"O Obedient One! These Three Gates of Dharma are one and all perfect awakening. They are intimately related to one another. The Tathagatas of the Tenfold Directions attain Buddhahood in accordance with these Three Gates. Every kind of upaya of the Bodhisattvas of the Tenfold Directions depends upon the practice of these three Dharmas, though there is some variation in the order of practice. If a Bodhisattva proves his perfect realization thereof, he will complete the attainment of perfect awakening.

O Obedient One! Even though one practicing the sacred precepts should convert a hundred million souls into the state of complete Arhatship and Pratyeka-buddhahood, he would be worth nothing in comparison with one who practiced obediently for one second only this Gate of the Dharma of unhindered and Perfect Awakening the moment he learned thereof!"

SOKEI-AN SAYS:

"O Obedient One! These Three Gates of Dharma..." Samatha, Samapatti, Dhyana; three attitudes of meditation. Samatha is the clearing of the mind to find the bottom of it. It is Bhutatathata. "Tathata" means "thus." In English, it is "Being," the Being that exists by itself; that which is perceived by eye, ear, mind, is not Bhutatathata. If you can annihilate your thoughts, the mind that you have created yourself, you can immediately attain Bhutatathata. This is the way of meditation called Samatha.

Samapatti is the second attitude of meditation. From Bhutatathata, you observe the whole illusory world; you observe your mind, the law which operates within yourself and the law which also operates on the outside.

When warm air meets cold air it produces rain. When you are happy and this emotion meets cold, icy circumstances the rain appears in your eyes and you cry. The law of crystallization ap-
a rock, and all night sitting in meditation on the platform cover over a well.

Suddenly one night the Master's meditation cushion wore through and the wood slats of the well platform supporting him snapped. At that moment he experienced realization of all the koans he had puzzled over till that time and composed a gatha:

_Dust and dirt:_

_the squabbling over right and wrong, loss and gain._

What kind of man surrenders to the other army without a fight?

_As the night wears on the rain lets up_  
_It's hard, they say,_

to forget the places to which one's grown accustomed

_Tears without end line my cheeks._

(193-195, nos. 8-10.)

One day the Master experienced a profound realization of the words of the monk at Hibara. "These days," he thought to himself, "there's no one who can tell a tortoise from a terrapin. But rather than waste my time searching after some teacher's phony written sanction, better to obtain the invisible sanction of the buddha's and patriarchs."

So saying, the Master burned incense and murmured a silent invocation: "If my experience is genuine, let all the buddha's of the three worlds and the successive generations of Zen patriarchs testify to my enlightenment! But if my experience is false, let me here and now suffer the punishment of all the dragons and gods and all the major and minor deities of heaven and earth!"

At that moment, day broke, the first morning of the new year. The Master recited a gatha:

_Springtime arrives in the world of men_  
_bestowing immeasurable blessings_  

_Each and every flower an offering, a thus-come buddha!_  
_Unexpectedly the lingering snow has melted away_  
_And everything in the vast universe beams with delight._

(197, no. 12)

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1. *J.Kibetsu.* An old Chinese expression of disdain. A tortoise, of course, is a land turtle, and a terrapin an aquatic turtle.
2. *Sanzen shobutsu.* That is, all the myriad enlightened beings of the past, present, and future.
3. *Jingi.* Referring to the *kami,* the native Japanese deities.

plies everywhere: in the tree, the human body and the eye which symmetricalizes everything. When you realize that all is controlled by phenomena, and that the law of phenomena is relative, not absolute, this is called Samapatti.

But in real practice, you can't talk in such a way, because these two happen at once. When you observe from top to bottom and from bottom to top at the same time Samapatti appears.

The third attitude of meditation is Dhyana. It is Zen. It is neither observing the bottom of the ocean from the surface, nor observing the surface from the bottom; Samatha and Samapatti. You are not in the ocean. You don't care about the surface or the bottom of the ocean. That is Dhyana Zen.

Some might say that this third attitude is intermediate, observing both sides from the center, but it is not. The bottom and the surface are there but why must I observe them? There is no observer and there is nothing to be observed. That is Dhyana. If one observes bottom, surface, and center at the same time—there is not consecutiveness in time. That is Zen. Zen is like a roly-poly figure of Bodhidharma. He meditates while he is dancing around, lying down. He is always meditating. So the conclusion of Zen is in daily life. Daily life is Zen.

_"The Three Gates of Dharma are one and all perfect awakening. They are intimately related to one another."_ Each gate is a gate through which one may attain perfect awakening. When you practice the first, you cannot help practicing the second and the third. When you are practicing the second you are practicing the first and third, and so forth. They are not separated but always at the same time. Therefore it says in the sutra: "They are intimately related to one another." When we speak three words we speak at different times and different ways. But real practice means all at once and in the same way!

_"The Tathagatas of the Tenfold Directions." _"Tathagatas" means Buddha here. When you observe the three meditations without using the five senses, this *Samapatti* is a solid emptiness, or vivid consciousness. This consciousness possesses nothing in it: it appears everywhere, is omnipresent. In Sanskrit, *Tatha,* means "Come from there and goes back to there." Therefore, the Buddha is called *Tathagata._

And _"the Tenfold Directions."_ Not only tenfold, a millionfold!
This describes you yourself when you attain Buddhahood, and all those who penetrate this state and then manifest the law of Buddha. When you attain it you don’t need to do anything! Sitting there you are Bhutatathata manifesting the law of the Tenfold Directions. Because this color is observed by you it is your color; the sound heard by you is your sound. The whole universe is created by your own alaya consciousness. This alaya consciousness refuses personal passion; you are that consciousness; there is no you.

All consciousness is called "Sambhogakaya": reflecting consciousness. In Chinese, it is called "ocean of consciousness." It is like Indra's Net; mirrors reflecting each other. It is also called the "Golden-Haired Lion," each golden hair being reflected in the other. By this Sambhogakaya you reflect, and by this Nirmanakaya you transform and manifest the law. Each consciousness is different but all is the same consciousness. When you realize this law you have already attained Buddhahood and you are manifesting your law through the Tenfold Directions. From the first day of your life to the last day, if you realize it you have already attained Buddhahood.

"... attain Buddhahood in accordance with these Three Gates. Every kind of upaya of the Bodhisattvas of the Tenfold Directions depends upon the practice of these three Dharmas." Among the upayas (methods, contrivances) are the Six Paramitas. The first of these is giving. When you talk about giving, you think of receiving. But when you give with no thought of self-you are not receiving. That which you receive is your own. It is not given. Thus, everyone attains Buddhahood by giving! Christ said, "When you are giving with the right hand, do not let the left hand know what you are doing." This is not a Hinayana commandment; it is a Bodhisattva commandment.

