truly grateful I am for it! There is something in the example of the old masters that always deeply moves the heart.

TOREI 466 Examples of the maturation in seclusion are Nanyo and Raisan.

Daibi Comment National Teacher Nanyo Echu trained under the Sixth Patriarch. He lived on Mount Hakugai in the To district south of the river. Of him it is said that for forty years he did not leave the mountain. He was renowned for his great strength and virtue. Later he was summoned to the capital by Emperor Shukuso. The Emperor became a devoted friend, as did the following Emperor Daiso.

Raisan is Master Myosan, a Dharma heir of Master Fujaku of Shusan, and so belongs to the Dharma lineage of Jinshu's northern line. He went into retreat in a cave in the Kogaku mountains south of the river, and there matured in the Way. As the renown of great virtue/strength is hard to conceal, eventually his fame came to the ears of the Tang Emperor Tokuso who sent an Imperial messenger to summon him to the capital. Raisan, with a streaming head cold, was baking potatoes over a dung fire just as the Imperial messenger arrived and delivered the message, adding, 'The Emperor summons — the Venerable Sir must indeed gratefully accede at once.' As Raisan would not answer, the messenger, startled, laughed and continued, 'You'd better wipe your nose first, though.' To this, Raisan replied, 'What should I wipe my nose for?' and did not depart. The messenger returned to the capital and told the Emperor what had happened. The latter was all the more impressed.

This is an example for retreat in seclusion.

TOREI 467 Those who, independent of time and place, always let the right thought prevail and whose seeing is without outflows, such as those leave no trace.

Daibi Comment To let the right thought always prevail regardless of time and place means to sustain unbrokenly right thinking and resourcefulness; and as there are no outflows in the seeing, there are no traces that can be found.

Master Tozan distinguished three leaks: in seeing; in feeling; and in speech. With Satori being attained, there should be no more leaks, for if water is poured into a leaking vessel, surely the vessel is of no use. It is the same with Satori. Then how should we see all the ten thousand things without leaks occurring? How should we as human beings consider feelings? How use words without leaks? These are matters dealt with in the interview room. Here it is sufficient to point out what is meant by insight without leaks.

It is not possible to find any trace of a person with sustained right thought, nor is it possible then to assess whether he has Satori or is still in delusion, whether he is a commoner or a sage. The same applies without exception to all really great men. Examples are cited below.

TOREI 468 Examples of those who conceal themselves completely in retirement are Fuke and Joshu. (Daibi Unkan inserts here that Torei's Dharma heir, Monju Taikan Osho, remarks, 'The original text of the late master has "Fukin" instead of "Joshu". Is there a meaning to it, or is it a copying mistake?')

Daibi Comment So Master Taikan investigated the possibility of Joshu being a misprint for Fukin. In Japan, Master Fukin is one of the seven divine spirits of good luck. He is always portrayed with a big belly and a smiling face. His family name was Kaishi, and he was from Hoka in

Neiha, Sekko province. He used to go about carrying a long staff, with all his belongings in a large bag slung over his shoulder. On meeting people he begged, 'Give me a penny.' At first glance he looks like a beggar, yet he could tell people's fortune and predict the weather. As he was invariably right he was said to be a reincarnation of Maitreya. An image of this Fukin was made and enshrined in both Koso and Sekko.

Master Fuke was from Chin in north China, and had inherited the Dharma from Banzan. He is said to have differed from ordinary people. He is mentioned in The Zen Teaching of Rinzai and some of his questions and answers (Mondo) with Master Rinzai are there recorded. No one could tell whether he (Fuke) was a commoner or a sage.

TOREI 469 They only differ as to behaviour, each following their specific Karma, either going into seclusion in mountain forests or dwelling in cities — some in monasteries, some in a hermit's cottage, the one much about and seen by all, and one hidden away in solitude. Basically there are no definite laws for it, just according to time and in response to change. Medicine is used to cure illness, but once the illness is cured, should some of the medicine still be left, it is put aside as no longer needed. The same applies to the skilful means of the old masters.

Daibi Comment Even if the Great Wisdom is completed, behaviour patterns are not uniformly the same. An old master has this to say about these behaviour patterns, 'A dish that has had fish in it, even after having been washed, will still have a slight smell clinging to it.'

Although Satori may be said to have been attained, yet due to long habituation with the Klesas, their habitual odour still clings. Karmic affinities arise from Karma-conditioned feelings, dependent on cause and effect of the Way Principle; yet this is not what is commonly understood as

'fate'. Even among brothers born to the same parents, there are healthy and sickly ones; and there is the distinction between rich and poor; all come about because of differing karmic links.

As to behaviour patterns and karmic affinities, even the place where they live is distinct and individual. Some like the Shojū Rojin live secluded in mountain forests, others stand on busy crossroads covered all over with the red dust of the passing traffic. But wherever it may be, each place is the training hall where they cultivate the Way, and in whatever circumstances they happen to be, there they put in their heart to nourish the long maturation and to perfect the training, thus clearing away these habitual patterns of behaviour/odour.

Having first inquired into and clarified one's own matters, then one puts oneself aside and concerns oneself with others. Thus, benefitting oneself turns into benefitting others, and this is the spirit of the Great Vehicle. Having truly nourished one's own inner self, one next turns to assisting sentient beings. From ancient times to this day, all the old masters have done the same.

TOREI 470 If you wish to mingle with the old masters, you need to acquaint yourselves thoroughly with all their details. Only when the Principle of the Way has to some extent become clear, and after penetrating the one salient point that not even Buddha and patriarchs can transmit without losing the teaching or erring in the transmission from the teacher, then indeed comes the long maturation.

Daibi Comment If you wish to accord or equate with the old masters in wisdom and authentication, you need to become fully acquainted with all the details of their attainments. And you have to penetrate the one salient point that cannot be transmitted by Buddha and patriarchs

without loss of the teachings, or error in the transmission from the teacher. These two are all-important, and have been discussed in detail in the two previous chapters on Advanced Practice and Transmission from the Teacher. Once arrived at that stage, then the long maturation of the holy womb has to be undertaken.

TOREI 471 I beg of you, do take this to heart and cultivate the Way for many years! Cease from cherishing fame and gain; neither covet wealth! What you should desire and be concerned with is to help to re-establish once more the teachings of Buddha and patriarchs which are already on the decline.

Daibi Comment So the cultivation of the Way needs to be continued until full maturation. National Teacher Daito spent twenty years on this long maturation. The difference in the light that shines out depends on the extent to which the bones have been broken during many years of training.

Actually, the same applies to any training discipline, whether intellectual studies or business, or the Way. People tend to be impatient and want to see results as soon as possible. This is a great mistake. If we set out towards a great aim or purpose, intending to accomplish something really great, though we may not realize our ideal within the short span of our own life, it does not matter. We just continue with great faith in the heart, striving towards it in this life, and in the next life too. Aiming only at what is right before the eyes is looking for quick results. Cease from cherishing fame and gain, nor covet wealth. If the Way has been wholly attained, then even though not yet at the stage of the long maturation, attachment to fame, profit or wealth no longer holds sway.

Men of such stature are a veritable treasure to the nation. As for those in training, they must strive towards it. Though

most people cling to the delusion of fame and profit, though both the way of the world and people's hearts deteriorate, even though the true spirit of Zen and of the Buddha-Dharma might become lost, we must hold undeterred to our common task of reviving them.

TOREI 472 Engo says, 'After having attained the Way, the old masters used to settle in thatched huts or in caves, living on wild herbs and roots which they cooked in a pot with a broken leg¹. Without seeking fame and gain, free of obligation to anybody, only responding to circumstances, they deign to utter the one turning word, and requite their debt of gratitude to Buddha and patriarchs by holding the transmission of the Buddha Heart Seal as all-important.'

When a monk of our line has fully completed the Great Matter, there follow the many years of maturing. Do not get involved in repairing and building, nor trouble to invite trainees. The old masters had temples built for them, and trainees flocking to them, without their doing anything. For when the Karma of the Way ripens, though you may repulse them, trainees will come all the more, and though you may not wish for it, temples will be built.

Daibi Comment Master Engo's saying is from his comment on one of the cases in *The Blue Cliff Record*. According to him, after the old masters had attained to the Way, they went into seclusion to cultivate (the holy womb) in solitude, living perhaps in an old thatched hut overgrown with weeds, or in caves.

A pot with a broken leg no longer stands up and so is useless except for the very poor; however, it also refers to the man of genuine insight in the Buddha-Dharma who 'has become of no use', is spending his days free of care, eating wild roots and herbs cooked in a pot with a broken leg. That

1 Three-legged pot placed over an open fire.

means to live on coarse food of no taste and just cultivating the Way. These no longer dwell on everyday matters such as food and clothing, and are strangers to all desires. Nor do they seek for fame or gain but rather live in solitude — like a jewel shines of itself wherever it may be!

If someone ventures into their remote mountain retreats to seek instruction, in obedience to karmic links they cannot refuse and utter the 'one turning word'. This need not be an actually uttered word — everything subjective or objective is indeed itself a turning word, and as such makes the universe shake, as it is the source of all the ten thousand laws of all the ages. It is definitely not of a paltry nature!

Examples of such 'turning words' are Ummon's Stick of Dried Shit, Tozan's Three Pounds of Flax, and Gutei's One Finger. Only when equal to uttering such a turning word can the gratitude owed to Buddha and patriarchs be requited and the Buddha Heart Seal be transmitted.

When Master Torei says that for monks of our school, once the Great Matter is attained, there is only the one way of long maturation, 'monks' does not necessarily mean Zen monks only, but applies to all who train in the Buddha-Dharma and the Zen Way. After the Great Matter has been wholly completed there is for some ten or twenty years only the one way of long maturation. It is said that it is uncommonly hard to continue with all one's might until unshakable faith is attained.

Hence Master Torei warns those of later generations not to become involved in building temples, or to trouble themselves about attracting trainees — and in that shows indeed his grandmotherly kindness. There is no need to feel unduly depressed by a leaking temple roof, but rather with all your heart strive assiduously to transmit the Dharma and to be of use to sentient beings. Do not seek to attract trainees by advertisements and proclamations. This is as seen from the first principle.

However, expressed in terms of the descent into the second and third meaning, the building of temples may be said to be the realization of the Buddhist saying that 'faith arises from glory'. As a skilful means for the benefit of sentient beings, it is necessary to cause a karmic connection with the Buddha-Dharma by gathering together even a small number of people, just one being better than none.

The significant point is that when a person becomes ever more equipped with strength and virtue of the Way, people will of themselves begin to gather round him, and without being bidden to do so, will start building him temples.

TOREI 473 Master Engo says in his *The Importance of the Heart*, 'In the old days when Jimyo was taking leave of Funyo, the latter said, "People will of their own accord see to building and to repairs; you just devote yourself to the Buddha-Dharma".' So Jimyo, though he five times took over a large temple, observed this command and never as much as shifted a rafter, but exclusively concerned himself with the teaching of the true school of Rinzai. In time he was joined by three outstanding and quite exceptional men, Yogi, Oryo and Suigan. Their heirs spread over land and sea. Thus Jimyo requited the debt of gratitude for the inheritance.

Daibi Comment Both Jimyo and Funyo have already been mentioned. Jimyo is indeed one of the most important figures in our Zen school. Famous for sticking a gimlet into his thigh, his dedication and determination fill us with awe.

Having inherited the Dharma from Funyo and taking leave of him, Funyo cautioned him, 'Now that you have accomplished the training and are leaving, do not concern yourself with the building or repair of temples; people will of his own accord to see such matters. You just devote yourself to the Way of the Buddha and patriarchs.' This he was given in writing.

Jimyo went out into the world, and successively took over and became master of five great monasteries, Nangen, Dogo, Sekiso, Nangaku and Fukugen. But in all of them he only practised the Great Dharma, never as much as shifted a rafter and was solely concerned in teaching the marrow of the Way of Buddha and patriarchs.

Eventually he was joined by three quite outstanding disciples, Yogi, Oryo and Suigan, as well as many others. From then the Yogi and Oryo lines were specially set up as schools in addition to the already established Five Houses. It can truly be said that their heirs dispersed over land and sea. Their Dharma lineages spread even to far away Japan, where Yogi's line flourishes and is being transmitted still.

TOREI 474 The old master chose a man likely to be capable of shouldering responsibility and did not lighten the burden for him. Indeed, adorning the Buddhist garden with the most ornate splendour does not even approach the wondrous jewel of the Buddha-Dharma.

Daibi Comment The old master is Funyo. A proverb holds that 'No one can equal a parent in judging his child.' Funyo recognized that Jimyo was equal to carrying the burden of the Great Dharma and instructed him not to trouble himself about anything else, but just devote himself to the Great Dharma and make it flourish. The expression 'Buddhist garden' is often used for temples. So building and adorning large Buddhist temples, though meritorious in itself, yet is of a lower order and certainly not sufficient for the transmission of the lifeline of Buddha and patriarchs.

TOREI 475 National Teacher Daito on his deathbed admonished his monks, 'After my pilgrimage (death) you might be incumbents of richly endowed temples, towers and halls with Sutra books all inlaid with gold and silver, and devotees

crowding all around. Or you may read Sutras and chant Dharanis, or sit in meditation for long hours without sleep, eat but one meal a day, while keeping all the religious observances throughout the six periods. Yet unless you truly dwell in your heart on the wonderful Way that cannot be transmitted by Buddha and patriarchs, you will fail to bring forth the fruit and cause the downfall of the true line. Such as these belong to the family of evil spirits and may not call themselves my descendants, no matter how long ago I have departed from this world. But if there is just one person, although living in a remote wilderness in a hut thatched with just one bundle of reeds and eating wild plants and roots cooked in a pot with broken legs, yet if he but whole-heartedly applies himself to investigating and clarifying the One Great Matter, he sees me face to face every day and requites his debt of gratitude. Who would dare to despise such a one? Be diligent, be diligent!

I beg you to take Daito's words to heart as admonition for the long maturation.

Daibi Comment National Teacher Daito has often been referred to. On his deathbed, he addressed his monks with a special Admonition. All practisers of the Zen Way must heed his words.

Torei has not quoted the beginning of the Admonition: 'All you monks who come to this mountain monastery, remember why you are assembled here: you have gathered for the practice of the Way, and not for food and clothing. While you have shoulders, you have clothes to wear, and while you have mouths, you have food to eat. Throughout the twelve periods of the day, devote yourselves unceasingly to the perception of the Inconceivable. Time flies like an arrow; be reverent, do not allow your hearts to chase after the manifold. Take heed, take heed!'

This is then followed by 'After my departure . . .' as quoted by Master Torei. The departure means after he is

gone, after his death. Rich and ornate temples, Sutra books inlaid with gold and silver, show the prevalent customs of that time. In their devotion and faith, members of the Imperial family had large temples erected, and endowed them sumptuously. This example was followed in the provinces, the powerful Daimyos doing likewise. Such temples were wonderfully decorated with gold and silver, and the Sutra scrolls equally inlaid with these precious metals. Many monks flocked to these temples, practising diligently, sitting in meditation for long periods without ever lying down. Taking but one meal at the fourth period of the day is in accordance with the precepts of the Indian Sangha, and so these monks strictly observed the Buddhist rules of discipline. Moreover, practising the Way through all the six periods includes also all the ritual observances such as Sutra chanting, etc., three times during the day and three times at night.

Yet, if the precepts are kept as form only, the pulse of the living Dharma is not transmitted; and so they rather fall into the error of ignoring the law of cause and effect, and thus the true teaching of Buddha and patriarchs is swept away. Such as these all belong to Mara's demons and are not seedlings of the patriarchal gate, or of any other. Even a hundred or a thousand years after Daito's death, they cannot be called heirs of Daito. Truly this is an awe-inspiring caution!