The second paramita is: Do not keep any fixed law in your mind. The earth of mind is like a material, like the molten gold kept by the goldsmith. According to circumstances he casts it into a form. Our body of commandments must not be cast into any fixed law!

When you observe a Hinayana commandment, you violate the Bodhisattva's commandment. "Do not touch a woman on the street." This is keeping a fixed law in your mind. When you observe the Bodhisattva's commandment you must violate the Hinayana commandment! Hinayana commandment is form, while ples' autonomy, and the temples themselves were divided internally over the arrival in Japan of a new generation of Chinese Zen masters.

(Part 2)

(Continued from spring'15 ZN)

There was an old woman whose child died and who beseemed the Master to officiate at the cremation service. When the service was ended, the old woman approached the master and said, "I have been most fortunate to receive your Reverence's care and compassion. Please tell me, where has my child gone now?"

The Master found himself unable to reply, and the old woman, grieving piteously, left.

The Master thought, "Till now I always believed I'd attained some realization. But when it came to actually leading a funeral service, I had no idea where the deceased had come to rest. How can I call myself abbot of a Zen temple?" And so saying, he left the temple behind and set off once more on pilgrimage.

One day on the road, crossing the ridge at Hibara, the Master encountered a monk who had realized the Way. Their incisive challenges and responses flew back and forth, the clatter of their words like thorny chestnuts, and the Master found himself unable to either advance or retreat. He asked the man his name, but the monk would not answer.

This experience inspired the Master to renewed resolve, and he set off directly for Suse in Mikawa. 'Here he erected a simple retreat and retired into strict seclusion, his doubt weighing on him like a mountain.

Next, the Master took his well-worn meditation cushion to the mountains of Ōmi. Here he encountered a daimyo named Horita Shinano no kami, who provided the Master with a secluded retreat. Here the Master would spend all day sitting in meditation on the waters of Toyohashi in Aichi Prefecture.

※ In Zen and, in particular, koan study, a strong sensation of "doubt" --gi, sometimes also referred to as the "great ball of doubt" (daigidan) -- a kind of single-minded questioning, is often considered necessary to the experience of awakening.

※ An old province, now Shiga Prefecture.

※ Horita Kazumichi (1586-1639). His domain included the old provinces of Kawan (now Osaka municipal district), Ōmi, and ise (present-day Mie Prefecture). The retreat Kazumichi gave Taigu is said to have been Enkyō-in, a temple in Kōga City (Shiga Prefecture).
practiced obediently for one second only, this Gate of the Dharma of unhindered and perfect awakening the moment he learned thereof!” “Unhindered” means formless. When you attain this perfect wakening there is nothing which rules you. According to circumstance you will create a law, but it is not fixed. So we observe two commandments about “law.” First, do not form a fixed law in your mind; second, form the law at every moment according to circumstances.

**BANKEI AND HIS WORLD**
by Peter Haskel

Like Bankei, many of his contemporaries in the priesthood in seventeenth-century Japan believed that the authentic transmission of Zen in their land had been debased and finally destroyed during the preceding two or three centuries. If Zen was to continue, such reformers argued, it had to be thought through again from the beginning, not only revitalized but reinvented. The Zen of Bankei’s age, the Tokugawa period, was in many ways a rejection rather than an extension of the Zen that came immediately before. The previous sections, therefore, concerned Japanese Zen during the late middle ages, the fifteenth and sixteenth centuries. “Tokugawa Zen” deals with the Zen of Bankei’s own period and how it emerged amid the changed conditions of the new age. The Tokugawa period, which lasted from approximately 1600 to 1867, was of key importance in the development of Rinzai and Soto Zen as we know them today, and many of the features of Japanese Zen that we now take for granted evolved during the more than two and one half centuries of rule by the Tokugawa shoguns. Bankei’s age, the seventeenth century, is a particular focus of this section. Bankei was an original and highly individual teacher, but as will be seen, he shared many characteristics with other Zen teachers of his day, not least the very originality and individualism of his approach. The concluding section, “Bankei’s Story,” will detail Bankei’s biography and the manner in which he arrived at his distinctive teaching of the unborn Buddha Mind.

**TOKUGAWA ZEN (Part III, #15)**
(Continued from the Winter ’15 Zen Notes)

**The Restorers: Monks of the Soto Revival**

Within the Soto sect too, the problem of establishing ortho-
wish to build a philosophical labyrinth, please remember to keep the thread. What thread? Zen is the thread. If you let it go, you will not come out. Dhyana is the thread.

So comes the great question. All of you have this question. It is the gate, the entrance to Buddhism: Is there really decision in human life? Look at nature. Water flows. Which way it is going? It makes no decision, no determination. Is there any decision in nature's course? If not, why must the human being have this decisive question? Perhaps we are wrong. This you must think out as the base of human life, or you will be like the donkey. The one who has the realization of buddha-nature has no need of Buddhism, however, for it is just a carriage. He has reached the other shore.

The Buddhist religion is a vehicle to reach somewhere. If you reach this place, which is real understanding, you do not need it. If you do not reach this place, you must live in the commandments all your life. It is like an artist who copies life and never comes to live his own. The Buddha did it and we can too. We can come to real life, which is written in ourselves. We can read everything there. And so Lin-chi dares to disparage the Buddha and the Dharma. In his eyes, the philosophical scholars are infantile.

**TALES OF "THE GREAT FOOL"

Taigu Sōchiku (a.r. Daigu, 1584-1669) is generally ranked among the leading figures of seventeenth century Rinzai Zen. Like nearly all Rinzai masters of the early Edo period, with the notable exception of Takuan Sōhō, he was a prominent member of the Myōshinji line, the powerful Kyoto temple whose masters would come to dominate early modern Japanese Zen.

Taigu was born in 1584 in the town of Sano in the old province of Mino (now Gifu Prefecture) to a family named Takefū. At age ten he entered the nearby Zen temple, where he became a monk under the Rinzai Zen master Jōgen Sōkō (d.1610), receiving the religious name Sōchiku. In 1615 he received transmission from Jōgen's heir Chimon Genso (d.1630) along with the second Buddhist name Taigu, "Great Fool." He served a term as abbot of Myōshinji, receiving the imperially-conferred purple robe, and also undertook Zen study with the master Ichū Tōmoku (1522-1621), known as "Ichū the Stick" for his liberal use of the same on his monks. As apparent in the episodes that follow, Taigu, too, could be an abrasive and cantankerous teacher. But he remains honored as one of the pillars of Myōshinji Zen during this formative and at times troubled period in the temple's history, a time when the shogunate was clamping down on the major Zen tem-

that of Mahayana is no-form. European scholars speak about Hinayana commandments, but they know nothing of Mahayana commandments. This is also true of the monks in Japan.

If you observe this second paramita, you will realize Buddhahood. I have no time to speak of the other paramitas. Sometime I will describe the six.