There is a story of one sincere man who applied himself while spending his days in the wilderness. During the Han dynasty, Jo Sontsu with over a hundred disciples lived in the wilderness for more than a month, training them. To be in a wilderness means to learn to do with little. Making a hut-like shelter with but one bundle of reeds, and so on, all points at training in the Way without lecture hall or meditation room, with the sky as roof.

What Daito is actually saying is that even if you live in so poor a hermitage that it is like a hovel, alone, living off the

land by collecting wild plants and roots and cooking them in a pot with the legs broken off, if you but assiduously train and break your bones, investigating and clarifying from morning till night, then even though Daito has long since been dead and gone, you will be face to face with him all the time, your eyebrows mingling. Such a one would truly repay his debt of gratitude.

Daito also says that if such a one whole-heartedly applies himself and strives diligently, it does not matter whether he gains one or even just half an heir.

Indeed we feel deep gratitude for this admonition which Daito gave from his deathbed. Master Torei ends this ninth chapter on the long maturation by asking us truly to take Master Daito's last words to heart and to practise accordingly.

CHAPTER 10

Turning the Wheel of the Dharma

TOREI 476 Transmitting the Dharma and assisting sentient beings to awaken is the fundamental aspiration of the monk. The great Nagarjuna said, 'Though having received (the Buddha-Dharma) countless Kalpas ago and you sit meditation as if the body filled the three thousand (worlds), unless you transmit the Dharma and assist sentient beings, you do not requite your debt of gratitude.'

Daibi Comment The Dharma teachings which Sakya-muni expounded during his life have been collected and constitute the Sutras. These were later classified for the sake of convenience into introductory Sutras, Sutras on the true teaching, and Sutras on turning the Wheel of the Dharma. The Discourse on the Inexhaustible Lamp is also arranged in the same pattern. It starts with the Lineage of Our School, goes on to the Advanced Practice, and with this chapter arrives at Turning the Wheel of the Dharma. Therefore it is this section which highlights the beginning and end of the whole training.

Starting with the Great Aspiration in the Heart of transmitting the Dharma and assisting sentient beings, then with this Great Vow acting as a whip, the true path of the training is walked. After having completed the One Great Matter, one goes on to fulfil the Great Vow made at the beginning, the head covered with ashes and the face streaked with dust.

The same applies to the Four Great Vows. Ever bearing in mind the fundamental aim, we resolve, 'Sentient beings are numberless, I vow to assist them all towards awakening.' To that end, first the individual afflicting passions (Klesa)

have all to be burnt out, then all the innumerable Dharma-Gates (Dharma teachings) have to be pondered and learned, and finally the supreme Buddha Way needs to be attained. Only then can be actualized what was vowed in the beginning — to assist sentient beings towards their awakening.

Before starting the commentary to the text, one more point needs to be made. That is, each of the schools of Buddhism specially venerates one particular Dhyani Buddha or one particular teaching or Sutra. Monks serve as transmitters between what is particularly venerated and sentient beings. Thus the Pure Land school, for example, particularly venerates Amida Buddha. The Lotus school venerates the Sutra of the Wonderful Law (or Lotus Sutra). But the Zen school has no such specific focus; it might be said that the Dharma is the man, and the man is the Dharma. Therefore, according to the person who transmits it, the Dharma may prosper or decline. Accordingly, the person who carries the burden of the Dharma has a tremendous responsibility because even one move of his hand or foot might affect the Great Dharma.

Usually Buddhist teachers preach the Dharma by means of the Sutras and so inspire faith — which is preaching the Dharma to assist sentient beings. In our Zen school, we do not preach the Dharma by mouth only, but also transmit its very marrow! An old master stated that it is sufficient if just one or even half a one can be gained who can bear the responsibility. 'Transmitting the Dharma and assisting sentient beings to awaken are fundamental aspirations of the monk.' This is how Master Torei introduces Chapter 10, and continues with a quotation from the great Nagarjuna. 'Though having received (the Buddha-Dharma) countless Kalpas ago and you sit meditation as if your body filled the three thousand (worlds)' — the Lotus Sutra says, 'as many

Kalpas as there are specks of dust'. We may understand it to mean immeasurably long eons.

Such long and devoted practice sounds admirable, but doing it for oneself is only benefitting oneself along the Way of the Small Vehicle. Again, to meditate until the body fills the three thousand worlds is certainly a wonderful practice which results in the very rare state of 'losing the body'. Nevertheless, as seen from the primary principle of the Buddha-Dharma, unless you transmit the Dharma and assist sentient beings, you are after all not requiring your debt of gratitude.

TOREI 477 An old master says, 'Those who are considered as great in our school are all well versed in the teachings and are expounding them. Having the claws and fangs of Advanced Practice, they assist others to dissolve sticky attachments and to untie knots. Just this is transmitting the Dharma and assisting sentient beings. Nothing else is of much importance.'

Daibi Comment Being well versed in the teachings and expounding them have already been mentioned. These two are like the two wheels of a vehicle, or as the two wings of a bird; a teacher must have both. Further, he must have gained the one salient point of Advanced Practice, and so have acquired the free use of claws and fangs to hook and harass trainees — that is to dissolve their sticky attachments and to untie knots, thus enabling them to attain genuine deliverance. Just that is the transmission of the Dharma and assisting sentient beings. Other things, such as Sutra chanting, religious observances, keeping the precepts, painful practice, etc., are all minor matters.

TOREI 478 Those who have already inherited the one salient point of Advanced Practice, and with that the teachings of the school as they have been handed down, need then to think of

how to requite their debt of gratitude to Buddha and patriarchs.

What is this debt? It is to hold high the one point of Advanced Practice, and on meeting one or two who cherish the Buddha's teachings, it is essential to make them inherit his true teaching so that it may continue into the future, thus preventing the sun of wisdom from becoming extinct. If you splash about in mud and water (i.e. muddled action), set up road signs and arrange caves and so fool people, in the end you will not reach it.

Daibi Comment For those who have attained to the one salient point (the very marrow of the Buddha-Dharma), and have inherited the teaching style of the school as handed down by Buddha and patriarchs, requiting their debt of gratitude is of primary importance. All the patriarchs throughout the successive generations have stressed this recompensing, especially so the three National Teachers Daio, Daito and Kanzan.

It is only natural to be aware of the debt incurred, and to seek to repay it. That all of us here today can train and meditate, deliver and listen to this Teisho, is due to Buddha and patriarchs. This debt of gratitude is repaid by teaching disciples this one salient point of Advanced Practice. Not many are needed for this purpose, just 'one or two who cherish the Buddha's teachings'. Nonetheless it is essential to enable them to inherit the true teachings so that they in their turn may hand on into the future and so prevent the sun of wisdom from becoming extinct. Truly, the inheritance of the teachings of our school and handing them on to those who come after, just these are transmitting the Dharma and assisting sentient beings.

Therefore, vainly beguiling old men and women with chatter, playing with tangles of words and deceiving people by pretending to have attained, yet having no more than a

whiff of Satori, this as seen from the first principle and bluntly expressed, is just worthless trash. Master Torei refers to it as 'splashing about in mud and water . . .' and further stressing this point, quotes Master Joshu.

TOREI 479 Master Joshu said, 'If I here should have to accept and lead disciples according to their root energy (fundamental ability), there are anyway the corresponding teachings of the Three Vehicles and the Twelve Divisions of the Scriptures to do so. This old monk here (Joshu) has only one duty and that is to lead people. If they cannot be led it is due to themselves, their own slow and dull root nature, and has nothing to do with this old monk.'

Daibi Comment Generally it is considered in Buddhism that there are the Three Vehicles and Twelve Divisions of the Scriptures (a detailed explanation of this has been given before) to lead hearers according to the capacity of their root energy. Here in Japan, we have various Buddhist schools: the Shingon, Tendai, Jodo, Nichiren, each with their specific teachings. Joshu's statement 'I here' shows that the Zen school has its own characteristic style, expressed as 'my only duty is to lead people'. 'If I cannot lead them, it is due to their own slow and dull root nature and this old monk (Joshu) has nothing to do with that,' Master Joshu stated succinctly. The true aim of the Zen school is to transmit the Dharma and save sentient beings, without remainder or leak — this is the correct way. (See below, Sections 490/491 for more details on this.)

TOREI 480 Master Kido said, 'How is it that these days they brazenly take a teacher's seat and when trainees come to them trap them into a cage with "the true Dharma". Thus they collect and attract men of talent into peaceful monasteries, robes are being presented and alms food is given them, they inherit

status, and on taking over a living (a monastery), they irresponsibly assume inheritance. Mutually pulling and being pulled, believing that after all it is for furthering the true teaching. Oh, what a shameful pity! The true Dharma is on the point of becoming extinct!’

Daibi Comment Master Torei quotes Master Kido criticizing the state of the monasteries of his time, as indeed Master Joshu had also done. How is it, that these days they brazenly take a teacher’s seat and, when they apply for admittance, trap trainees into a cage with ‘the true Dharma’. There are questionable teachers of whom it is quite obscure where they did their training and from where they inherited the Dharma; yet they brazenly occupy a teacher’s seat, pretending to present the Dharma of Buddha and patriarchs, and trap trainees in a cage. They ensnare men of talent in peaceful monasteries with food and robes donated. In the China of his time, the monasteries completely depended on alms given by the faithful, who gave generously. Accordingly, a number of monks exploited this and engaged themselves in doubtful practices. When after some five or six years, though their Dharma-Eye was by no means opened, they were given status and a living, all having arbitrarily invented some inheritance, they would produce an old Kesa (monk’s robe) as proof that they had inherited the Dharma, or go about claiming they were heirs to a well-endowed temple with a good income! That way, both teacher and trainees piled mistake upon mistake, mutually pulling and being pulled. Yet they bragged that they had made the school prosper and the Buddha-Dharma thrive. Theirs is a terrible mistake, for where in all that is the true life of Buddha and patriarchs? ‘Oh what a shameful pity!’ laments Master Kido, fearing that the true teaching will become extinct. His remarks are apposite, and in the Japanese monasteries these days (1930s) it is just the same.

TOREI 481 The venerable masters of old, though ever on the lookout for intrepid candidates, mostly tended to end up without even half an heir. Then what is to be done? What course should we adopt? Taking the patriarchs of the past as guides, endowed as they were with the Single Eye, they did not easily affirm an heir.

Daibi Comment As Bodhidharma with the Second Patriarch, and Obaku with Rinzai, the venerable masters of old have always sought for intrepid people. Yet with all their skill, they often failed to get even half an heir. So if you follow their example and their rules of procedure, it will be difficult to produce one or even half a successor. The old patriarchs, having the Single Eye, did not easily approve and authenticate heirs.

TOREI 482 Look! A master like Hogen, with disciples as numerous as millet grains, yet I have not heard of any of his monastery going out into the world.

Daibi Comment Master Buneki is considered the founder of the Hogen school, one of the Five Houses and Seven Schools. In his own times it was said of him that he had heirs as numerous as millet grains — sixty-three inherited the Dharma. Yet hardly one was able to transmit the teaching to later generations — Master Torei actually says that he has not heard of a single one.

TOREI 483 After Rinzai came forth Koke and Nanin, and since then there have never been more than one or two who inherited the Dharma.

Daibi Comment Under Rinzai, too, it is said that twenty-four disciples inherited the Dharma, yet the only successor of his was Koke; Nanin inherited from Koke, and Fuketsu from Nanin — each had only one, or at most two, successors.

TOREI 484 It was not that (the heirs) lacked the ability to assist people, but rather that their master's strength exceeded that of others, and therefore the masters did not lightly authorize successors.

Daibi Comment Not that monks who inherited (the Dharma) lacked the ability to assist others; but their own teacher's power was so tremendous that he could not find monks who matched his strength.

TOREI 485 These days, a multitude of monks fill noisy, bustling temples and mistake their prosperous garrulity as greatly furthering the Buddha-Dharma. It really is rather ridiculous.

Daibi Comment These days, a hundred or more monks crowd together in large monasteries. They boast that the store is full and conduct many services and observancies. If they believe that this makes theirs a special monastery or that now the Zen Way and the Buddha-Dharma are flourishing, they are greatly mistaken, for they merely make themselves ridiculous. This is how Master Torei sees it.

TOREI 486 When it comes down to the skilful means of holding out a helping hand and to the unimpeded turning of the wheel of activity, these must be sought in the functioning of one's own strength rather than in the praise from others.

Daibi Comment The skilful means of holding out a helping hand and the unimpeded turning of the wheel of activity are of paramount importance for teachers in instructing their disciples. Yet, holding out a helping hand and devising skilful means is rather difficult. There is no general rule for it, but unless done skilfully, it gets all muddled (dragged through mud and water).

The same also applies to the unimpeded turning of the

wheel of free activity. The all-important thing is whether, in the presence of the energy and responding to change, it is possible to function freely in response, directly and immediately. This faculty of free response must be sought in one's own strength, for it is up to each one individually to develop his own skills. We are told not to seek it in what others say, a caution against licking the spittle of Buddha and patriarchs.

TOREI 487 Ganto said, 'If at some time you should wish to spread the great teaching, you have to pull it out bit by bit as it flows from your own heart so that it fills heaven and earth.' I beg of you, only if you seek a seedling thus free and unhindered will you (be able to) transmit the Dharma into the future and so prevent it from dying out. The Buddha-Dharma is in danger — like eggs laid on top of each other are ready to lose their balance. It is always possible that the Dharma may die out.

Daibi Comment Ganto is a famous master of our school. Once he went on pilgrimage with his Dharma brother Seppo. At a pilgrim's hostel on Mount Gozan they met very bad weather and became snow-bound. Seppo's heart was not yet at rest, and Ganto 'pulled out' the points not yet settled and made them explicit for Seppo so that he attained the Way. Then he told him, 'If some day you should wish to spread the great teaching, you have to pull it out bit by bit as it flows from your own heart, so that it fills heaven and earth.' No matter how lofty, profound and subtle, if quoted from someone else, it is of no use. One by one it must be forged in one's own Hara (midriff) and brought out from there. Moreover, it must be something that will cover and even turn upside down heaven and earth, or it will not be good enough to spread the great teaching.

So it is of no use just quoting the words and teachings of the Buddha and patriarchs. But if you search for seedlings

that can inherit in the sense and spirit of Ganto's words, then perhaps the true life of the Zen Way and the Buddha-Dharma may continue to be handed down. Yet frequently it does not amount to more than mere form, so the Buddha-Dharma is in danger like one egg placed on top of another — it is always possible it may fall down. How could one not be worried and anxious at that?

TOREI 488 It is like a crowd of people crossing a vast plain at night. Wild storms and tempestuous rain threaten to extinguish the lantern. Only one person, afraid it might be blown out, does his very best to shield it with his own body. None of the others bother or care.

Daibi Comment To cross a vast plain on a stormy night, a lantern is necessary. Anyone would shield such an essential light with his own body and just so are we to protect the Buddha-Dharma which, like a light, shines from the heart.

TOREI 489 The same applies to the true light of Buddha and patriarchs. Unless we procure one or two seedlings to inherit this true light, what (without it) should future generations have to rely on? Just like the light of a lantern on a pitch-dark night in a vast plain, once it has been blown out and there being nobody who can rekindle it, sentient beings not only lose their orientation, they cannot even see where they are! Are they not to be pitied then?

Daibi Comment In whatever society, a man of real character is rare indeed, but particularly in the Zen school, one genuine seedling or even half a one is extremely difficult to come by. Yet without one who carries on the true light, what can future generations rely on? They would be left without a clue, just as when in the middle of a vast plain,

on a pitch-dark night, the light of the lantern is blown out.

Below, Master Torei develops this theme further.

TOREI 490 The methods or ways of the various schools, such as meditation power and deliverance, insight/wisdom, eloquence, seeing into the True Nature and attaining Satori — all these important ways are recorded in the Sutras and Sastras (Treatises). There they are clearly expounded. Hence though there is no true transmission, they are available, and it should be possible to come by them and to understand them by oneself.

Daibi Comment Each school of Buddhism has its individual way to assist sentient beings. Each one also has the Three Practices or Disciplines of Moral Precepts (Sila), Meditation Strength (Dhyana) and Insight/Wisdom (Prajna). Now as to these Three Disciplines, meditation power, conditions of deliverance, true insight-wisdom, free eloquence, right seeing into the True Nature and Satori, all these important ways of training are clearly expounded in the Sutras and Treatises of Buddha and patriarchs. So even without a teacher, by means of the Sutras and Treatises, the Buddha Way may be found and walked.

From of old, many attained Satori by reading the Sutras, such as the Vimalakirti Sutra, the Nirvana Sutra, or the Lotus Sutra. But, as Master Torei points out, there is something that cannot be attained except from a living person.

TOREI 491 As for our patriarchal school, and its one salient point of Advanced Practice, if there is no teacher to inherit from, then when all is said and done, the subtle and wonderful state cannot be completely accomplished. If by some misfortune the teachings of our school should no longer be transmitted and die out, then all the Buddha's teachings will wither away and vanish.

Daibi Comment Bodhidharma's school does not only hold to the one principle of seeing into the True Nature, but over and above that is the one point of Advanced Practice. It is the one salient point transmitted from Buddha and through the patriarchs to their legitimate heirs, the Dharma-Gate (teaching) that is transmitted from heart to heart. Unless master and disciple are face to face with each other, the subtle and wonderful state cannot be completely entered. Hence if there is no man of character, not even half a one, the true life cannot be transmitted; then the Buddha-Dharma will decline everywhere and die out — whereupon the fifty volumes of all the Sutras together with the rest of the scriptures will be nothing more than waste paper.

TOREI 492 Why is it that no matter how vast heaven and earth, yet there are no two suns or moons? The rise and fall of a nation depends on the one Emperor. Should the Buddha-Dharma die out, the Kingly Way, too, will be endangered.

Daibi Comment Just as there are no two suns or moons in the sky, so there is only one Emperor at the head of a nation. The Buddha-Dharma and the King's Law are the same. The great and true Principle of heaven and earth itself is unperishable; yet if it becomes endangered (of being forgotten), then it is a serious problem with far-reaching ramifications.

TOREI 493 Nowadays, looking at the state of the Buddha-Dharma, the Way has not been attained. True, it is government-sponsored. All good roots come about by a combination of strength and good luck, yet the true Dharma has become turbid and confused and is rarely heard. Rather, everybody is asserting his own opinion of what it is, like spears crossing.

Daibi Comment In Master Torei's time, during the Tokugawa period, Buddhism was often made use of as a

political expedient. So although the Buddha-Dharma was state-protected, it was also state-controlled to some extent; so the Way of the Dharma declined and the true Dharma was in danger of disappearing

At the Imperial capital Kyoto it was the same — though temples and pagodas increased in number and splendour, yet they vied with each other as to their respective grandeur. Although it looked as if Buddhism was flourishing, many of the temples became mere places of prayer for the peace of the nation, and the Dharma deteriorated to a mere prayer Buddhism.

Though the Buddha-Dharma may profit from state-protection, it must never be under the control of the state or the true life is bound to become lost. Regarded more and more as a means for advantageous rebirth in the future or for gains here and now, the Buddha-Dharma became confused like a turbid stream, the true Dharma was rarely expounded and hardly known. The different schools argued with each other, each asserting its own opinions and views, holding 'this' against 'not this' — like spears on a battle-field.

Master Torei is clearly aware of the state of things, and below points out the weakness of the school.

TOREI 494 Observing the precepts and undergoing austerities are often, but mistakenly, undertaken in order to acquire merit and so to secure the reward of comfort and blessings appertaining to the realm of men and heavenly beings.

Daibi Comment The Vinaya school is based on keeping the precepts. Now, to discipline oneself by means of the Dharma precepts and to undergo painful training is, of course, good — as long as the spirit behind the precepts is not forgotten and the precepts do not become a mere matter of form. When the Venerable Nichiren exclaimed, 'Repetition

of the Name is a grievous fault, Zen is Mara, Shingon ruins the country, the Vinaya is a traitor,' it is unlikely he said it merely to attack others. Nor is Master Torei denouncing others, rather he is speaking from his real familiarity with the Dharma. As to such practices as keeping the precepts and undergoing austerities, if they are motivated by the desire of acquiring merit, at best it would only secure rebirth in the human or heavenly realm with its attendant comforts and pleasures. As for the true spirit of the Buddha-Dharma, such practices are of no avail.

TOREI 495 The invocation of the Buddha's name is in fact just coveting easy joy and pleasure, and so leads to rebirth in a wealthy and virtuous home.

Daibi Comment The invocation of the Buddha's name as practised by the Pure Land school is truly praiseworthy. Nevertheless, if done in the spirit of just hankering after one's own benefit and pleasure hereafter, it will again evolve into another existence (Ed: not free from birth and death).

TOREI 496 There are many Pure Lands — that of the heavenly beings, of the demon king, and of the eight groups of supernatural beings (Ed: see Lotus Sutra). Those who do not follow the true Way but mistakenly seek for (better) rebirths rarely go beyond these Pure Lands.

Daibi Comment The Pure Land is not just the Western Paradise only; there are many different ones. That of the heavenly beings in all the heavenly states, that of the king of the demons which all are protectors of the Buddha-Dharma; and that of the eight classes of supernatural beings, which eight classes are given here. 1. Heavenly beings as, for example, Vaisravana, guardian of the north, king of the

Yakshas, and Sakra/Indra, king or lord of the Thirty-three Heavens. 2. Dragons (Naga) are of various kinds; those that fly, heavenly dragons, earth dragons and auspicious dragons. 3. Yakshas are evil spirits who fly in the air. The Chinese translation indicates that they are fierce and malevolent. 4. Gandharvas are the heavenly musicians. 5. Asuras are fighting demons. 6. Garuda in China is taken as a bird with golden wings, of a wing span of thousands of miles and said to feed on dragons. 7. Kimnara is the heavenly singer. 8. Mahanaga is the great serpent god of huge size.

All of them are terrifying and awesome, yet all act as guardians of the Buddha-Dharma. Each of them has a Pure Land! Nonetheless if you seek for rebirth in the Heavenly Realm, as it is not the true path of the Buddha-Dharma, even though called the Pure Land, it does not exceed these realms.

TOREI 497 The Shingon and Tendai schools and all the other schools of the sacred Way lack the inheritance-succession of illustrious teachers as guides, and so willy-nilly must cling to words, and thus do not penetrate the (full) meaning of the Sutras. Because of the fighting demons of victory and defeat — the delusion of 'I' — Karma in the hells is incurred. Even those who truly train do not get beyond dissenting opinions.

Daibi Comment The Shingon and Tendai schools and the other schools of the sacred Way have each and all admirable teachings, but regrettably lack teachers who are entrusted to transmit the spirit of the Buddha-Dharma. So they have to hold to the surface meaning of words and do not penetrate into the very marrow of the meaning of the Sutras. Instead, vain arguments pro and con are indulged in, dissensions arise, victory and defeat ensue, and the fires of fighting demons flare in their hearts. Contending with each

other from their 'I'-based opinions, they have fallen into the dark cave of turbid delusion (Avidya).

Though sometimes there seems to be a praiseworthy follower, yet seen from the vantage point of the true Buddha-Dharma, they are all of different and dissenting views.

TOREI 498 As to our Zen school, you seek for a genuine person and in the end you cannot find one. Without becoming aware of it, they have themselves slithered down into the insight of the Two Vehicles and of Other Ways. For this reason, only men of real character and quality who have investigated and fully penetrated the meaning of all the teachings are able to guide sentient beings.

While still full of views and fancies — or doubts — it is wrong to teach.

Daibi Comment Master Torei laments that in our Zen school, too, though you seek for a genuine teacher, you cannot find one. Many of the Zen teachers of his time either had the insight of Sravakas, one-sidedly inclined to only one's own benefit, or they had fallen into 'Cave-Zen', the one-sided view of the voidness of 'I'. Since they are not themselves aware of this, they are deplorably stuck. Master Torei thus exposes the conditions prevalent at his time.

For this reason, only men of real character and quality, who have fully investigated and completely penetrated all the teachings of their school, can be guides and teach.

To this purpose, it is essential to have fully attained the very marrow of the Buddha-Dharma. A fanciful way of guiding is sure to lead followers astray, hence, rather than teaching while still full of fancies, it is better not to teach at all.

TOREI 499 How could one possibly call one's own error an

attainment? It is to be feared that many a good man will be led astray into wrong paths. Is that not to be bitterly deplored?

Daibi Comment No comment is required to this — Master Torei's words come from the heart.

TOREI 500 Fearing that the Buddha-Dharma might decline and die out, and the sun of (Buddha's) Wisdom thus vanish, I cannot refrain from writing as I do, forcing myself to make cause and facts known.

Daibi Comment I do not wish to repeat what Master Torei said, yet equally I cannot remain silent as I, too, am very concerned about the Buddha-Dharma. In my own comments I endeavour to set down in some detail what needs to be known.

Master Torei says above that he cannot refrain from making cause and facts known in writing, and that he does so to acquaint all sentient beings with the true Dharma. This is how the original Torei text is usually read and understood. My own text from which I give this Teisho, however, may also be understood to express this sentence as 'to enable all sentient beings to know these facts.' But either way, the meaning is clear.

TOREI 501 The true Dharma of the Zen school does not differentiate between monk and layman, man and woman; nor does it choose between high and low, old and young; in it there is neither great nor little, neither acute nor dull energy/motive power — but only the great-hearted will finally and without fail attain. So believe profoundly in this Dharma and seek deliverance with diligence. Start walking according to your ability and do not speculate whether the Way is long or short.

Daibi Comment 'The true Dharma of the Zen school' is,

of course, the Buddha-Dharma. In it there is no differentiation as to monk or layman, etc. Only the great-hearted will finally and without fail attain it — those who in their heart hold high the Great Vow of a Bodhisattva of the Great Vehicle, and who strive with total devotion and determination, will without fail come to completion. Having deep faith in this and diligently striving towards deliverance, each in accord with his root-ability puts his feet firmly on the ground and continues walking on, step by step. Master Torei's advice is not to attempt to look ahead on this path, thus giving rise to speculations and wild fancies.

TOREI 502 It is said in the Joint Treatise on the Avatamsaka Sutra (Kegon Goron), 'The Dharma of this Sutra is entrusted to an ordinary man who is great-hearted.' Also, 'The Dharma of this Sutra cannot be understood by other sentient beings who are not great-hearted.'

The comment to this then states what is meant by 'other sentient beings.' These are the followers of the Three Vehicles right down to the followers of Other Ways, including those who covet the pleasant circumstances of the human and heavenly realms, and up to those who seek the joys of the homeless life.

Daibi Comment I have already referred to the Kegon Goron. It is a work of the Tang dynasty, when Ri Tsugen studied the Kegon Sutra and wrote forty volumes of Comments on the Kegon, and four volumes of Comments on Solving Doubts. Later, a monk called Shinei of Binetsu annotated it and made it into one hundred and twenty volumes. Still later, Keiken, also of Binetsu, added the explanatory notes, and this whole compilation came to be known as the Kegon Goron.

The Kegon Sutra is considered to be the Tathagata's original Dharma teaching. In it Sakyamuni revealed what he

himself had seen into. All the Sutras that he taught during his life originate from and return to the Kegon insight. However, those undergoing Sanzen training are advised to understand Torei's 'the Dharma of this Sutra' not just as a Sutra written in words, as words only, but also in the much wider sense of being the huge Sutra of the universe, and the Sutra of no-words.

To whom then should this profound Mahayana Sutra of the universe be entrusted? It is to be entrusted to an ordinary man who is great-hearted. The opposite to such a man is a mean-hearted commoner. Great-hearted refers, of course, to a Bodhisattva of the Great Vehicle. The Dharma of this Sutra can only be understood/grasped by an ordinary man who is great-hearted. The compiler of the Kegon Goron comments on this phrase that 'the rest of sentient beings' means other than the great-hearted, i.e. ordinary ones, those of the Three Vehicles, and includes followers of Other Ways, and also those who covet the pleasant circumstances of the human and heavenly realms up to those who seek the joys of the homeless life.

The Three Vehicles are those of Sravakas (Hearers or Listeners), of Pratyeka-Buddhas, and of Bodhisattvas. Other Ways are teachings other than Buddhism. Those satisfied with the small fruits of (the realms of) men and heavenly beings are all within the meaning of 'the rest of sentient beings'.

TOREI 503 Why are Bodhisattvas of the Three Vehicles not permitted to hear this Sutra? Because though endowed with the six supernormal powers, on hearing this Sutra, they cannot believe in it. How then could those of the Two Vehicles, followers of Other Ways, and dwellers in the human and heavenly realms, do so?

Daibi Comment Why can this Sutra not be understood

even by Bodhisattvas of the Three Vehicles? Because though they have the six supernormal powers and have completed the practice of an Arhat, when hearing (this Sutra), they cannot have faith in it. The six supernormal powers are, 1. all-seeing; 2. all-hearing; 3. knowing the heart/mind of all other beings; 4. knowing all circumstances/things; 5. knowing all former existences (of self and others); 6. insight into ending of the outflows (i.e. of the Klesas, the stream of birth and death). If even Arhats, on hearing this Sutra, cannot believe in it, how then should those who belong to the Two Vehicles, or those of the small fruit of being reborn in the heavenly or human realms, and followers of Other Ways, be capable of understanding it?

TORAI 504 It is further said (in the Keron Goron), 'Only the genuine children of the Dharma King who are born of the lineage of the Tathagata' — only ordinary but great-hearted men can have faith in the Sutra and so enter realization.

Daibi Comment A genuine child born of the lineage of the Tathagata is someone who has attained to the state of the One Buddha Vehicle; accordingly he is an ordinary man who is great-hearted, and so can believe and hence enter realization. The Sutra then continues, 'as being born of the lineage of the Buddha, the great Bodhisattvas are not counted because they already are in the lineage of the Buddha.' In the Japanese style of reading, this sentence may be understood somewhat differently. I have investigated in old books how the Japanese reading of this passage should be and found it was to be read as 'Being born of the house (or lineage) of the Dharma does not refer to those who have already been born in the Buddha's house', viz. all the great Bodhisattvas. However, in this (reading) the meaning is rather difficult to extract. Looking it up in the Japanese translation of the Tripitaka in *The Sacred Record of the Gate*

of the Holy Path (the translator is not known), which includes *The Discourse on the Inexhaustible Lamp*, there it is read as 'Born into the Buddha's house does not refer to the great Bodhisattvas who have already been born in the house of the Buddha.' This seems pointless and one discovers a great mistake in the text.

So this monk (Daibi) considered the text as completely unmarked¹ and came to the following reading, 'Because they believe in it and enter realization, they are born in the house of the Buddha.' Now to continue, 'Of the great Bodhisattvas who are already born in the Buddha's house, nothing is said about them.' The meaning comes through better in this; it would point at those genuine children already born in the Buddha's house, and because already born, no need to mention them. However, each person may study the reading and decide for himself.

TOREI 505 Although (a Bodhisattva) always teaches the Dharma to sentient beings, yet if they are commoners without a great heart and have neither faith nor verification, they cannot be said to be entrusted nor to be free of hindrances.

Daibi Comment A Bodhisattva always teaches the Dharma to all sentient beings, yet if those who listen to him are commoners without a great heart, however deeply they might have attained, they cannot be said to be entrusted nor can they be called free-flowing (without hindrances). Basically commoners with a mean heart have no such qualifications (as faith and realization).