"... though there is some variation in the order of practice." One will practice Samatha first, while another will practice Samapatti and then come into Samatha. Some practice just one gate, and some practice the Three Gates at the same time. Everyone, according to their own nature, practices somewhat differently. But, finally, all upayas are wiped from the three Dharmas.

"If a Bodhisattva proves his perfect realization thereof, he will complete the attainment of perfect Aakāning." We do not say "learns" or "understands", we say "proves." He proves his perfect realization through these Three Gates.

When you come to a Zen master with the answer to a koan, saying, "I understand, I know the answer!" the Zen master will say, "Stop talking and prove it!" Without a word, the student must prove it.

I proved it, my teacher proved it; Mahakashyapa proved it when the Buddha held up the golden lotus and Mahakashyapa smiled. That was all. But the Buddha said, "Mahakashyapa, you have understood!" This is the Buddha's mysterious "golden lotus."

"O Obedient One! Even though one practicing the sacred precepts should convert a hundred million souls into the state of complete Arhatship and Pratyeka-buddhahood," The sacred precepts are Hinayana commandments. Two hundred and fifty commandments are worthwhile observing, but you must not stay with them!

Those who observe the Twelve Nidanas from beginning to end and from end to beginning, thus attaining enlightenment, are called Pratyeka-buddha. And those who practice the Four Noble Truths, thus attaining enlightenment, are called Arhats. This is a very simple explanation and a very simple commentary. It is the way we speak to novices.

"... he would be worth nothing in comparison with one who
practiced obediently for one second only, this Gate of the Dharma of unhindered and perfect awakening the moment he learned thereof!" "Unhindered" means formless. When you attain this perfect wakening there is nothing which rules you. According to circumstance you will create a law, but it is not fixed. So we observe two commandments about "law." First, do not form a fixed law in your mind; second, form the law at every moment according to circumstances.

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**TOKUGAWA ZEN (Part III, #15)**

*(Continued from the Winter '15 Zen Notes)*

**The Restorers: Monks of the Soto Revival**

Within the Soto sect too, the problem of establishing ortho-

“Consciousness is my master. He practices meditation.” But then Lin-chi would ask you, “Where is your consciousness?”

We all put too much importance on consciousness, not knowing that consciousness is still an attendant of the Master. It is not the Master. You would say your hand has consciousness; but if there is no touch, it does not feel. I feel my hand; it is warm, cold, and so forth. To feel my hand it is not necessary to touch anything, for I feel its existence. We call this consciousness. And while we have a body, we are quite sure that we have it; it has its own function. But without a body, how do we prove it? After death, when this consciousness is annihilated, are we not annihilated? Then how can you believe in reincarnation? If there is an absolute void after death, why doesn’t it happen before birth? If there is absolutely nothing before birth, from that absolute nothingness, how can you form yourself, and by what power, by what process? Without body or mind, what is consciousness?

Lin-chi is telling you that you yourself are not a bit different from the eminent sages. If those sages could attain enlightenment, why not you? If you do not pursue the words spoken by teachers, but rather turn your attention to yourself, you will attain enlightenment as they did. This is his viewpoint.

“Brothers, only the great sage dares to disparage the buddhas and the patriarchs, dares to pronounce the right or wrong of the world, condemn the tripitaka, damn infantile scholars, and look for a man in either favorable or unfavorable circumstances.” The Record of Lin-chi does not contain many viewpoints. It pushes one point, hammering strongly, so that if you carefully follow this record, you will understand a Buddhism that is without entanglements or philosophizing. In a moment, without meditation, you may reach this point! If you are very honest, his Buddhism is easy to follow, but you must give up philosophizing and the use of all devices and truly believe in This One [striking chest]. In Western terms, you could say the “person,” in the Christian sense of a personal God, is enshrined in one’s self. You will realize Buddhism in yourself when you meet the Master in yourself, as well as in the universe.

All great religions are very plain and simple. But we are degraded human beings. We are so intoxicated that we cannot believe in a plain simple teaching. We go on building fantastic theories and go astray, losing ourselves in those entanglements. We are like the Chinese hermit who built a labyrinth, a maze, but before he had finished had lost himself in it. It is interesting that this story of the labyrinth can be found in all countries. In Greek mythology the hero had to kill a bull in the heart of a labyrinth, and a princess had to give him a thread so he could find his way back. If you
"Brothers, you adhere to the words that have issued from the mouths of some old teachers, and think them to be the true teaching. "Inside." "Outside" "Nothing outside." Or vice versa. Lin-chi is speaking of such teachings. An arhat in India asked his disciple, "Is that stone in the garden inside of yourself or outside of yourself?" How would you answer this?

The whole universe is nothing but the view created by the five senses (nothing outside) all is a picture on the camera of your self. Well, the stone must be inside of yourself. But to reflect something, there must be something to reflect. Force? Quality? Maybe the reality outside has no quality. Perhaps we are only reflecting consciousness, the law of the camera. Then the stone is outside? Well... which is it?

There are various doctrines and schools in Buddhism. One teacher will say one thing, and any other teacher will say something else, and you will never eat real food but only smell it. Religion is something to eat and to actually digest. You may get all the information about a trip you want to take, but if you never buy a ticket or take a train you will never get anywhere. Gathering information is no good. You must get it, practice it, and then realize who is practicing it. What power in yourself is trying to get buddha-nature? Who practices buddha-nature, you or Buddha?

"You think they are wonderful teachers, so that you with your common mind dare not take the measure of those eminent sages!" All is true law. There is the real teacher. Who teaches? The buddha-nature in yourself teaches you. But you think the teacher is a sage and different from a common man. No, you must find the sage in yourself. That is what Lin-chi is pointing to.

Lin-chi is not really a domineering teacher. He is just trying to point out the real buddha-nature in yourself. Buddha-nature is the only one to open your eye and show you the law written in your body and mind. If you have that law, you need not "decide" anything. At every moment you will live it.

"Blind idiots! You go through life holding this kind of understanding, betraying your own two eyes. Like a donkey trembling on a frozen path you say, 'I do not dare to abuse the sages for fear of making karma with my mouth.' Lin-chi has denied all training according to sutra, all practice of deeds of the six paramitas, and the practice of meditation that blindly has you sitting in quiescence without knowing what you are really aiming at. Meditation is very important, of course, but first you must understand who is practicing, who in yourself is meditating. Do your toes or eyes practice meditation? Does your body, your emotions or mind? What part of you really practices meditation? You may answer, dox and heterodox was a central concern, one that was finally responsible for the revitalization of the school as a whole. The sixteenth century had been a period of spiritual decline for the Soto sect, as it had been for the other leading schools of Zen. While the support of the new provincial warlords had bolstered the sect materially and enabled it to expand in the provinces, even absorbing the temples of other schools of Buddhism, the Soto teaching itself had grown enervated, and few monks of note were produced during the century. With the Tokugawa period, however, a movement began aimed at establishing and reasserting the sect's original teachings, purified of the excrescences of late medieval practice. An important impetus for this movement was the Bakufu's policy of encouraging scholarship within the Buddhist sects. The Soto school decree of 1612 stipulates that monks failing to distinguish themselves in either learning or religious practice were forbidden to receive high rank, and like the other Buddhist sects, the Soto school established academies for the study of the sect's history, classics, and traditions. The result was a flourishing of Soto scholarship in the Tokugawa period that produced a large number of scholar monks and stimulated an extensive reexamination of Soto teachings.

The principal subject of Soto scholarship in this period was the original Zen of the sect's founder, Dogen Kigen(1200-1253), with an emphasis on Shobogenzo. Dogen's major work, Shobogenzo, had been largely neglected during the late Middle Ages, when Keizan's (1268-1325) syncretic teachings had dominated the school. The Tokugawa period, however, witnessed a spate of Shobogenzo studies along with historical studies of Dogen. In a curious reversal, it was now Dogen and Shobogenzo that moved to the forefront of Soto scholarship, while Keizan's Zen, though never impugned, received only scant attention. A handful of Keizan's works were reprinted, but only two studies dealing with Keizan emerged from the entire revival movement. It was the Soto Zen of Dogen, not that of Keizan, to which the monks of the revival sought to return and which became the focus of sect scholarship and debate in the early Tokugawa period.

An additional stimulus to the restoration of Soto Zen in the seventeenth century was the arrival of a series of Ming masters from the continent, of whom the most influential were Bankai's teacher Tao-che Chao-yan (J: Dosh Chogen, d.1662), Tao-che's "Dharma uncle" Yin-yuan Lung-chi (J: Ingen Ryuki, 1592-1673) and the Tao-tung Master Hsin-yueh Hsinshou (J: Shintetsu Kouchu, 1642-1696).

The teaching of the immigrant Ming masters will be examined in a later section but as the last stream of Zen to be introduced to Japan from the mainland, it had a significant impact on the Soto monks of the seventeenth century. Unlike the Rinzai school, where
the arrival of Yin-yuan had a divisive effect on the Myoshinji line, splitting the temple's ranks, between "progressive" and "conservative" factions, the Zen of the Ming masters was generally welcomed by the early leaders of the Soto revival, nearly all of whom were closely involved with the new Chinese teaching. Many became disciples of the Ming teachers, especially Tao-che and Hsin-yueh, and certain Ming practices were taken into Soto Zen.

It has even been suggested that the differences existing today between Rinzai and Soto modes of practice are traceable to this factor of Ming influence. But, above all, contact with the Ming monks inspired Soto leaders of the seventeenth century to examine their own spiritual legacy and revive Dogen's original institutions and teachings. Geshu Soko (1618–1696), generally acknowledged as the father of the Soto revival, studied under both Tao-che and Yin-yuan. He was active in restoring many elements of Soto tradition, particularly Dogen's monastic regulations, interest in which had been stimulated by the new practices of the Ming masters and their disciples. Yin-yuan's emphasis on observation of the precepts, for both priests and laymen was influential here with the publication in 1672 of the Obaku shingi, describing the rules and conventions at Yin-yuan's temple, Manpukuji.

The concern with precepts and temple rules was but another aspect of the "back-to-basics" movement within the Soto sect. Many reformers were convinced that it was only by returning to its original teachings that Soto Zen in Japan could be purified and revitalized. In this context, the most burning issue for the revival movement was the question of transmission. The chaotic conditions of the sixteenth century had given rise to many abuses, leaving the transmission of Soto teaching lines disordered, with many lines in virtual collapse by the Tokugawa period. Dogen's teachings advocated a single direct transmission, referred to as isshi injo shishi menju 'face-to-face transmission from one teacher to his heir.' Under this theory of transmission, the transmitted student retained his identification with the teacher's lineage throughout his career; even if he assumed abbacy in temples of other teaching lines, his own Dharma line remained unchanged. Like the other Japanese Zen lines, however, the Soto sect eventually abandoned its original ideal of a single, direct transmission based on the shared enlightenment experience of master and disciple.

As described previously, this evolution away from the Chinese-style succession practices of the sects' founders was a keynote of the transformation of Zen in the Muromachi period generally and resulted in part from a traditional view of Buddhist temples as the exclusive domain of a single "temple" line. Such temples, in which only teachers in a particular temple lineage could serve as abbot, were typical of the Heian schools of Bud-

You can enter the nostril with an umbrella open, and you can sleep in one of its fingers. When the emperor had it cast out of a mountain and the molten bronze poured inside, it took away a huge hill. To celebrate the occasion, the emperor invited five hundred monks from India and five hundred monks from China. Accompanied by disciples, merchants, and families, in all, about five thousand came. And they continued to come for two years, and many stayed. I have come to America to try to clear away the weeds, to sow the seed, and to bury my bones on this soil. If I succeed in this, my mission will have been accomplished.

Lin-chi's Buddhism has no philosophy in it, but points directly to the realization of Buddhism in daily life. The Buddha is no more than a human being. Bodhidharma, the founder of the Zen School, is also a human being. We are also human beings. Why must we draw a distinction? Buddha enlightened himself. Why shouldn't we also? If we return to our own body of consciousness and find the entrance into that consciousness, and through that become one with the universe, then this hand is mine no longer. All that we see is the power of the universe. It is easy to talk about, but difficult to realize. But students always place emphasis on theory first by reading books and listening to lectures.

When you have time to look into yourself, your first question should be: "What is my consciousness?" I wish to move my hand, and I do. If this is the power that comes from the great universe, then by using this power, I will find the universal law. After dinner, before sleeping, whenever you have the opportunity, think, What is my consciousness? Where is the center of consciousness?

The soul is the equivalent of this consciousness. But everyone thinks the soul has some form, some individual characteristic, and will stay around forever from the beginningless beginning to the endless end of the universe, that it is really created separately by God and that the cat's soul will remain a cat's soul and a man's soul will remain a man's soul throughout aeons of time. It is not so, of course. Just as a flower blooming on the tip of each branch is individual, so are we in Selfhood but we come from one root, the root from one seed, and the seed from one flower. The root of our life is this planet, this huge tree of Selfhood growing in the ground of the sky. We come here as a flower. If we fall as a drop of the water into the ocean, we will disappear but not be annihilated. It is through our sight that there is space and time. But in consciousness, there is no space or time; there is no soul after death to be scattered anywhere like a drop of alcohol in water. That realm is beyond time and space and cannot be explained in words. It is part of the esoteric teaching. You can enter and realize it. It is not necessary to wait for a saint to explain the experience to you. No! You can enter yourself and you can know all. It is very simple.
Three-Hundred-Mile-Tiger
Sokei-an's commentary on
The Record of Lin Chi

Discourse XVII, Lecture 3

“Brothers, you adhere to the words that have issued from the mouths of some old teachers, and think them to be the true teaching. You think they are wonderful teachers, so that you with your common mind, dare not take the measure of those eminent sages. Blind idiots! You go through life holding this kind of understanding, betraying your own two eyes. Like a donkey trembling on a frozen path you say, 'I do not dare to abuse the sages for fear of making karma with my mouth.'”