TOREI 506 The Keron Goron continues, 'Without such children, this Sutra would be forgotten.' Why should it come to this, when there are many great Bodhisattvas already born in

1 The Chinese sequence of characters without the customary Japanese reading marks.

the Buddha's lineage, numberless as specks of dust in the countless Buddha worlds and seas? Why should the Tathagata say that this Sutra should in due course be lost without such children?

Well, the Tathagata is not counting the great Bodhisattvas already born of the Buddha's lineage. Therefore it may be clearly seen that the Tathagata must have had in mind ordinary men who are great-hearted. It is not for those who have already entered the sacred. Accordingly it should be known that this Sutra (Kegon Goron) is entrusted to ordinary men who are great-hearted.

Daibi Comment 'These children' are the true children of the Tathagata. Without such genuine children, that is without the ordinary men who are great-hearted, this Sutra will become lost. But as in the innumerable Buddha lands and seas there are countless such children of the Buddha, the Sutra is bound to continue!

There is no need to think of the extinction of the Dharma. Those who have entered the sacred are those who have already completely penetrated and attained Satori and so do not need anything for their sake. Hence it is not for the sake of those who have already entered the state of Buddha, but it is important for those ordinary men who are great-hearted and who are bound to become Buddha.

TORAI 507 The same applies to our true Dharma. It is all entrusted to ordinary sentient beings who are great-hearted. The great heart is called so because it has deep faith in this Dharma. Those who have no faith in the Dharma are sentient beings too, but with small, mean hearts. Though they may have the six supernormal powers, or radiate light, and even though they may have completed countless holy ways, being mean-hearted, they cannot be counted as of the Buddha's lineage.

Daibi Comment It is the same with our true Dharma. The compiler of the Kegon Goron also comments, '(The Sutra) is entrusted to all ordinary men who are great-hearted.' It could be added, 'Master Torei feels just the same.' 'What is called great-hearted is having faith in this Dharma' — 'this Dharma' should be seen as the barrier that is hard-to-penetrate and hard-to-understand. Even one with the great matter of seeing into the True Nature fully completed cannot be called great-hearted, for only those are great-hearted who then cultivate insight into the various differentiations and who thoroughly investigate the essential matter of Advanced Practice. Those who are not great-hearted, though they may have the six supernormal powers, radiate shining light and have learned countless holy ways, they still are small-hearted sentient beings 'who cannot be born into the Buddha's lineage.'

TOREI 508 The Sutra continues, 'Suppose there is a child of the Buddha, a Bodhisattva, and for millions of Kalpas he has practised the Six Paramitas, is also well-versed in the various Stages of Enlightenment, but has never yet heard the Tathagata's wonderful and majestic Dharma teachings — or has at some time heard them but not believed them, or (on hearing) has not followed and entered — such a one cannot be called a true Bodhisattva because he had not been able to gain birth into the Buddha's lineage.'

Daibi Comment Millions of Kalpas is simply an immeasurably long period of time. He has accumulated the fruit of training during untold lives, by the practice of the Six Paramitas and the study and practice of the Stages of Enlightenment. Abridged, there are Seven Branches for Enlightenment, which may be further divided into thirty-seven. 1. The Four Stages of Mindfulness/Awareness (of

body, of feelings, of thoughts and of dharmas); 2. The Four Right Efforts (root out existing unwholesome tendencies, prevent new ones arising, bring wholesome ones into existence, develop the existing wholesome/good ones); 3. The Four Supernormal Powers (also, Four Dhyanas); 4. The Five Roots (faith, energy, reflection, meditation power, insight-wisdom); 5. The Five Powers (in the sense that they destroy the Five Hindrances); 6. The Seven Branches for Enlightenment (as such); and 7. The Noble Eightfold Path.

I refrain from defining these one by one.¹ They are best understood as ways of practice towards enlightenment and so are the daily practice of the Bodhisattva of the Great Vehicle. Even though all these have been fully practised and studied, if the Great Dharma of the Tathagata has never been heard, or though heard, was not believed, there can be no genuine insight and so there cannot be action in accordance with Satori.

Of those who are here and now listening to this talk, as they differ individually, some will not understand (what is said), and others will not practise it (though they understand). Such as those cannot be called true Bodhisattvas; they have not attained the qualification of ordinary men who are great-hearted.

TOREI 509 One who can listen to the Tathagata's teaching, the immeasurable, wonderful wisdom without any obstructions or hindrances, and having listened to it, have faith in it and understand it, and acting in accordance with it enter Satori, then it becomes truly known that such a person is born into the lineage of the Tathagata, acting in accordance with all the conditions of the Tathagata and so is endowed with all the Dharmas of the Bodhisattva.

¹ They only show that Zen practice is root-grounded in mainstream Mahayana. See also Section 64.

Daibi Comment Just here is the Tathagata's wonderful and majestic Dharma-teaching. What does it consist of? In terms of our Zen school it is on the lines of Setcho's 'Seeing, hearing, understanding, knowing are not separate from each other; mountains and rivers seen in a mirror are not the real mountains and rivers.'¹

Further, the Dharma-Gate (teaching) of the free and unhindered wisdom is nothing special. To speak as I am speaking here and to listen as you are doing there, that is it! If right now you could have faith and understand, and consequently follow and abide by it and enter Satori, you are genuine children born into the lineage of the Tathagata.

TOREI 510 What does it mean to be born into the lineage of the Tathagata? Considering the wonderful practice of differentiation after Satori as the father, and the great wisdom of seeing into the source of the True Nature as the mother, then when between them one instant of faith arises, it is at once committed to the womb of the Tathagata. The length of the road is not a subject for discussion. Just set one foot before the other and keep on with the training. Those who work to their full ability do Sanzen study and training intensely for some ten months or more. When the time is ripe and the effort matures, this is then called the time of the full moon. Thereupon various states tend to appear which are the sign that the child is ready to emerge from the womb. If the trainee now does not cling to circumstances but just whole-heartedly continues his efforts, one morning it will suddenly emerge. This is called being born into the lineage of the Tathagata.

Daibi Comment Seen from the practice of the Zen Way, being born into the lineage of the Tathagata may be described as follows. Seeing into the True Nature and

1 The Chinese has a second meaning as well: mountains, etc, reflected in a mirror are not factually seen.

training after Satori are like the two wheels of a cart, though in actual sequence the seeing into the True Nature comes first. They are also likened to father and mother; in terms of Buddha and Bodhisattvas, Samantabhadra corresponds to the father, and Manjusri, as seeing into the True Nature, corresponds to the mother. The child born of them is 'the one instant of faith'. Since it is essential to believe that there are affinity links in the One Great Matter, faith is the first step and is fundamental.

From the point of differentiation, there is faith in training after Satori, in the one salient point of Advanced Practice, and faith that in the end there is the handing on of the Dharma and assisting sentient beings. Thus when this very first moment of faith arises, it is said that it is put into the womb of the Tathagata. Then, in the process of training, many hardships are undergone, and there are many turns and twists and detours. But under no circumstances must one give up; rather, with the great vow and aspiration in the heart, one presses on with the training day and night.

These days, especially the young expect to come by what they want or need without any effort. This is not so. Both monks and laymen need to be resolved to continue training all their lives, sit Zazen determinedly till fully completing the insight. Nor does this training and study consist of just having Sanzen interviews with the teacher. The duration of this continued application is just like the period of pregnancy, the nine or ten months in the womb. All the while (the child) is growing bigger, with the respective organs developing, and when ten months have passed and the effects of the training take on specific features like eyes and nose, that is then called 'the full moon'. So when at last the moon is waxing full and the time has ripened, the True Nature can be seen into and Satori be awoken to.

But just at that time a whole flock of delusive Mara states tends to appear. The Surangama Sutra lists some fifty such delusive states, but actually they are signs of the child's approaching birth. Therefore, continuing single-mindedly and without being beguiled by such states, training and investigating, then all of a sudden Samadhi arises. This is being born into the lineage of the Tathagata.

TOREI 511 Just as the young son of a king does not yet have anything like his father's ability, wisdom, power and function, still he does not differ from the king in bodily characteristics nor in degree of nobility. The hundreds of palace officials have themselves abilities, strength and function, yet all respect and honour the young son as prince.

Daibi Comment The young prince, at birth, does not equal his father in ability, wisdom and function, but born as a member of the royal family, he is endowed with personal dignity and inborn character, and is of the same nobility as his father. Therefore all his subjects respect and honour him.

TOREI 512 So also with a true son of the Tathagata, of the Dharma King. In genuine insight, eloquence, deliverance and supernormal powers, though not equal to the Buddha, he is unquestionably endowed with the essence and characteristics of all the Buddhas, with the whole and complete seed nature¹ of all the Buddhas. Also with the nature of genuine insight, the nature of eloquence and the supernormal powers, with great compassion, great skill in means and great brilliant light. Since such a one does not differ an iota from the Buddha, even liberated Bodhisattvas and the Arhats with supernormal powers cannot but respect and venerate him. Is that not glorious?

¹ The potentiality of the inherent Buddha-Nature.

But those who in between are led astray by the appearance of delusive states and from those concoct all kinds of opinions, these can be seen as aborted. When all is said and done, they will not be able to come to the completion of the subtle body of the Buddha, except those who once more return to the true Dharma, enter into faith and continue training until approved.

Daibi Comment A true son of the Tathagata, of the Dharma King, is also like that. Though not yet the same as the Buddha in all respects, he is clearly endowed with the essence and characteristics of all the Buddhas. This means he is endowed with the nature of deliverance, with the supernormal powers, with genuine insight, eloquence, great compassion, great brilliant light and great skill in means — in short, with all the attributes accorded the Buddha as seen in all his different aspects.

So a true son of the Dharma does not differ (in essence) even a tiny bit from the Buddha. Even Bodhisattvas and Arhats who all have great Satori cannot but acknowledge and respect a true son of the Dharma King. Verily, as long as we break our bones, we all may become like him — is that not a glorious prospect?

But those who are led astray by the appearance of deceptive states of delusion cannot reach there, and are said not to have been satisfactorily born, miscarried. Although having been aborted is a misfortune, and even though at one time differing opinions were entertained, yet on seeing one's mistakes and returning again to the true Dharma, and giving oneself whole-heartedly into training, then this exempts and makes it yet possible to become like Buddha.

The above are all extracts from the Keron Goron on being born into the lineage of the Tathagata, commented on and elucidated as seen from the vantage point of Zen training.

TOREI 513 What does a Bodhisattva's practice amount to? It is not being distracted from the one principle of seeing into the True Nature, but to continue training, forging and tempering oneself a thousand times, matching oneself to the words and the teachings of Buddha and patriarchs, breaking through the various prison barriers and inheriting the one salient point of Advanced Practice of all the Buddhas and patriarchs. It is helping to re-establish the true teachings that have been handed down, ever holding aloft this One Great Matter, and generally being of use for the future in seeing to it that the sun of the Buddha-Wisdom is not cut off. This is called the practice of the Bodhisattva.

Daibi Comment Earlier, Master Torei mentioned seeing into the source of the True Nature, but now he expounds the training after Satori. Seeing into the True Nature is the one principle of equality, and those who have got this clear must then from that seeing study the many differentiations. To do that, one must undertake to train, temper and forge a thousand times over, using as means the words and teachings of Buddha and patriarchs. An old master says, 'Those who have not yet penetrated should enquire into the meaning. Those who have already penetrated should enquire into the words.'

After attaining Satori, it is essential to enquire into the words and phrases of the old masters. After penetrating the many prison barriers, the salient point of Advanced Practice of Buddha and patriarchs must be fully investigated and attained.

Then, while holding aloft this One Great Matter, it is necessary to be with; and to help, sentient beings, and to help re-establishing the true teachings of Buddha and patriarchs. Still over and above this, it is necessary to produce a seedling to inherit the life of Buddha and patriarchs, and to cause the sun of the Buddha-Wisdom to

shine on into the future.

This is in itself the natural obligation of a true son of the Dharma King, and is also requiting the debts of gratitude. Such is the practice of a Bodhisattva of the Great Vehicle.

TOREI 514 As for the analogy of the young prince, in the course of time he learns to develop his abilities of wisdom, strength and function, and eventually accedes to the rank of his father and governs benevolently so that peace pervades the realm; just so is the true child made to inherit the rank that has been transmitted and inherited like a wheel turning and turning, benefitting the ancestral lineage all the time. For otherwise, though a seedling of such nature may be found, he may yet degenerate into mediocrity and cease to be of use.

Had I myself become stuck in the one principle of seeing into the True Nature and had not engaged in the Bodhisattva practice, though Satori had been attested, of what use would that have been?

Daibi Comment The young prince cultivates a great character so as to come by the strength necessary for his being king in the future. Having ascended the throne, he governs the kingdom peacefully. Not only did he inherit from his father, but he also passes on to his son, thus causing the royal way to flourish ever more. Thus the same way continues to be handed on from parents to children, from one generation to the next, like pouring water from one vessel into another.

It is the same with the Dharma, and without this, its life cannot be transmitted.

If you are satisfied with the one principle of seeing into the True Nature, just wanting your own advantage without aspiring to the Bodhisattva practice, of what possible use is approval of a bit of Satori?

Lay Buddhists also should please ponder this very

carefully. If you believe something to be good for yourself, in the practice of a Bodhisattva it must benefit others as well. Master Torei puts real emphasis on this point, advisedly!

TOREI 515 This is the well-defined Way Principle which nobody can doubt in the end. The entrance into it is by training, and when born into the lineage of the Tathagata, steadfastly continue the training, undergoing the Bodhisattva practice. Even though the strength of faith is not yet sufficient, and the practice not fully mature, once a deep and pure faith has been aroused, you are in the womb of the Tathagata. Once entered into the womb, is there any reason you should not be born? Excepting those who on the way have fallen into erroneous views, all others complete the True Nature of the seedlings of Buddha and patriarchs.

Therefore it is said in the Sutra, 'Even those, who having heard and still do not believe, can yet complete the seed of faith.' So how can those who bring forth deep and pure faith fail to do so?

Daibi Comment To train like this, entering the Way and being born into the lineage of the Tathagata, that is seeing into the True Nature. Once that has come to be, practice continues for the benefit of others.

Done in this spirit, although the strength of the Way is as yet insufficient, if a deep and pure faith can be awakened in your innermost being, then you are already in the womb of the Tathagata. Once within it, birth from it is a foregone conclusion — unless at this stage erroneous views are indulged in. If this is not the case and training follows the right way, true seedlings of Buddha and patriarchs will be born.

The quotation is from the Kegon Sutra; even having heard the Dharma yet not believing, it is still possible to become a true seedling. Then how can those who awaken a

deep and pure faith possibly fail to become Buddha seedlings?

TOREI 516 Those who have gained birth in a human body are as few as a bit of dirt under a finger nail, whereas beings in the other realms (of existence) are as common as the soil in all the lands on earth. Having now the good fortune to have achieved a human body which is so difficult to gain, then why do you not listen to this true Dharma?

Daibi Comment It is said that it is truly a rare occasion to be born into this world as a human being, and it is not possible unless you are blessed with extremely fortunate affinity links. The analogy that compares the amount of soil under a finger nail with the soil in all the lands on earth comes from the Nirvana Sutra.

Though the amount of soil under a fingernail is only tiny, the chance of being born as a human being is smaller. Moreover, those born into human bodies but falling into erroneous views and so again losing their human bodies, are as common as is the soil in all the lands on earth.

National Teacher Chuho also says, in his Song on Meditation,

'It is difficult to come by a human body,

And now one has been come by.

Rare is the chance to hear the Buddha-Dharma,

And now it has been listened to.

If the Buddha-fruit is not nurtured and matured in this life,
In which life then should it be nurtured and matured?'