“Brothers, only the great sage dares to disparage the buddhas and the patriarchs; dares to pronounce the right or wrong of the world, condemn the tripitaka, damn infantile scholars, and look for a man in either favorable or unfavorable circumstances.”

SOKEI-AN SAYS:

The Buddhism that was transmitted to China from India during the first century of the Christian era was metaphysical. The monks were very busy studying philosophy and had no opportunity to actually realize it, just like a student studying swimming on the floor knows the motions but has no actual experience in the water. Metaphysical Buddhism is a guide; it is not true Buddhism. However, by following the stages as outlined in Buddhist meditation, we will enter the gate.

It was after five or six hundred years that the Chinese students of Buddhism slowly finished their metaphysical phase, then began to lay emphasis upon realization, that is, how to live in Buddhism. In Japan we went through the same process for a long time. It has been Buddhist for about seventeen hundred years. First the monks came privately from China or India for about three hundred years, and later, when Buddhism was authorized by the power of the emperor, eminent monks were formally invited. It was at this time that Japan, having been in its metaphysical period for about six hundred years, came to the realization of true Buddhism. Like a huge tree, it grew slowly.

One of the emperors of the time built that huge bronze statue.

dhism and became the rule in the late medieval Soto temples as well. It was, however, still frequently necessary or desirable to install as abbot capable, eminent, or merely well connected Zen monks from outside lines; for their part, monks also sought office in temples other than their own, particularly those offering advanced rank and large revenues. In such cases, it became customary to alter one's original shiho, as the certificate was referred to in the Soto school, and receive an additional transmission that would automatically qualify one in the line of the new temple. That is, in order to assume the abbacy of a wealthy or prestigious establishment, a candidate would simply receive pro forma transmission in the temple's line. Dharma succession in Medieval Soto temples was thus treated casually as a part of the temple's abbacy, and was regarded as the property of a particular temple rather than of a particular master.

The transmission problem agitated many idealists who believed that if nothing were done to remedy the situation, the integrity of the Soto teaching itself would be forfeit. Feeling on the issue tended to run high. In 1659, a Soto monk was exiled by the government for refusing to accept a second transmission on assuming the abbacy of a temple, and another monk of the period threatened to leave the Soto sect altogether over the transmission question and become a priest of the Ritsu, or Precepts, school.

In this climate, transmission emerged as a primarily administrative procedure in the service of political ends, and individual spiritual qualifications were lost sight of or became simply irrelevant. A Soto monk would change his line as he changed temples where he was abbot, a process that might occur quite frequently. It was not unknown, moreover, for the Soto transmission to be performed at a distance, posthumously, or by proxy, and to involve a jumble of teachers, both Rinzai and Soto. Inevitably, this resulted in confusion between the Dharma line, the personal teaching transmitted by a particular master, and the temple line, the formal succession traced through a temple's successive abbots. This confusion between Dharma and temple lines pervaded the Soto temples of the sixteenth century and continued unabated into the seventeenth century. For many Soto monks, the problem of transmission and of disordered teaching lines was the principal crisis facing their school. It was the need to correct the abuses of the Muromachi period and to restore Dogen's original system of Dharma transmission that became the pivotal concern of seventeenth century Soto Zen, and in large part prompted the Soto revival.

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**Flowers in the Zen Notes Garden**

Over the last years, the Institute has been fortunate to be graced with a series of vibrant arrangements by one of our volunteers, Maria Collora. Being the end of a Zen Notes summer with winter fast approaching we have decided to gather some of Maria's arrangements for our Zen Notes garden.

The cover shows her arrangement in the zendo during our seven day Rohatsu observance while the centerfold contains two other recent creations representative of her work.
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Three-Hundred-Mile-Tiger
Sokei-an's commentary on
The Record of Lin Chi

Discourse XVII, Lecture 3

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the arrival of Yin-yuan had a divisive effect on the Myoshinji line, splitting the temple's ranks, between "progressive" and "conservative" factions, the Zen of the Ming masters was generally welcomed by the early leaders of the Soto revival, nearly all of whom were closely involved with the new Chinese teaching. Many became disciples of the Ming teachers, especially Tao-che and Hsin-yueh, and certain Ming practices were taken into Soto Zen.

It has even been suggested that the differences existing today between Rinzai and Soto modes of practice are traceable to this factor of Ming influence. But, above all, contact with the Ming monks inspired Soto leaders of the seventeenth century to examine their own spiritual legacy and revive Dogen's original institutions and teachings. Gesshu Soko (1618-1696), generally acknowledged as the father of the Soto revival, studied under both Tao-che and Yin-yuan. He was active in restoring many elements of Soto tradition, particularly Dogen's monastic regulations, interest in which had been stimulated by the new practices of the Ming masters and their disciples. Yin-yuan's emphasis on observation of the precepts, for both priests and laymen was influential here with the publication in 1672 of the *Obaku shingi*, describing the rules and conventions at Yin-yuan's temple, Manpukuji.

The concern with precepts and temple rules was but another aspect of the "back-to-basics" movement within the Soto sect. Many reformers were convinced that it was only by returning to its original teachings that Soto Zen in Japan could be purified and revitalized. In this context, the most burning issue for the revival movement was the question of transmission. The chaotic conditions of the sixteenth century had given rise to many abuses, leaving the transmission of Soto teaching lines disordered, with many lines in virtual collapse by the Tokugawa period. Dogen's teachings advocated a single direct transmission, referred to as *isshi injo shishi menju* 'face-to-face transmission from one teacher to his heir.' Under this theory of transmission, the transmitted student retained his identification with the teacher's lineage throughout his career; even if he assumed abbacy in temples of other teaching lines, his own Dharma line remained unchanged. Like the other Japanese Zen lines, however, the Soto sect eventually abandoned its original ideal of a single, direct transmission based on the shared enlightenment experience of master and disciple.

As described previously, this evolution away from the Chinese-style succession practices of the sects' founders was a keynote of the transformation of Zen in the Muromachi period generally and resulted in part from a traditional view of Buddhist temples as the exclusive domain of a single "temple" line. Such temples, in which only teachers in a particular temple lineage could serve as abbot, were typical of the Heian schools of Bud-

You can enter the nostril with an umbrella open, and you can sleep in one of its fingers. When the emperor had it cast out of a mountain and the molten bronze poured inside, it took away a huge hill. To celebrate the occasion, the emperor invited five hundred monks from India and five hundred monks from China. Accompanied by disciples, merchants, and families, in all, about five thousand came. And they continued to come for two years, and many stayed. I have come to America to try to clear away the weeds, to sow the seed, and to bury my bones on this soil. If I succeed in this, my mission will have been accomplished.