It is not an easy thing to be born a human being, and it is not an easy thing to come by the opportunity of hearing the Buddha-Dharma. Now that such a blessed combination has arisen, why do you not heed the true Dharma? This is what Master Torei points out.

TOREI 517 Often enough you do not fear birth and death because you are not clear about cause and effect. So you tarry, chasing objectives that catch your eye without any thought of what comes after the body is gone.

Daibi Comment The Great Matter of birth and death, the Great Matter of swift change — unless these are reflected and pondered deeply, even though you received this valuable human birth which is so difficult to come by, you might yet end up in carelessly squandering it. However, if you truly feared birth and death, would you then not eagerly seek for the Way out?

An old master suggests brushing 'birth and death' in large characters on a piece of paper and pasting it on one's forehead (Ed: so as to be always aware of it!) and zealously to break one's bones in the training. It is also said, 'Get clear on the matter of birth and death with the same urgency as if your head was on fire!'

This fearing birth and death is the most important thing in the training. Next in importance is to clarify the principle of cause and effect. Unless this is crystal clear, you cannot truly understand the meaning of 'a human body is hard to attain'. Unless that is clearly understood, you cannot help chasing as usual what catches the eye at the moment, noticing only what is right under your nose, without any thought for the future.

TOREI 518 Do you not seek all kinds of wealth and fortune so as to enrich yourselves and thus allay the fear of hunger and cold? Why then are you not afraid of the suffering on the Wheel of Change?

Daibi Comment Looking around, everybody labours to enrich themselves speedily so as to indulge in luxuries. They truly are shallow people. They hold that their object in

amassing a fortune is because without it they would lack food and clothing, and so basically they are prompted by fear of suffering cold and hunger. Why can they not realize that suffering from hunger and cold only lasts for one life? Whereas suffering on the Wheel of Change, in Samsara, continues life after life, world after world! Yet the full horror of this is not realized and remains unheeded.

TOREI 519 Do you not try one way or another to secure profit and comfort for yourselves, and yearn for the pleasures of the high and noble? Why then do you not rather seek for the joys of deliverance?

Daibi Comment Striving one way or another after profit and fame is really because you crave the temporary, worldly comforts and pleasures of the high and noble. You do not seem to know that above these there are the vastly superior joys and comforts of deliverance. Master Torei shows up our perennial short-sightedness.

TOREI 520 Oh, for crying out loud! Sentient beings, from monks to those who tread the dust of the world, all have abandoned the root and are chasing branches and do not even know their True Face!

Daibi Comment Even for the monk it is extremely difficult to extricate himself from the five desires and the afflicting passions; how much more difficult must it be for those who tread the dust of the secular world? All hang their hearts on the manifold branches and leaves, utterly oblivious of trunk and root!

TOREI 521 Again, compelled by the afflicting passions, they hotly argue with each other on what is good and bad, yet they continue just as they please in their old erroneous ways without

doing anything constructive about it. Nor do they realize that the afflicting passions are the supreme deceivers of heart and body.

Daibi Comment Because they have abandoned the root and are chasing only the branches, they are under the sway of the afflicting passions, which is rather like the master turning servant. Then all mutually argue and dispute about their likes and dislikes, and, swayed by the five desires, they continue to act just as they please. They do not realize that the afflicting passions are bandits that defraud and cheat body and heart.

TOREI 522 Others are the slaves of food and clothes. They argue endlessly about the refined and the coarse, about killing animals and stealing and robbing, or about bad without anything good following, and do not realize that clothing and eating are but means of escape from hunger and cold.

Daibi Comment These care only for matters of daily life, for clothing and eating, while arguing among themselves whether something is fine or coarse, is good or not, creating all kinds of bad Karma that way. The purpose of clothing and eating is only to escape from hunger and cold; but because they covet and seek more than that, they come to grief.

TOREI 523 They serve money and grain, and then discuss with each other profit and loss, indulge in idle gossip and glossy words, producing all sorts of evil without giving as much as a thought to the fact that money and grain only serve to feed oneself as well as others.

Daibi Comment Others are busy with chasing money and grain, arguing this and that, gain and loss, playing with words in idle gossip or deceit, their hypocrisy draped in

flowery language, and thoughtlessly produce bad Karma. They remain quite unaware that money and grain are but for feeding oneself and others.

TOREI 524 They may be slaves to authority and status. Disputing with each other on what is high and low, coveting and resenting, they produce nothing but an assortment of bad Karma, failing to see that authority and status are only for governing the high and the low.

Daibi Comment Those who are slaves to authority and rank tend to argue with each other on what is high and low or humble, again producing bad Karma. The ranks of high and low are but for benevolently governing both the high and the lowly.

TOREI 525 Others again become enslaved by words and then argue on 'this' and 'not this', are arrogant and envious, and create much bad Karma. All because they do not reflect that words only enable us to examine past and present.

Daibi Comment Those who pursue learning and surround themselves with words and phrases tend to discuss and argue, each one holding to his own opinion as right, and considering those of others as wrong. Words, words, words — what are they there for? They do not surpass the extent of just knowing past and present affairs.

TOREI 526 Still others may become engulfed by the teachings of the Sutras! Then they tend to dispute with each other about the shallow and the profound, or the right and wrong of a permanent self, which only serves to produce much bad Karma. They just cannot see that the teachings of the Sutras only serve to express the Way and its virtue/strength.

Daibi Comment Even Buddhists may become vainly

engulfed in the teachings of the Sutras. They then argue with each other on the shallow and profound of the teachings of each school, or quarrel over the views of 'I' held by the different schools. Right from the beginning No-I was taught and it is said that in no way must there be disputes about 'I' among the different schools. Hence such quarrelsome rascals have forgotten that the Sutra teachings only serve to express the Way and its virtue/power.

TOREI 527 Still others might get snared by the Zen school. They then tend to dispute on right and wrong, and about the net of erroneous views and misconceived teachings, thus creating much bad Karma. They are unaware that all the Zen school is about is doubting all words and phrases!

Daibi Comment Those of the Zen school also tend to argue and dispute over the rights and wrongs of their views and thus hampered, trip themselves up! So they fall into the unfree states of no deliverance and, ensnared by erroneous teachings, they produce much bad Karma. They do not know that for joining the Zen school it is essential to doubt words and phrases.

An old master says, 'Those who have not yet fully penetrated have to inquire into the meaning, whereas those who have already penetrated should do Sanzen training on the words and phrases.' Just this is the way of training. For those who have not yet penetrated, letters, words and phrases are one great entanglement, but for those who have already penetrated, they should do Sanzen training on just these words and phrases.

All the old masters have left behind one word or half a phrase which penetrates to the bone; these have become the old Koan cases. For example, 'What is Buddha?' Tozan answered, 'Three pounds of flax.' Though such sayings are simple and direct, yet hidden in them is a vast amount of

particulars for which careful Sanzen study is imperative.

TOREI 528 None of them return to the origin. Because they mistakenly chase branches or what is under their nose, they go on whirling (on the Wheel) and even fall into the miserable states of beings in the hells, of hungry ghosts and of animals. Cause and result are as inevitable as the shadow follows the form. If your heart is direct and straight, not crooked by falsehood, how could the Buddha-Dharma possibly be difficult?

Daibi Comment All the above have forgotten the root and because they only cling to the many branches and twigs, they are deluding themselves, chasing many things — and so, though being born human with affinity links to the Buddha-Dharma, yet regrettably they make one mistake, then follow it up with another, on and on, and gradually more and more until they fall into the miserable states (hells, hungry ghosts and animals). ‘Cause and result are as inevitable as the shadow follows the body’ is from the Nirvana Sutra, ‘Retribution for good and bad is like the shadow following the body. Cause and effect revolve on and on through the Three Worlds and never disappear. If you let this life pass in vain, though later you may regret it, you cannot get it back.’ That is the passage. Therefore, ‘If you have a heart that is direct and straight without being rendered crooked by falsehood, then how could the Buddha-Dharma be difficult?’

Thus Master Torei teaches the way to enter the inner temple of the Buddha-Dharma. It all depends on the attitude of our hearts. If the heart is direct and straight, that is enough.

The crown prince said, ‘The divine spirits have the right and true as their essence (body), and gracious response as their function, thus invoking heaven’s favour and pacifying the earth . . .’ It is the devout heart that is in accord with the

divine spirits. Worshipping them or venerating the Buddha, it is owing to devotion that call and response mingle halfway.

The Buddha-Dharma, too, if only approached with this devout and straight heart, how could it be difficult to attain?

TOREI 529 The Surangama Sutra says, 'If you wish to cultivate the spirit of true enlightenment, you should respond straight from the heart to what I ask. As the Tathagatas of the ten directions are all of one and the same Way, all those who escape from birth and death have such a direct heart. Because heart and words, too, are direct/straight, so likewise are beginning and end and all positions in between everlastingly the characteristics of all the particulars.'

Daibi Comment This is from a set of questions and answers (Mondo) on the heart, between the Buddha and Ananda. 'If you wish now to cultivate the spirit of true enlightenment, of supreme enlightenment, if you polish the Buddha-Nature which is the true heart, you should answer straight from the heart...' All the Buddhas of the ten directions and three realms belong to the same one Way, the One Vehicle. To escape from the delusory realm of birth and death is just having a direct and straight heart.

The Vimalakirti Sutra teaches, 'The straight heart is the place for attaining the Buddha-Truth.' It is what Master Bunan expresses in his Dharma Words as 'The everyday (course of things) is Buddha — seeing straight, hearing directly.' Thus to become utterly one with the seeing and become utterly at one with the hearing is good practice, because then heart and words are direct. 'From beginning to end, and in all positions in between' — beginning is the instant when the first ray of faith arises in the heart, and end is the final ascendance to the rank of a Buddha. Between

these there are the fifty-two stages (Bodhisattva Path), ten of faith, ten of abiding, ten of walking on (further practice), ten of transference of merit, ten of settling, complete, perfect enlightenment, and wonderful enlightenment (of the Mahayana, i.e. the ability to guide others to it).

Though fifty-two stages are enumerated in the teachings, if but the heart is straight and direct, there is not much difficulty and with one leap the Tathagata's realm is entered.

TOREI 530 However, trainees do not rely on the straight heart; rather they tend to give rise to arbitrary distinctions and so fail to investigate fully the profound meaning. For just this reason there are so many pitfalls.

Daibi Comment As the Surangama Sutra puts it, trainees cannot bring forth this completely straight heart and rather give rise to delusion and discrimination. The approach is easy for a straight heart, but instead, they create unnecessary problems.

An old master said, 'The Way is close at hand and yet they seek it far away. The matter is easy, yet they search for it in a complicated roundabout way.' It is the same when doing Sanzen on the old Koan cases; if at the beginning you have pierced through to the very bone, you should then be able to penetrate smoothly. Becoming stuck therefore means there is something not quite clear, not yet sufficiently penetrated.

TOREI 531 If the aspiration of the heart comes straight from the heart, working under a teacher with a straight heart, with a straight heart looking at the sayings of Buddha and patriarchs, doing Sanzen and study and enquiring into the Way with a straight heart — that is all. The foolish will train foolish as he is, the stubborn will train stubborn as he is, the small-rooted one

will train small-rooted as he is, the young young as he is, the sick sick as he is, poor and rich, noble and humble will all train just as they are. The busy official will train busy in the office as he is, regarding being as being and not being as not being, regarding gain as gain and loss as loss, arrival as arrival and not yet having arrived as not yet having arrived. Those who do not cover up anything do not hear words and names, neither this nor not this, nor names of gain and loss. The arrived realize they have done so, those not arrived are aware they have not yet done so.

Daibi Comment As long as the heart is straight, the stubborn and the foolish, those of small roots and of inferior strength, the sick, the young and the old, as well as rich and poor, high and low, or busy officials, all can train in accordance with their circumstances and conditions. Only that undivided and straight heart is absolutely essential.

To accept right and wrong is generally rather difficult. At one time the principle of this right and wrong was made into a political slogan. But even if there is right and wrong, or gain and loss, if only there is a straight heart, it will clearly show of itself, with nothing covered up. If completely right, then truly the right, too, cancels out. The same applies also to the wrong; if completely objective, there is no opposition. Reaching is truly reaching, not reaching is truly not reaching.

So once arrived at the state of completeness, there is nothing 'other'; arrived is really arrived, not yet arrived is really not yet arrived.

TOREI 532 Then everything, wisdom and folly, the afflicting passions and enlightenment, all are truth and all are in accord with the true Dharma. However, this is still not the place to cease from striving, only means to use rather than miss the opportune moment. Advancing on this basis still further and investigating till all gets crystal clear, then, without exerting the

power of the heart, it should quite naturally be penetrated.

Daibi Comment Torei says that wisdom and foolishness, afflicting passions and enlightenment, all are truth. However, this is expressed from a very lofty and exalted standpoint. Carelessly taking it the wrong way would be a serious mistake. Therefore this is not the place to be content and cease from striving further, but is an auspicious time, offering the opportunity (to continue through), and hence of great importance. If you miss this opportune moment, though you try to retrieve it all your life, you cannot get it back.

What is this opportune time? It is right now, simply 'NOW'. So, progressing further on this (basis), investigating until all gets clear — this (basis) is the straight heart. NOW, just right 'NOW', with and from a direct heart, you cannot fail but reach to the very bottom. Indeed this is a profound teaching that was generously and kindly handed down to us.

TOREI 533 Please bear in mind and investigate fully and in detail the Ten Rules, 1. the deep and binding vow of compassion; 2. whole-hearted determination; 3. great ability; 4. the clear wisdom mirror; 5. surpassing insight into the Way; 6. decisive walking on; 7. cutting off selfishness; 8. giving up worldly thoughts; 9. deep repentance; 10. detailed investigation of doubt in the heart. If the heart is constantly tested with these Ten Rules and there is faith in these rules, if they are well practised and investigated, then it is just as if pointing out (one's own) palm.

Daibi Comment These are Ten Rules which trainees do well to heed. First, the deep and binding vow of compassion, as expressed in the Four Great Vows. This is the foundation.

As for the second rule, there must be whole-hearted determination — not just giving it a try and then losing

heart, for then it never will lead to anything. It needs the spirited conviction of 'if I do not bestir myself, what will happen to all those people?'

Thirdly, it is essential to have great ability and generosity. Fourthly, the clear wisdom mirror has to be set up so that it can see through everything. Fifthly, everything has to be viewed from the point of surpassing insight into the Way.

The sixth rule is the resolute and unchangeable determination to keep walking on; this is all-important and carries everything. As the Shoju Rojin expressed it in his teachings on the Unbroken Transmission of Right Thought and Resourcefulness, if this way is not actually trodden, Zen training will deteriorate and become an empty philosophy. But if the right thought always prevails, the Three Activities (Ed: thought, speech and action) can also be in harmony.

The seventh rule then is cutting off selfishness, which also means not coveting the Buddha-Dharma for fame or profit; and not extravagantly spending the offerings given by the faithful. The eighth rule is giving up worldly thoughts. An old master says, 'Lighten your hamper and put all weight on the Way'. The ninth rule is sincere repentance; always to keep it in the heart is an extremely noble thing to do. For example, when Master Hakuin was ordained, he was but fifteen years of age. It is said that at the occasion his master taught him the Three Heedful Polishings — touching one's head three times a day, reflecting 'why have I had my head shaved?', and again and again to feel shame for not living up to the manner of one wearing the black robe.

The tenth rule is the detailed investigation of any doubt in the heart. However, this doubt differs from the suspicion and mistrust the ordinary worldling indulges in. It rather denotes that if there is sufficient faith there is also sufficient doubt; when this doubt then develops into the great ball of

doubt, great and fierce courage and endeavour are necessary to break it open. Faith, doubt and fierce courage are the essential conditions for training. If you reflect on yourself and put your heart to the test with these Ten Rules, and if you have sufficient faith and do sufficient practice, the Great Dharma will certainly be attained.