Lin-chi's Buddhism has no philosophy in it, but points directly to the realization of Buddhism in daily life. The Buddha is no more than a human being, Bodhidharma, the founder of the Zen School, is also a human being. We are also human beings. Why must we draw a distinction? Buddha enlightened himself. Why shouldn't we also? If we return to our own body of consciousness and find the entrance into that consciousness, and through that become one with the universe, then this hand is mine no longer. All that we see is the power of the universe. It is easy to talk about, but difficult to realize. But students always place emphasis on theory first by reading books and listening to lectures.

When you have time to look into yourself, your first question should be: "What is my consciousness?" I wish to move my hand, and I do. If this is the power that comes from the great universe, then by using this power, I will find the universal law. After dinner, before sleeping, whenever you have the opportunity, think, What is my consciousness? Where is the center of consciousness?

The soul is the equivalent of this consciousness. But everyone thinks the soul has some form, some individual characteristic, and will stay around forever from the beginningless beginning to the endless end of the universe, that it is really created separately by God, and that the cat's soul will remain a cat's soul and a man's soul will remain a man's soul throughout aeons of time. It is not so, of course. Just as a flower blooming on the tip of each branch is individual, so are we in Selfhood but we come from one root, the root from one seed, and the seed from one flower. The root of our life is this planet, this huge tree of a planet growing in the ground of the sky. We come here as a flower. If we fall as a drop of the water into the ocean, we will disappear but not be annihilated. It is through our sight that there is space and time. But in consciousness, there is no space or time; there is no soul after death to be scattered anywhere like a drop of alcohol in water. That realm is beyond time and space and cannot be explained in words. It is part of the esoteric teaching. You can enter and realize it. It is not necessary to wait for a saint to explain the experience to you. No! You can enter yourself and you can know all. It is very simple.
"Brothers, you adhere to the words that have issued from the mouths of some old teachers, and think them to be the true teaching. "Inside." "Outside" "Nothing outside." Or vice versa. Lin-chi is speaking of such teachings. An arhat in India asked his disciple, "Is that stone in the garden inside of yourself or outside of yourself?" How would you answer this?

The whole universe is nothing but the view created by the five senses (nothing outside) all is a picture on the camera of your self. Well, the stone must be inside of yourself. But to reflect something, there must be something to reflect. Force? Quality? Maybe the reality outside has no quality. Perhaps we are only reflecting consciousness, the law of the camera. Then the stone is outside? Well... which is it?

There are various doctrines and schools in Buddhism. One teacher will say one thing, and any other teacher will say something else, and you will never eat real food but only smell it. Religion is something to eat and to actually digest. You may get all the information about a trip you want to take, but if you never buy a ticket or take a train you will never get anywhere. Gathering information is no good. You must get IT, practice IT, and then realize who is practicing it. What power in yourself is trying to get buddha-nature? Who practices buddha-nature, you or Buddha?

"You think they are wonderful teachers, so that you with your common mind dare not take the measure of those eminent sages!" All is true law. There is the real teacher. Who teaches? The buddha-nature in yourself teaches you. But you think the teacher is a sage and different from a common man. No, you must find the sage in yourself. That is what Lin-chi is pointing to.

Lin-chi is not a domineering teacher. He is just trying to point out the real buddha-nature in yourself. Buddha-nature is the only one to open your eye and show you the law written in your body and mind. If you have that law, you need not "decide" anything. At every moment you will live it.

"Blind idiots! You go through life holding this kind of understanding, betraying your own two eyes. Like a donkey trembling on a frozen path you say, 'I do not dare to abuse the sages for fear of making karma with my mouth.' Lin-chi has denied all training according to sutra, all practice of deeds of the six paramitas, and the practice of meditation that blindly has you sitting in quiescence without knowing what you are really aiming at. Meditation is very important, of course, but first you must understand who is practicing, who in yourself is meditating. Do your toes or eyes practice meditation? Does your body, your emotions or mind? What part of you really practices meditation? You may answer, dox and heterodox was a central concern, one that was finally responsible for the revitalization of the school as a whole. The sixteenth century had been a period of spiritual decline for the Soto sect, as it had been for the other leading schools of Zen. While the support of the new provincial warlords had bolstered the sect materially and enabled it to expand in the provinces, even absorbing the temples of other schools of Buddhism, the Soto teaching itself had grown enervated, and few monks of note were produced during the century. With the Tokugawa period, however, a movement began aimed at establishing and reasserting the sect's original teachings, purified of the excrences of late medieval practice. An important impetus for this movement was the Bakufu's policy of encouraging scholarship within the Buddhist sects. The Soto school decree of 1612 stipulates that monks failing to distinguish themselves in either learning or religious practice were forbidden to receive high rank, and like the other Buddhist sects, the Soto school established academies for the study of the sect's history, classics, and traditions. The result was a flourishing of Soto scholarship in the Tokugawa period that produced a large number of scholar monks and stimulated an extensive reexamination of Soto teachings.

The principal subject of Soto scholarship in this period was the original Zen of the sect's founder, Dogen Kigen(1200-1253), with an emphasis on Shobogenzo. Dogen's major work, Shobogenzo, had been largely neglected during the late Middle Ages, when Keizan's (1268-1325) syncretic teachings had dominated the school. The Tokugawa period, however, witnessed a spate of Shobogenzo studies along with historical studies of Dogen. In a curious reversal, it was now Dogen and Shobogenzo that moved to the forefront of Soto scholarship, while Keizan's Zen, though never impugned, received only scant attention. A handful of Keizan's works were reprinted, but only two studies dealing with Keizan emerged from the entire revival movement. It was the Soto Zen of Dogen, not that of Keizan, to which the monks of the revival sought to return and which became the focus of sect scholarship and debate in the early Tokugawa period.

An additional stimulus to the restoration of Soto Zen in the seventeenth century was the arrival of a series of Ming Zen masters from the continent, of whom the most influential were Bankei's teacher Tao-che Chao-yuan (J: Doshia Chogen, d.1662), Tao-che's "Dharma uncle" Yin-yuan Lung-chi (J: Ingen Ryuki, 1592-1673) and the Tao-tung Master Hsin-yueh Hsin-shou (J: Shinetsu Kouchu, 1642-1696).

The teaching of the immigrant Ming masters will be examined in a later section but as the last stream of Zen to be introduced to Japan from the mainland, it had a significant impact on the Soto monks of the seventeenth century. Unlike the Rinzai school, where
practiced obediently for one second only, this Gate of the Dharma of unhindered and perfect awakening the moment he learned thereof!" "Unhindered" means formless. When you attain this perfect wakening there is nothing which rules you. According to circumstance you will create a law, but it is not fixed. So we observe two commandments about "law." First, do not form a fixed law in your mind; second, form the law at every moment according to circumstances.