TOREI 534 All the Buddhas of the Three Worlds attained to full and complete enlightenment only on seeing into the True Nature and then setting out on the Bodhisattva Path. The all-important thing to do is to see into the True Nature.

Daibi Comment The Nirvana Sutra frequently refers to seeing into the True Nature. Though 'Seeing into the True Nature and becoming Buddha' is how Bodhidharma put it into words, actually it goes back to the Nirvana Sutra. Bodhidharma's Treatise on the Lifeblood says, 'If you wish to seek the Buddha you have first to see into the True Nature.' The Sixth Patriarch, Master Eno, said, 'Only reflect on seeing into the True Nature; do not reflect on meditative absorption or deliverance.' All the Buddhas of the Three Worlds did attain to full and complete enlightenment only after having seen into the True Nature, and then setting out on the Bodhisattva Path (Ed: culminating in their full Buddhahood), undertaking the practice of the Bodhisattva.

The same applies also to today's trainees. Master Torei states that the first thing to be settled is seeing into the True Nature.

TOREI 535 'All sentient beings from Bodhisattvas and Sravakas, the eight classes of heavenly dragons, men, heavenly beings, and those of Other Ways; the noble and the humble, the old and the young; monks and lay people, men and women; sentient beings without reproductive organs or with both, lewd men and women, and those who have none of the six roots (senses); all

Icchantikas (can feel no shame and no repentance, because of this once considered unable to become Buddha) and all different types and forms from fighting demons, hungry ghosts, animals and sentient beings in the hells, to whoever has great faith in the Dharma, who practise the teachings assiduously and so ascend in ability, all will thus progress, will eventually realize Satori, and will, in this world or in a world to come, attain to Buddhahood. This I attest, pronounce and guarantee — may it be recorded for all posterity!’

Daibi Comment ‘All sentient beings’ — Bodhisattvas and Sravakas, the eight classes of heavenly dragons, i.e. the various classes of heavenly spirits other than men and Devas whose realms are above the human and heavenly ones; those who follow Other Ways than Buddha’s; the noble and the humble, the old and the young; monks and lay people, men and women; sentient beings without reproductive organs or with both male and female ones — for even among human beings there are such hermaphrodites — as well as those who have none of the six senses. Then all Icchantikas — a Sanskrit word, denoting those who have no Buddha-Nature. Then all those who do not belong to human kind, such as the strangely formed beings with a serpent’s body and a man’s head, and also the fighting demons, hungry ghosts and animals; the beings in the hells, etc, all are sentient beings in the Six Realms (the Wheel of Change).

All of these, if they but have faith in the Dharma and train in it according to their ability, they will and can make progress. Nowadays, too, if you but practise, first for only a short time, five or ten minutes even, it will always prove effective. This is the virtue of actual practice. The experience of actual practice, of actually doing it, soon turns into strength.

This promise was solemnly given to all sentient beings

in the Six Realms, 'All will, in this life or in a life to come, attain Buddhahood.'

TOREI 536 If only you have faith, though you do not practise, faith alone produces a Buddha seedling, and in this life, or in a life to come, each will grow into a Buddha. Even those who on hearing it, have as yet no faith in the Dharma, will also come by conditions for advancing to a higher state. In this life or in lives to come, they will come to a profound and pure belief in the right Dharma.

Daibi Comment Since our life force (literally, the power of our lives) is not limited to just this one life, if there is but great and far-reaching determination, it will without fail mature to wholeness. Even if it just had been heard, if this sets up an affinity link, in turn it becomes a Buddha seedling. Even if not believed, yet it causes conditions for advancing to a higher state (later on).

The correct sequence of hearing, pondering and practising is all-important for entrance into the Dharma-Gate. What has been heard has to be pondered carefully, and then has to be followed by genuine practice.

Though the Dharma may have been heard only once, some kind of unconscious impression is certain to remain in some form. That being the case, if practice is only kept up faithfully while passing through the three worlds, becoming Buddha (in time) is certain.

With this passage, Master Torei concludes his treatise as such. What follows is a summary in the form of questions and answers.

TOREI 537 Once there was a Bodhisattva with a beginner's heart. Hearing the Dharma-Gate (teaching) of the Inexhaustible True Lamp, he harboured great doubt and delusion and so drew near and asked, 'Is seeing into the True Nature and attaining

enlightenment truly equal to becoming Buddha?' On being answered, 'Yes, it truly is equal to becoming Buddha,' he asked further, 'All the Buddhas have the supernormal powers and glorious radiance; since you, Master, have already become Buddha, why are they not manifesting in you?' Answer: 'Certainly I have supernormal powers and glorious radiance.' 'Then why are they not manifest and perceptible?' Answer: 'They are always manifested through me — it is you yourself who cannot see them. Just as it is not the fault of the sun or moon that a blind man cannot see them.'

Daibi Comment The Dharma-Gate (teaching) of the Inexhaustible True Lamp is of the same meaning as the title of this treatise, Discourse on the Inexhaustible Lamp. It is an analogy for transmitting and inheriting the Dharma from the Buddha through the patriarchs — likening it to an inexhaustible lamp. This simile, as already mentioned, is taken from the Vimalakirti Sutra.

Now a Bodhisattva with the heart of a beginner heard this exposition (on the Inexhaustible Lamp) and felt great doubt and confusion (on hearing it). So he asked, 'Is seeing into the True Nature and attaining enlightenment truly equal to becoming Buddha?' — or, you are talking all the time of seeing into the True Nature and attaining enlightenment, but if so, is this truly equal to becoming Buddha? When answered, 'Yes, truly,' the next question is, if the master already is Buddha, why does he not show the supernormal powers and glorious radiance? He ought to manifest them! On being told by the master, 'I have attained and clearly have supernormal powers and glorious radiance,' he asked, still doubting, 'Then why are they not perceptible?' And got the crushing answer, 'They are always manifested in me; it is you yourself who cannot see them — just as it is not the fault of the sun or moon that a blind man cannot see them!' The so-called supernormal powers and shining

radiance are revealed from morning to night without any concealment. It is you who cannot see them. It is not the fault of the brightly shining sun or moon if a blind man cannot see them. What an apt comparison!

TOREI 538 Question: Yet all the Buddhas with their supernatural powers and shining radiance have already touched the faith of sentient beings and imprinted many wonderful traces. Why does the master not do so?

Answer: There are both great and little supernatural powers, as well as shining brilliance and dimmed radiance. I am attained to the great, whereas you are asking from the small. The great is seeing into the root of the True Nature from which the great function/activity appears. The small consists of branches which foster the Way and which is but the surplus energy accruing from maturity.

Daibi Comment There is a difference in the view of what supernatural powers and shining radiance are. Touching the faith of sentient beings and impressing them, many wonderful traces are referred to in the Sutras.

So the question is, why does the master not show these supernatural powers, nor the shining radiance? Master Torei's cheerful reply to this is, 'There are great supernatural powers as well as small ones; and there is glorious brilliance and a dimmed radiance. I have the great one, while you are asking from what is small. It is easy to see the small, but the great is so vast that it is hard to behold. The great is also the great function which issues and manifests from having seen into the True Nature, whereas your question comes from the small energy appertaining to the insignificant trifles within the supernatural powers and glorious brilliance, and so differs from what comes from insight into the True Nature.'

TOREI 539 Our school only points out the root and does not expound on the branches. As the root grows, the branches will also and quite naturally develop, whereas without root and trunk it is futile to look for things like branches, leaves, blossoms or fruit.

Daibi Comment Our Zen school always goes straight to the root and does not run after leaves and branches. As for a tree, if but the root grows, so do trunk and branches, and the leaves then follow of themselves.

TOREI 540 The appearance of strange traces beguiles the hearts of sentient beings; with the True Nature thus obscured, some might think 'he is already a saint, I am not like him', and have no faith in their own inherent supernormal powers and radiance. Therefore those who have real wisdom, though they have great powers, do not use them.

Daibi Comment Sakyamuni Buddha rarely manifested any such wonderful traces. These rather mislead sentient beings in their faith because they obscure the True Nature. There is no mystery in the true Dharma. Care needs to be taken not to mislead foolish people by doing something that cannot be judged by common sense. For seeing such strange traces people speedily judge, 'Ah, he is a holy man! The likes of me have no chance.' This sadly obscures their own True Nature with which they are inherently endowed.

Of the supernormal powers and shining brilliance with which we are inherently endowed, Master Rinzai said, 'In the eye it is called seeing, in the ear it is called hearing, in the nose it is called smelling incense, in the mouth it is called speaking, in the hands it is holding and in the feet it is running about.'

He also said, 'Eating when there is food, and sleeping when tired.' Thus, day and night there is free function in response to circumstances.

TOREI 541 The thirty-two physical marks, the eighty characteristics, the supernormal powers and the emittance of light do not of themselves constitute the true essence of all the Buddhas. They are but so many forms or marks of what in common view is the most honoured and powerful, thus giving sentient beings with small roots something they can look up to.

Daibi Comment The thirty-two physical marks and the eighty characteristics of the Buddha are referred to in both the Lotus Sutra and in the Great Prajna Paramita Sutra. However, when expressed in terms of the Three Bodies (Triakaya), they are not aspects of the Dharmakaya Buddha, but rather are the light of virtue accruing from the merits of long training during past Kalpas and are thus aspects of the Sambhogakaya of the Buddha (merit enjoyment body) or of the Nirmanakaya (transformation or appearance body) which Buddha assumed to be of assistance to all sentient beings.

Nor are the supernormal powers and emission of shining radiance the essence of all the Buddhas. In The Zen Teaching of Rinzai we find, 'If you say that the thirty-two marks and the eighty characteristics are the Buddha, the Deva King, too, would be a Tathagata. Clearly understand them as but illusory transformations.' Den Daishi also says, 'The Tathagata's physical marks conform to the sentiments of the world. Afraid of people being prevented from seeking, provisionally empty names have been set up, calling them the thirty-two marks and eighty characteristics, but all are just empty sound. The physical body is not the true body; no-form is the true form.'

This is what Master Torei points to with 'they are but so many forms or marks of what in common view is the most honoured and powerful, thus giving sentient beings with small roots something they can look up to.' However magnificent and dazzling, such appearances are temporary,

are skilful means to give those with small roots something to admire and look up to.

TOREI 542 A Cakravarti (World-Ruler), too, has thirty-two physical marks. All heavenly beings (Deva), and the adepts of Other Ways as well, have the supernormal powers and emit radiance — from fighting demons, (Taoist) immortals, and the powerful demonic spirits right down to those who have the meditation power of old foxes and old cats. All these have the strength of transformation and can assume diverse forms.

Daibi Comment In The Zen Teaching of Rinzai the Deva King is said to have the thirty-two physical characteristics. The Abhidharma-Kosha says, 'The ages of beings on that continent extend from immeasurably long to eighty-thousand. A Cakravarti there brings forth . . . and if all respond to and submit to his turning of the wheel, he is called a Cakravarti,' a king who turns the wheel. There are four such Cakravarti or Dharma Kings — the Golden Wheel one, the Silver Wheel one, the Copper Wheel one, and the Iron Wheel one.

The Golden Wheel King gentles as by a breeze, the Silver Wheel King defeats by sending a messenger, the Copper Wheel King conquers by exercising his authority, and the Iron Wheel King can only rule by brandishing his spear. These four Cakravarti are said to be the guardians and rulers of the four continents — east, west, south and north.

An old master also says, 'A Cakravarti looks foreign, stern and dignified, and is endowed with the thirty-two physical marks, yet is not aware of the Buddha-Nature. In spite of this (unawareness) he is fortunate, but his time is limited and he will cease to be.

As for all the other heavenly spirits and adepts of powerful ways who have supernormal powers, theirs differ

from those of the Buddha. All the others from fighting demons to Taoist adepts, from the powerful demons to old foxes and cats, all possess the power to transform themselves.

TOREI 543 For instance, even water in a ladle, if clear, does reflect things whereas hundreds of miles of ocean, if rough, give no reflection of things.

Daibi Comment This is a helpful simile. The ladle of water is likened to the Small Vehicle, and the hundred miles of ocean to the Great Vehicle.

TOREI 544 In general, all transformations occur by the power of meditative absorption (Samadhi power). Arhats have supernormal powers, and so have Bodhisattvas. Because in the Small Vehicle, training is solely directed towards this Samadhi power, it is easy to come by the supernormal powers. In the Great Vehicle, however, all training is directed towards wisdom and skilful means, and so the full Samadhi power is difficult to acquire.

Daibi Comment All transformations come from and occur by the power of Samadhi. Arhats and Bodhisattvas and those who belong to the Small Vehicle have attained to the Samadhi power pertaining to the Small Vehicle and its corresponding supernormal powers. This is different in the Great Vehicle; training in it is directed exclusively towards wisdom and skill in means — and so the supernormal powers are difficult to come by.

TOREI 545 A great vessel takes a long time to ripen; but when it reaches maturity, it no longer belongs to the sphere of any of the Vehicles. The light of a lamp fades in full sunshine.

Daibi Comment A great vessel may need a long time to

mature; but once it has, no lesser root-energies such as those of the Small Vehicle can match or even reach it. Thus when the wisdom of the Supreme Vehicle becomes manifest, followers of all the other Vehicles are all like single lamps with their light fading out in full sunlight.

TOREI 546 Only ripe seeds are used in planting, and only putting them into soil will cause them to sprout.

Daibi Comment Only ripe seed is sown, and only when the sprouts emerge can it be seen whether it has germinated.

TOREI 547 For this reason, cause does not differ from effect and effect does not differ from cause. Should the cause differ from the result, it was not the true cause. Should the result be different from the cause, the result is deception.

Daibi Comment In the last section, reference was made to fruit and cause in plants. Cause and result are an important teaching in all schools of Buddhism. The Dharma principle of cause and effect forms the warp and the teachings of the individual schools make up the woof (cross threads); together they make up the (distinctive) tapestry called Buddhism.

But not only in Buddhism, no learned discipline can ignore this law of cause and effect. Cause and effect being equal, Master Hakuin says in the Song of Meditation, 'Wide opens the gate, and cause and effect are one.' Cause and result are not each separate from the other — there is result within cause, and cause within result. Cause becomes effect and the effect again gives rise to cause. Thus in the three worlds, cause and effect are the one reality.

TOREI 548 Though you are still dwelling in the cause within the cause, yet you argue about the result with regard to the

result. If not even the cause has yet come to be, what result can there be argued about?

Daibi Comment The 'You' refers to the assumed questioner who above was asking about the supernormal powers and the emission of brilliance. In general only the results are taken notice of and nobody knows how to see the cause. The Buddha, too, therefore, when he taught the Four Noble Truths, first expounded on the result, so as to make it easier for people to believe them.

Suffering is the result, and its cause is the combination of afflicting passions and their resultant Karma. The end of suffering is the result to which the Noble Eightfold Path leads as the cause (to effect that ending).

The short-sighted find it difficult to understand unless they are first shown the results in some way. Likewise, those of shallow understanding only see results without taking the cause into consideration. All these are still in the cause within the cause; but if not even the cause has as yet come to be, there can be no result (hence it is futile to speculate about it).

TORAI 549 Our school looks directly at the result within the cause, and its training is concerned with the cause of the result. Since the cause is already there, why not the result also? I beg you, just put it to the test; plant a seed and observe!

Daibi Comment In our school, all emphasis is placed on this point. 'To look straight at the result within the cause and train in the cause of the result' — from the training as the cause comes as the fruit or result the becoming Buddha; and becoming Buddha is the result of the training. Without training there is no enlightenment, and without enlightenment there is no training. This is the result from within the result.