BANKEI AND HIS WORLD
by Peter Haskel

Like Bankei, many of his contemporaries in the priesthood in seventeenth-century Japan believed that the authentic transmission of Zen in their land had been debased and finally destroyed during the preceding two or three centuries. If Zen was to continue, such reformers argued, it had to be thought through again from the beginning, not only revitalized but reinvented. The Zen of Bankei's age, the Tokugawa period, was in many ways a rejection rather than an extension of the Zen that came immediately before the previous sections, therefore, concerned Japanese Zen during the late middle ages, the fifteenth and sixteenth centuries. "Tokugawa Zen" deals with the Zen of Bankei's own period and how it emerged amid the changed conditions of the new age. The Tokugawa period, which lasted from approximately 1600 to 1687, was of key importance in the development of Rinzai and Soto Zen as we know them today, and many of the features of Japanese Zen that we now take for granted evolved during the more than two and one half centuries of rule by the Tokugawa shoguns. Bankei's age, the seventeenth century, is a particular focus of this section. Bankei was an original and highly individual teacher, but as will be seen, he shared many characteristics with other Zen teachers of his day, not least the very originality and individualism of his approach. The concluding section, "Bankei's Story," will detail Bankei's biography and the manner in which he arrived at his distinctive teaching of the unborn Buddha Mind.

TOKUGAWA ZEN (Part III, #15)
(Continued from the Winter '15 Zen Notes)

The Restorers: Monks of the Soto Revival

Within the Soto sect too, the problem of establishing ortho-

“Consciousness is my master. He practices meditation.” But then Lin-chi would ask you, “Where is your consciousness?”

We all put too much importance on consciousness, not knowing that consciousness is still an attendant of the Master. It is not the Master. You would say your hand has consciousness; but if there is no touch, it does not feel. I feel my hand; it is warm, cold, and so forth. To feel my hand it is not necessary to touch anything, for I feel its existence. We call this consciousness. And while we have a body, we are quite sure that we have it; it has its own function. But without a body, how do we prove it? After death, when this consciousness is annihilated, are we not annihilated? Then how can you believe in reincarnation? If there is an absolute void after death, why doesn't it happen before birth? If there is absolutely nothing before birth, from that absolute nothingness, how can you form yourself, and by what power, by what process? Without body or mind, what is consciousness?

Lin-chi is telling you that you yourself are not a bit different from the eminent sages. If those sages could attain enlightenment, why not you? If you do not pursue the words spoken by teachers, but rather turn your attention to yourself, you will attain enlightenment as they did. This is his viewpoint.

“Brothers, only the great sage dares to disparage the buddhas and the patriarchs, dares to pronounce the right or wrong of the world, condemn the tripitaka, damn infantile scholars, and look for a man in either favorable or unfavorable circumstances.” The Record of Lin-chi does not contain many viewpoints. It pushes one point, hammering strongly, so that if you carefully follow this record, you will understand a Buddhism that is without entanglements or philosophizing. In a moment, without meditation, you may reach this point! If you are very honest, his Buddhism is easy to follow, but you must give up philosophizing and the use of all devices and truly believe in This One [striking chest]. In Western terms, you could say the “person,” in the Christian sense of a personal God, is enshrined in one’s self. You will realize Buddhism in yourself when you meet the Master in yourself, as well as in the universe.

All great religions are very plain and simple. But we are degraded human beings. We are so intoxicated that we cannot believe in a plain simple teaching. We go on building fantastic theories and go astray, losing ourselves in those entanglements. We are like the Chinese hermit who built a labyrinth, a maze, but before he had finished had lost himself in it. It is interesting that this story of the labyrinth can be found in all countries. In Greek mythology the hero had to kill a bull in the heart of a labyrinth, and a princess had to give him a thread so he could find his way back. If you
wish to build a philosophical labyrinth, please remember to keep the thread. What thread? Zen is the thread. If you let it go, you will not come out. Dhyana is the thread.

So comes the great question. All of you have this question. It is the gate, the entrance to Buddhism: Is there really decision in human life? Look at nature. Water flows. Which way is it going? It makes no decision, no determination. Is there any decision in nature's course? If not, why must the human being have this decisive question? Perhaps we are wrong. This you must think out as the base of human life, or you will be like the donkey. The one who has the realization of buddha-nature has no need of Buddhism, however, for it is just a carriage. He has reached the other shore.

The Buddhist religion is a vehicle to reach somewhere. If you reach this place, which is real understanding, you do not need it. If you do not reach this place, you must live in the commandments all your life. It is like an artist who copies life and never comes to live his own. The Buddha did it and we can too. We can come to real life, which is written in ourselves. We can read everything there. And so Lin-chi dares to disparage the Buddha and the Dharma. In his eyes, the philosophical scholars are infantile.

**TALES OF "THE GREAT FOOL"

Taigu Sōchiku (a.r. Daigu, 1584-1669) is generally ranked among the leading figures of seventeenth century Rinzai Zen. Like nearly all Rinzai masters of the early Edo period, with the notable exception of Takuan Sōhō, he was a prominent member of the Myōshinji line, the powerful Kyoto temple whose masters would come to dominate early modern Japanese Zen.

Taigu was born in 1584 in the town of Sano in the old province of Mino (now Gifu Prefecture) to a family named Takefu. At age ten he entered the nearby Zen temple, where he became a monk under the Rinzai Zen master Jōgen Sōkō (d.1610), receiving the religious name Sōchiku. In 1615 he received transmission from Jōgen's heir Chimon Genso (d.1630) along with the second Buddhist name Taigu, "Great Fool." He served a term as abbot of Myōshinji, receiving the imperially-conferred purple robe, and also undertook Zen study with the master Ichû Tōmoku (1522-1621), known as "Ichû the Stick" for his liberal use of the same on his monks. As apparent in the episodes that follow, Taigu, too, could be an abrasive and cantankerous teacher. But he remains honored as one of the pillars of Myōshinji Zen during this formative and at times troubled period in the temple's history, a time when the shogunate was clamping down on the major Zen tem-

that of Mahayana is no-form. European scholars speak about Hinayana commandments, but they know nothing of Mahayana commandments. This is also true of the monks in Japan.

If you observe this second paramita, you will realize Buddhahood. I have no time to speak of the other paramitas. Sometime I will describe the six.

"... though there is some variation in the order of practice." One will practice Samatha first, while another will practice Sama-patti and then come into Samatha. Some practice just one gate, and some practice the Three Gates at the same time. Everyone, according to their own nature, practices somewhat differently. But, finally, all upayas are wiped from the three Dharmas.