Planting seeds has already been referred to. Just as the lotus blooms and bears fruit at one and the same time, and thus bears both flower and fruit simultaneously, and a good many other plants do likewise, within the cause the result is already contained.

TORAI 550 Followers of the Two Vehicles and of Other Ways as well as the Bodhisattvas of the Small Vehicle manifest supernormal powers and perform strange feats because they aspire to only the small Dharma and so harvest but small fruit. Because their Samadhi power is weak, they produce but weak supernormal powers. Having therefore only little dignity and virtue, they can only come to little enlightenment. Without being able to mature the great fruit, they consequently cannot fathom Buddha's wisdom. Therefore they cannot freely associate with sentient beings of great root, and cannot freely turn the Dharma-Wheel of the Supreme Vehicle.

Daibi Comment Not all Bodhisattvas are of the Great Vehicle; some belong to the Small Vehicle and others to the Partial Great Vehicle. Such adepts, as discussed above in the series of questions and answers about the supernormal powers and emission of brilliant light (Sections 537 — 544), occasionally manifest their transformation powers. Old foxes and cats were mentioned in that connection, too. All can perform strange feats by some kind of Samadhi power. Such being the case, it brings about confusion in the pursuit of the true Buddha-Dharma, and ends up in being only able to attain little Dharma and the little fruit, thus being shifted away from the earlier aim (the true Dharma). Even if wondersome powers have been attained, all are still only the small Samadhi power with supernormal powers as yet weak.

So little dignity and little virtue/strength will bring about no more than little enlightenment, and in the end the

great fruit cannot be harvested. As the result becomes the cause, in the end the vast and profound Buddha-Wisdom cannot be fathomed, and with regard to enlightenment too, it is not possible to associate with sentient beings of great root energy. That being so, it is also impossible to turn the Wheel of the Great Dharma of Buddha and patriarchs, of the Dharma of the Great Vehicle.

TOREI 551 All such, of small root, of little wisdom and little determination in practice, have mistakenly abandoned the root to chase after branches. So, even though they may attain supernormal powers and emit brilliance and complete innumerable Dharmas, this is still not seeing into the True Nature, is not the direct Buddha-Dharma, not the Dharma-Gate (teaching) of the appearance of the True Nature.

Daibi Comment All those of small roots, of little wisdom and with little determination in practice, have mistakenly abandoned the cause and chase after inessentials. Having entered the profound Buddha's Way, sadly they became imprisoned in a small part of it.

With regard to this, I humbly dare to state that even though you attain supernormal powers and the emission of brilliant light, this is neither the Dharma of seeing into the True Nature, nor the true Buddha-Dharma, nor the Dharma of the appearance of the True Nature — as Master Torei stated above.

TOREI 552 If you wish to attain the (true) supernormal powers and the emission of light, you have first to come to see into the True Nature. A good doctor first seeks to put the internal organs in order and only then attempts to cure the external symptoms, for if a cure is attempted of the external symptoms only without first setting the internal cause to right, then, because the root of the illness has not been weeded out, though for a time there

seems to be a good response to the treatment, yet the illness is bound to recur again.

Daibi Comment To attain the genuine supernormal powers and emission of brilliant light rather than just mere magical tricks, it is essential first to come to see into the True Nature. Master Torei uses as a simile the work of a physician.

Though an illness has an internal cause, yet it shows itself in external symptoms which, however, are caused by internal disorder. Accordingly it is necessary first to cure the internal disorder which is the cause. Unless this is diagnosed and treated, any attempt to remove the external symptoms may be temporarily effective, but the illness will flare up again because the root has not been removed.

TOREI 553 (For the understanding of this analogy) it is essential to realize that relieving the external symptoms is frequently a quick process whereas there is no quick way really to cure the internal cause. On the contrary, as the cause of the illness begins to disperse, the external symptoms tend to become worse. Thus, only fools desire swift results and give credit to the relief of external symptoms.

Daibi Comment Following this analogy, the external symptoms of an illness may perhaps be 'cured' i.e. alleviated within a week, applying an ointment or whatever. However, a deep-seated cause shows no such quick response. Rather, all kinds of latent ailments that had remained undetected may now come to the surface, and accordingly the external symptoms may seem to become worse.

The short-sighted tend to seek a cure for the external symptoms only and fail to eradicate the root-cause. The majority of both doctors and patients belongs to this type.

TOREI 554 Having this way contracted many diseases over many years, in the end it becomes impossible to attain the Way, a genuine and lasting cure for the illness.

Daibi Comment Having repeated this over many years and contracted many illnesses, and because the root-cause was never eradicated, a complete cure is no longer possible.

TOREI 555 If the cause of the illness is deep-seated, an efficacious remedy has to be administered, but in the case of a trifling disorder, a general restorative will be sufficient.

Daibi Comment No need to comment on this for it is obvious that each disease needs a specific medicine to treat it. Some skilful means will suffice for a patient with just a trifling disorder, but if the cause of the illness is deep-seated, an appropriate medicine called 'Seeing into the True Nature' needs to be taken.

TOREI 556 Long ago in the past people were complete in their own nature, and therefore in general suffered little if any illness. Should they happen to contract one, a little medicine was all that was needed.

Daibi Comment In the distant past, people were straight and honest, and very few suffered from any malady of the spirit. Even in the rare case of such an affliction, one dose of medicine would restore them.

TOREI 557 Since these old times, however, people's roots have grown weaker and so, when afflicted by even a trifling ailment, they resort to specialized remedies, or else they try all kinds of remedies until they find one that really cures the disease.

Daibi Comment As times changed — and people with them — so the physical constitution and the spiritual condition began to deteriorate. From then on, only specific medicines proved to be efficacious. From that arose the way to cure the cause of an illness.

TOREI 558 The same also applies to the Buddha-Dharma. In ancient times, people were straight and simple, so they could become well by just some middling or even little (amount of) Dharma. But these days it is so no longer, because in everybody the cause of the disease is deep-seated and serious. The practice of the One Vehicle is seeing into the True Nature and into the perfect harmony of all differentiations. Unless this medicine of the energy-barrier of Advanced Practice is administered, though the external symptoms seem to have gone, yet the cause itself is not eradicated.

Daibi Comment It is the same with the Buddha-Dharma. In ancient times people were simple and friendly, and skilful means for teaching the Dharma would also be simple — such as ‘repeating the name’ (the invocation of Amida Buddha), or just being mindful of the Dharma — in short, the small and middling Dharma was sufficient to guide them in faith along the right path. Master Torei emphatically states that though this was truly sufficient in days gone by, this no longer was so in his time. In our time (1930s), more than a hundred years after Torei, it is even less so. The Three Fires/Poisons and the Five Desires infest the whole body to the bone and are very hard to eradicate. Patients afflicted by such a serious illness can only be cured by the Dharma of the One Vehicle of seeing into the True Nature and into the perfect harmony of the differentiations, and by passing the energy barrier of Advanced Practice, etc. All these are the Dharma-Gates (teachings) to enlightenment in our school. Without these teachings there is no cure; though the

external symptoms might seem to be got rid of, the internal cause is not yet eradicated.

TOREI 559 Worldly people tend to say that the Sacred Way lasts only for the period of the true Dharma and that in the following two stages of decline, when the Dharma first becomes mere form and then peters out, there is neither training nor verification. How silly!

Daibi Comment What is referred to here as the 'Sacred Way' is not the Sacred Way of the Pure Land school, but is the One Great Matter of seeing into the True Nature and becoming Buddha.

The Three Periods of the Dharma are the true Dharma, of only mere form still extant, and of the final decline of the Dharma. The transmission of the genuine spirit of Sakya-muni continued unbroken during the period of the true Dharma, and is said to have lasted for a thousand years. It was followed by the period of only the form still being kept but with the genuine spirit of Sakyamuni already being forgotten and lost, hence already lifeless; this is supposed to have lasted also for a thousand years. In the last period falls the total decline of the Dharma when no one attains to Satori and the true Buddha-Dharma is lost; this period is to last for ten thousand years.

Now Master Torei complains that with but a cursory understanding of such sayings this might be misunderstood as 'The Sacred Way lasted only during the period of the true Dharma, and there is no training or proof of realization in the two following periods of decline.' He explicitly states that he considers holding such a view very foolish.

TOREI 560 Even if the illness has deteriorated and is now grave, there is no reason why an appropriate remedy should not be tried.

Daibi Comment If the illness has become serious with a deep-seated cause, there can be no reason against attempting a cure by taking appropriate medicine.

TOREI 561 Considering difficulties and ease of training and proof, not only the Dharma of the superior Vehicle, but also that of the middling and of the inferior Vehicle are difficult to train in and to attain to. In general, difficulty and ease depend on the man and not on the Dharma. Whether he takes the medicine or not depends on the person and has nothing to do with the medicine.

Daibi Comment What in the Zen school is called 'training and proof' comprises the actual training itself and the verification of Satori. The training is considered the cause, and Satori the result. The Pure Land school stresses the four Dharma rules of teaching, training, faith and proof. With training and proof being either difficult or easy, there arose theories as to the difficulty and ease of training. Therefore the one Buddhist teaching split into the way of difficult training and the way of easy training. The Dharma-Gate of the Pure Land school was taken to be easy training whereas the other schools, both exoteric and esoteric, as well as the Zen school, were considered difficult to train in. Together, all these are 'teachings of the Sacred Way'.

Master Torei criticizes such a view. If the difficult and the easy ways of training and proof are to be assessed, the difficult ones not only apply to the Superior Vehicle in which those of great root-energy train, but are also in the Dharma teachings in which those of middling and inferior root-energy train.

Difficult and easy do not depend on the Dharma but on the man. Then Master Torei employs again the simile of taking medicine. The curative effect of good medicine depends not on the medicine but whether it is taken or not;

it is the patient's fault if he does not take it. This is quoted from the Vimalakirti Sutra, 'The Buddha is like a great physician and administers medicines to sentient beings in accordance with their illnesses. It is not the physician's fault if the patient does not take the medicine.'

TOREI 562 Those who take up the middling or inferior Dharma because it is supposed to bring quick results and because training and proof are thought to be easy, such are like sick people wishful to cure quickly the external symptoms of an illness. But this brings no genuine and lasting result.

Further, plenty of shops sell cheap cure-all medicines which they praise as miraculously effective — yet these concoctions fail to cure deep-seated maladies which need to be diagnosed by a good physician.

How can anybody say that the same does not also apply to the Buddha-Dharma?

Daibi Comment Master Torei confutes those who say that the middling and low Dharma teachings are easy to train in and to attain to the proof, and so are best to pursue. This is like taking a medicine which for a time alleviates a trifling illness but has no lasting result.

The ordinary chemist usually stocks preparations that are generally applicable, may be bought without prescription and taken for a whole range of complaints. These tend to be cheap and their beneficial and far-reaching effects are extolled on the wrapper, but for any deep-seated or grave illness they are quite ineffective.

Likewise, to cure an illness of deep-rooted, murky delusion, it is necessary to take the prescribed medicine as ordered by a reliable physician with sufficient experience to diagnose it correctly. This applies equally to good medicine and to the Buddha-Dharma. How can such an obvious fact be denied?

TOREI 563 It is taught that in the periods of form-only and of no-more-Dharma neither training nor proof (of attainment) exist. The Buddha himself says so, grieving that in such corrupt ages sentient beings can no longer believe in the true Dharma. This is saying that in the age of the decline of the Dharma, because the disturbances are deep-seated, though dosed with medicine, only some will respond to treatment.

This is true as far as it goes — but it also follows that not just any old medicine will do and that without taking the appropriate medicine the illness will continue and worsen until it becomes incurable.

Daibi Comment The Three Periods of the Dharma, already referred to, are that of the true Dharma, of form-only and of no-more-Dharma. Looked at briefly as they are expounded in the Hinayana teachings, during the period of the true Dharma, although the Tathagata has died, the Dharma teachings are still fully preserved and so if people but hear the teachings and put their hearts into the training, they can attain the fruit and its proof. During the period of form-only, teachings and training still exist as during the period of the true Dharma and there are also some who actually do the training, but most fail to attain the fruit. During the final period of decline and of no-more-Dharma, though the Tathagata's teachings still continue, and people may hear these teachings, yet even though they practise them they cannot attain the fruit.

Thus it is said that during the periods of the Dharma in form-only and its further decline into no-more-Dharma, there is supposed to be neither training nor fruit, because people in the period of no-more-Dharma no longer have faith in the true Dharma. So out of compassion the Buddha taught (the appropriate medicine). This is Master Torei's explanation and then he uses the same medical simile, saying that in the period of no-more-Dharma, people suffer

from deep-seated disturbances.

In the old days, with medicine little advanced, illnesses were also rather simple. With material progress and intellectual development up to these days, both medicine and pharmacy have advanced tremendously. Proportionately to this advance, illnesses have also become more complicated and diverse and are now difficult to cure. This applies particularly to mental disorders. Illnesses during the period of the decline of the Dharma are mostly of that nature, and include also those who lack trust in themselves, the 'mentally infirm' — and these days one frequently sees such people.

Though some on being smitten with serious disorders take medicine, because the illness is deep-rooted, few will be fully cured. That is true as far as it goes. It is also true that if a sick person does not take an appropriate remedy, his condition will deteriorate and worsen until it becomes incurable.

TOREI 564 Apart from the madman who does not know he is mad, if only one knows that one is ill, one will take medicine. So, if you also become aware that you are ill, then first look around for the appropriate medicine.

Daibi Comment A madman does not know he is mad. A sick person, himself unaware that he is sick, cannot be helped. But if one knows that one is ill, one has first to find the appropriate medicine and then also take it.

Today's fools are of the kind described in the Lotus Sutra — the poison has entered deeply and they have become estranged from their true heart, so now they can only believe in the Dharma teachings of other fools like themselves, and cannot bring themselves to believe those who are sane. This is truly a sad state of affairs.

TOREI 565 As to a physical illness, no matter how serious it may be, it cannot last for longer than this life. But an illness of the Dharma-body, when from time without beginning one has been immersed in the poison-sea, wounded by the six robbers, enslaved by the five desires, fevered by anger, moisture-born with the infection of passionate clinging which has entered the bone and penetrated to the marrow, one has, indeed, ended up as a difficult case for a physician to cure. How could such a case respond to treatment by some general remedy? The cure becomes possible only when the medicine of the true Dharma has been found.

Daibi Comment A physical illness, however serious, cannot last longer than this life. An illness of the Dharma-body, however, is not just a matter of this one life. Since time before beginning, through countless Kalpas we have been immersed in the ocean of the three poisons, there wounded by the six robbers — that is the six sense roots of eye, ear etc, which snatch away the true heart into the six sense fields of form, sound, smell, taste, touch and thought. Because of these we suffer, being compelled by the five desires to labour and toil for food, appearance, sleep, wealth, fame and gain. As the result of these, the fever of anger flares, and from it the moisture-born infection of passionate, stubborn clinging penetrates into bone and marrow.

As the ancients used to say, the illness enters into the vital parts where all medical skills are rendered ineffective and little if any hope is left. No common or garden remedy can make a fatally ill person rise from his deathbed and return to health. Once such a point has been reached, only a superb medicine will prove effective and that is only the supreme Dharma.

TOREI 566 There are again some who hold that as the roots of

the illness are deep, curing it by one's own strength is impossible and the only means to effect a cure is going to consult a good physician in the west. But this is only a temporary skilful means. An infant, not knowing better, may not like to take medicine. To coax him, some acceptable way has to be found.

Daibi Comment Master Torei refutes all the arguments that advocate easy practice. One is that those with a deep-rooted illness, beset by deep and grave karmic obstacles, cannot rescue themselves by their own strength, and so they had better go to a good physician who dwells in the west, that is Amida in the Western Paradise, and be rescued by his help.

Master Torei says that this is fine as a temporary skilful means but he then adds the analogy of the infant who knows no better — which is cited in the Lotus Sutra.

TOREI 567 It is said in the Sutra that within all the Buddha lands of the ten directions, there is only the One Vehicle of the Dharma, not two, not three. This excludes the Buddha's provisional teachings which were set up as skilful means.

If the good physician in the west prescribes the wonderful medicine of the One Vehicle, and the good doctor here also hands out the wonderful medicine of the One Vehicle, then with both alike advocating the way of the One Vehicle, why laboriously trudge all the way to the west?

Daibi Comment This quotation is from the chapter on skilful means in the Lotus Sutra. The Buddha lands in the ten directions are said to be the four quarters of east, west, south and north, the directions between, and zenith and nadir.

In the east is said to be the Pure Emerald World of the Dharma of Healing, and in the west is Amida Buddha's Paradise. In each of these Pure Lands, there is only the

wonderful Dharma of the One Vehicle, not two and not three. In these schemes the provisional teachings of the Buddha are excluded. Originally they were set up as skilful means so as to guide and rescue sentient beings, and so are a special case.

Master Torei says that if the good physician in the west, that is Amida Buddha, prescribes the wonderful medicine of the One Vehicle, and the good doctor here, that is Sakyamuni Buddha of this our world of change, also hands out the wonderful medicine of the One Vehicle — thus both of them having that wonderful Dharma of the One Vehicle — is it not just as well to receive the genuine medicine right here? No need to set out specially to the far country in the west, millions of worlds away!

TOREI 568 The Buddha, seeing that the foolish children refused the medicine, out of his great compassion devised skilful means to make them take to it. So he hid it first in the Four Noble Truths and the Twelve-linked Chain of Dependent Origination. After that he secreted it in the Six Paramitas and recommended these. For the Lady Vaidehi, he put the medicine into the Sixteen Insight-Meditations; for sentient beings with small energy he hid it cunningly in the six syllables (the invocation 'Namu Amitabha') for being reborn in his Paradise.

Daibi Comment 'The Buddha, seeing that the foolish children refused to take the medicine' — this develops the above quoted Sutra theme further. As a skilful means arising from the heart of the great compassion, the Buddha administered medicine appropriate to the illness. Master Torei gives some examples of such teachings in response to the energy; the Four Noble Truths are the Dharma teachings appropriate to the seeing of the Sravaka Vehicle; the Twelve Affinity Links of the Chain of Dependent Origination are the Dharma teachings for the Vehicle of Pratyeka-Buddhas,

and the Six Paramitas belong to the Dharma teachings of the Bodhisattva Vehicle. With regard to the Dharma teachings, for those who train in these Three Vehicles, a detailed explanation has already been given in an earlier chapter. Rather than repeating it, the story of the Lady Vaidehi and the Sixteen Insight-Meditations will be considered in detail.

Lady Vaidehi was the wife of Bimbisara, King of Magadha. Both she and the King were devoted followers of the Buddha. Their son Ajatasatru, however, led astray by Devadatta (cousin and enemy of the Buddha), killed his father the King and imprisoned his mother. During all these tragic events, Queen Vaidehi never once lost her faith in the Buddha and carried his teachings in her heart. In this she was supported by the Buddha's dignity and supernormal powers. First she was taught to have faith in Amida Buddha; then the Buddha taught her through the Sixteen Insight-Meditations to see the majesty of the Western Paradise extended in all four directions, and to be taken into the light of Amida. This teaching is part of the Sutra of Insight into the Countless Joy, which is one of the Pure Land Sutras specially referring to Amitabha.

As to the Sixteen Insight-Meditations, this is not the place to expound them in detail; but as listed, these sixteen meditations of Amitabha are, 1. on the setting sun; 2. on water; 3. on the earth; 4. on noble trees; 5. on the waters of the eight merits and virtues; 6. on all appearances; 7. on the Lotus seat; 8. on images; 9. on all physical forms; 10. on the physical body of Kanzeon (Avalokitesvara); 11. on the physical body of Mahastama Bodhisattva (Ed: these two Bodhisattvas, together with Amida, are considered the Three Holy Ones); 12. on universal thought; 13. on mixed/diverse thoughts; 14. on superior beings born as superior; 15. on middling beings born as middling; 16. on inferior beings born as inferior.

However, according to the Pure Land school, there are but thirteen recollections of insight. So I made a study of the Amida Sutra and there found these thirteen insight meditations cited, starting from 1 — on seeing the sun, to 13 — mixed/various/diverse thoughts. But the Pure Land school also teaches a classification of sentient beings into three grades, superior, middling and inferior — each of which is again sub-divided into superior, middling and inferior. Thus all in all, nine grades are established. Of the Sixteen Insight-Meditations mentioned, the last three, 14, 15 and 16, seem to tally with these three grades of superior, middling and inferior. These few details I have collected — for a more extensive study, the teachings of the Pure Land school should be investigated.

As the Buddha's compassion is vast and boundless, so equally are the skilful means he uses. Therefore it is said that sentient beings with small root energy may depend on the intoning of the six characters of the name 'Namu Amida Butsu'. They may even be nuns who do not know one character (are illiterate) and have only just entered the Way, even commoners and evil-doers with very bad Karma, all are made to accomplish rebirth in the Pure Land by calling on Amida and trusting in his strength.

TOREI 569 At this point the madmen have at least come to know the taste, and when they take the medicine, each for himself experiences its effects. The Buddha, seeing that the madmen are now basing themselves on the right thoughts, next scolds them in the Hoto Sutra cycle and tells them that because the medicine applied to the first step only, its results do not constitute a complete cure. Then he continues with the recommendation of the genuine medicine that is specially for Bodhisattvas. On hearing this, though people feel attracted, yet they still cling to the earlier taste (of what they have already experienced) and so find it hard to let go of it.

Daibi Comment By the skilful means born out of the Buddha's great compassion, the madmen at last begin to get to know the taste of the Dharma. Each takes the medicine according to his need, and so comes to know its effects just a little. Just as soon as the madmen begin to rely ever so little on right thinking, the Buddha scolds them with the Hoto teachings of the early Mahayana Sutras, and after that expounds the teachings of the Great Vehicle that reveal the principle of equal universality. Next he spurs them on further by telling them that the earlier Dharma he had taught them was the skilful means of temporary steps, and so its efficacy as medicine was incomplete, the results as yet accrued are not final and complete. By specially praising the Bodhisattvas' studying of the true Dharma and the merit of making use of the right medicine, he instructs them and makes them go on. Although all those in training hear these teachings and think them great, yet because of their being perfumed, as it were, with the taste of what they have already achieved, they still keep clinging to that and so find it uncommonly hard to let go.

TOREI 570 After that, the Buddha taught the Dharma medicine of the Prajna Paramita Sutras. As Prajna-wisdom is within, the trainees, without even knowing how, get ever more habituated in only right thoughts arising, and each sees for himself the effect of the genuine medicine. However well this may be, it does not go beyond the Dharma of skilful means. So, seeing that trainees cling to the provisional medicine without looking for the genuine one, as a next step, the Buddha established the principle of emptiness.

Daibi Comment Therefore the Buddha again reached down his helping hand with skilful means, and, setting up the Dharma teachings of the Wisdom Sutra (Prajna Paramita), offered these as Dharma medicine. In contrast to

the Scolding Sutras, he adopted the means of sweeping away (Ed: of all false ideas, by means of the doctrine of the void).

Both, the principle of the genuine emptiness of Prajna-wisdom and the genuine medicine, are within. Coming in touch with this Dharma medicine of Prajna Paramita, the trainees' right thoughts appear all the more frequently and so the effects of genuine medicine become ever more evident. However, even in the same Prajna-wisdom, if the trainees' field of vision is shallow or limited, it is still only the Dharma of skilful means.

Because the trainees tend to cling to the previous provisional medicine and do not look for the genuine one, the Buddha established the means of sweeping away (false ideas) with the principle of emptiness.

Thus he guided his followers from the little to the great void, scolding them out of the provisional and leading them into the complete emptiness, and so caused them to break out of the relative voidness and realize the genuine and complete one.

TOREI 571 Later on, at the Lotus assembly, the Buddha abandoned skilful means and impartially offered all the medicines, the complete and the sudden, the subtle and the wonderful, seeing into the True Nature and the True Form. All (assembled) were overjoyed and for the first time knew that till then they had imbibed only provisional medicine (Ed: like pain killers). But now with this Dharma medicine of the ghee of Nirvana, all illnesses could be cured for good; with heart and body made firm and peaceful, they would finally arrive at the state of no-more-illness and great ease. In the Kegon Sutra, the virtue and power of the full, complete and unhindered play of freedom is called the Dharma-Realm; and completion of training and return to rest, the form dwelling at ease in itself, is

called Esoteric Shingon. Because both these Sutras pay heed to the supernormal Yogacara teachings, they are said not to have been given by the Tathagata himself, but to bring to its final completion the aim of the great physician, of the Buddha.

Daibi Comment The Tendai school set out a classification of the Buddha's teachings as expounded during his life. After the fourth teaching period of the Wisdom Sutras, the last period is the cycle of the Lotus and (Mahayana) Nirvana Sutras. When the Buddha saw that the time was ripe for the full Mahayana teachings, and the energy ready, he opened and taught equally the complete and the sudden Dharma-Gates (teachings) of the Lotus Sutra. Abandoning all skilful means, he taught the genuine Dharma of the One Vehicle, expounding and revealing this Dharma in diverse ways and formulations as complete and sudden, subtly wonderful and mysterious, seeing into the True Nature and the True Form. Those who received the taste of this Dharma, experienced overwhelming joy and realized that so far they had mistakenly used only alleviating remedies. After this, with the ghee of the Dharma medicine of the Nirvana Sutra, all illnesses were cured for good and with firm and settled heart and body they reached the state of no more illness and great ease.

This state is specially mentioned in both the Kegon and the Shingon teachings which expound it from both aspects, that of power and virtue, and that of form. Complete and unobstructed, that is Principle (noumenon) and phenomena completely unobstructed and interpenetrating, the power and virtue of the full freedom of the Samadhi of play in the Dharma-Realm, is the teaching of the Kegon school. This has been already fully treated and needs no further comment.

Next, completion of training means understanding and completing the Buddha's Way. Returning to the root means

to go back to rest in the ground and origin, and there the form is dwelling at ease in itself. This is also called the esoteric secret of the Shingon school. Since these esoteric Shingon teachings have also been treated before, nothing needs to be added.

The two Sutras are the Kegon Sutra and the Dainichi Nyorai (Great Sun Buddha) Sutra. It is not enough just to say that both are supernormal Vehicle teachings of the mysterious Dharma-Gates (teachings), and were not directly taught by the golden mouth of the Tathagata. This is only one half of it.

We of the Zen school can present here and now, just as it is, the Dharma which is not the Dharma as taught by the mouth of the Tathagata. (Having said this, Daibi Roshi sat there for a while in silence.) This very talk at this very moment is none other than the Dharma-Realm of the Kegon, revealing the body of the six great faculties like this, sitting down thus — this is none other than revealing the esoteric powers. This is bringing to completion the sole aim and purpose that the great physician, the Buddha, set out to accomplish.

Master Torei likened the Tathagata to a great physician; 'brought to completion' is one of the ten appellations of the Buddha.

TOREI 572 Say, what does the salient point of the Final Advanced Practice outside the scriptures mean? To clearly see that you need to develop the Single Eye.

To that purpose, the trainees of our school themselves are the storehouse of all the Sutras the Buddha taught during his life. First, hearing the teachings of Buddha and patriarchs, trainees remain like deaf and dumb — as did those of the Kegon assembly to whom the Buddha preached the Kegon Sutra. Then, being diligent and resourceful in training and study and

doing Sanzen, the trainee attains a first insight into the principle of emptiness — at which point a multitude of different opinions floods up. Consequently, but mistakenly, the trainee believes that he has penetrated the void. Just this is analogous to the fruit of the Three Baskets of the Agamas. Such a state of prevailing delusion is then scolded and ripped away so that the trainee now specifically searches for true Satori — and this exactly tallies with the cycle of the Scolding Sutras. The trainee once again rouses an intrepid determination, and without any further picking and choosing inquires exhaustively into what has been attained. This is the Great Wisdom Gone Beyond (Maha Prajna Paramita). When the time has come and the merits have ripened, what appears without seeking is like the teachings of the One Vehicle of the Lotus Sutra. When the natural Principle has been attained and is seen as clearly as (the lines) on the palm of one's hand, it totally resembles the Nirvana Sutra. Fully penetrating the words and phrases of the differentiation of Buddha and patriarchs is like returning to the Dharma-Realm of the Kegon Sutra. When the Great Matter has been completed, and the basic state is covered over, this is like entering the mysterious adornment. In the end after the Advanced Practice is a special life, and in our school this is the One Great Matter of the special transmission outside the teachings. How can this be anything but great?

Daibi Comment What was said earlier leads up to what Master Torei really wants to say. What in our school is the One Salient point of Final Advanced Practice, and the special transmission outside the teachings? What do they refer to? Master Torei stresses that genuine trainees need to search for them with the Single Eye.

The stages of training correspond to the Sutra cycles as the Buddha expounded them in the course of his life. The teachings of the Five Periods closely correspond to the stages of training that the student has to traverse. This is

indeed an original perception of Master Torei's. When a Sanzen trainee enters the monastery with a beginner's heart, as he hears the teachings of Buddha and patriarchs for the first time, they seem all alike pitch dark from beginning to end. He does not understand what is said, cannot even tell east from west, nor distinguish south from north. Such a state recalls how all of the Kegon assembly remained deaf and dumb. Truly this is a fitting comparison.

Then the trainee breaks his bones, taxing his ingenuity also in Sanzen. Usually then, when the trainee has come to an insight into the principle of emptiness, he holds on to it — and hence this is the state where all kinds of opinions tend to crop up; but the trainee believes that he has reached the ultimate depth. This is like the fruit of the Three Baskets during the period of the Agama Sutras.

The teacher does not allow the student to rest there. He scolds him, telling him that this is just one of the states that arise, and by stripping it away from the student, he helps him to come to attain true Satori insight. This indeed accurately matches the scolding during the period of the Scolding Sutras. At this, the Sanzen trainee again summons up intrepid determination and penetrates to the very source in one mighty effort. This is analogous to the Wisdom Sutras.

In course of time as the affinity links ripen, and quite without looking for it, the Great Dharma then appears of itself. Arriving at this state tallies with the teachings of the One Vehicle of the Lotus Sutra, and in that lies the genuine seeing into the True Nature.

However, without stopping at this one Principle of seeing into the True Nature, but investigating the wonderful principle of differentiation, makes seeing into the True Nature fully clear. Then arriving at the genuine state of seeing the Buddha-Nature with the Single Eye exactly matches the period of the Nirvana Sutra teachings.

Having penetrated all sayings of differentiation of Buddha and patriarchs, and also penetrated the 'hard-to-penetrate and hard-to-see-into' barrier gates (Koans), is like returning to the Dharma-Realm of the Kegon Sutra.

Finally with the Great Matter completed, the basic state is 'covered' so that not even Buddha or patriarchs can put in a hand, and Mara cannot find a spot or trace to enter and attack.

Truly, the path of training corresponds to the teachings of the Five Periods as they were expounded by the Buddha. Moreover the special life of our school is in the One Salient Point of Final Advanced Practice. This is what (Bodhidharma's saying of) 'outside the scriptures' points at, and is at the same time the very centre and pivot of the great and glorious Dharma.

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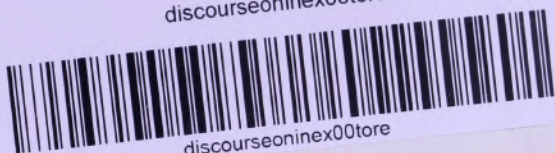
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