"If a Bodhisattva proves his perfect realization thereof, he will complete the attainment of perfect Awakening." We do not say "learns" or "understands", we say "proves." He proves his perfect realization through these Three Gates.

When you come to a Zen master with the answer to a koan, saying, "I understand, I know the answer!" the Zen master will say, "Stop talking and prove it!" Without a word, the student must prove it.

I proved it, my teacher proved it; Mahakashyapa proved it when the Buddha held up the golden lotus and Mahakashyapa smiled. That was all. But the Buddha said, "Mahakashyapa, you have understood!" This is the Buddha's mysterious "golden lotus."

"O Obdient One! Even though one practicing the sacred precepts should convert a hundred million souls into the state of complete Arhatship and Pratyeka-buddhahood," The sacred precepts are Hinayana commandments. Two hundred and fifty commandments are worthwhile observing, but you must not stay with them!

Those who observe the Twelve Nidanas from beginning to end and from end to beginning, thus attaining enlightenment, are called Pratyeka-buddha. And those who practice the Four Noble Truths, thus attaining enlightenment, are called Arhats. This is a very simple explanation and a very simple commentary. It is the way we speak to novices.

"... he would be worth nothing in comparison with one who
This describes you yourself when you attain Buddhahood, and all those who penetrate this state and then manifest the law of Buddha. When you attain it you don't need to do anything! Sitting there you are Bhutatathata manifesting the law of the Tenfold Directions. Because this color is observed by you it is your color; the sound heard by you is your sound. The whole universe is created by your own alaya consciousness. This alaya consciousness refuses personal passion; you are that consciousness; there is no you.

All consciousness is called "Sambhogakaya"; reflecting consciousness. In Chinese, it is called "ocean of consciousness." It is like Indra's Net; mirrors reflecting each other. It is also called the "Golden-Haired Lion," each golden hair being reflected in the other. By this Sambhogakaya you reflect, and by this Nirmanakaya you transform and manifest the law. Each consciousness is different but all is the same consciousness. When you realize this law you have already attained Buddhahood and you are manifesting your law through the Tenfold Directions. From the first day of your life to the last day, if you realize it you have already attained Buddhahood.

"... attain Buddhahood in accordance with these Three Gates. Every kind of upaya of the Bodhisattvas of the Tenfold Directions depends upon the practice of these three Dhammas," Among the upayas (methods, contrivances) are the Six Paramitas. The first of these is giving. When you talk about giving, you think of receiving. But when you give with no thought of self-you are not receiving. That which you receive is your own. It is not given. Thus, everyone attains Buddhahood by giving! Christ said, "When you are giving with the right hand, do not let the left hand know what you are doing." This is not a Hinayana commandment; it is a Bodhisattva commandment.

The second paramita is: Do not keep any fixed law in your mind. The earth of mind is like a material, like the molten gold kept by the goldsmith. According to circumstances he casts it into a form. Our body of commandments must not be cast into any fixed law!

When you observe a Hinayana commandment, you violate the Bodhisattva's commandment. "Do not touch a woman on the street." This is keeping a fixed law in your mind. When you observe the Bodhisattva's commandment you must violate the Hinayana commandment! Hinayana commandment is form, while ples' autonomy, and the temples themselves were divided internally over the arrival in Japan of a new generation of Chinese Zen masters.

(Part 2)
(Continued from spring'15 ZN)

There was an old woman whose child died and who beseeched the Master to officiate at the cremation service. When the service was ended, the old woman approached the master and said, "I have been most fortunate to receive your Reverence's care and compassion. Please tell me, where has my child gone now?"

The Master found himself unable to reply, and the old woman, grieving piteously, left.

The Master thought, "Till now I always believed I'd attained some realization. But when it came to actually leading a funeral service, I had no idea where the deceased had come to rest. How can I call myself abbot of a Zen temple?" And so saying, he left the temple behind and set off once more on pilgrimage.

One day on the road, crossing the ridge at Hibara, the Master encountered a monk who had realized the Way. Their incisive challenges and responses flew back and forth, the clatter of their words like thorny chestnuts, and the Master found himself unable to either advance or retreat. He asked the man his name, but the monk would not answer.

This experience inspired the Master to renewed resolve, and he set off directly for Suse in Mikawa. Here he erected a simple retreat and retired into strict seclusion, his doubt weighing on him like a mountain.

Next, the Master took his well-worn meditation cushion to the mountains of Ômi. Here he encountered a daimyo named Horita Shinano no kami, who provided the Master with a secluded retreat. Here the Master would spend all day sitting in meditation on

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5 In Zen and, in particular, koan study, a strong sensation of "doubt"—ki, sometimes also referred to as the "great ball of doubt" (daigidan)—a kind of single-minded questioning, is often considered necessary to the experience of awakening.

6 An old province, now Shiga Prefecture.

7 Horita Kazumichi (1586-1639). His domain included the old provinces of Kawauchi (now Osaka municipal district), Ômi, and Ise (present-day Mie Prefecture). The retreat Kazumichi gave Taiigu is said to have been Enkō-in, a temple in Kōga City (Shiga Prefecture).

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1 Now in the city of Toyohashi in Aichi Prefecture.
2 In Zen and, in particular, koan study, a strong sensation of "doubt"—ki, sometimes also referred to as the "great ball of doubt" (daigidan)—a kind of single-minded questioning, is often considered necessary to the experience of awakening.
a rock, and all night sitting in meditation on the platform cover over a well.

Suddenly one night the Master's meditation cushion wore through and the wood slats of the well platform supporting him snapped. At that moment he experienced realization of all the koans he had puzzled over till that time and composed a gatha:

Dust and dirt:
the squabbling over right and wrong, loss and gain.
What kind of man surrenders to the other army without a fight?
As the night wears on the rain lets up
It's hard, they say,
to forget the places to which one's grown accustomed
Tears without end line my cheeks.

(193-195, nos. 8-10.)

One day the Master experienced a profound realization of the words of the monk at Hibara. "These days," he thought to himself, "there's no one who can tell a tortoise from a terrapin.\(^1\) Rather than waste my time searching after some teacher's phony written sanction, better to obtain the invisible sanction of the buddha's and patriarchs."

So saying, the Master burned incense and murmured a silent invocation: "If my experience is genuine, let all the buddha's of the three worlds\(^2\) and the successive generations of Zen patriarchs testify to my enlightenment! But if my experience is false, let me here and now suffer the punishment of all the dragons and gods and all the major and minor deities of heaven and earth!\(^3\)"

At that moment, day broke, the first morning of the new year. The Master recited a gatha:

Springtime arrives in the world of men
bestowing immeasurable blessings
Each and every flower an offering, a thus-come buddha!
Unexpectedly the lingering snow has melted away
And everything in the vast universe beams with delight.

(197, no. 12)

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\(^1\) J.Kibetsu. An old Chinese expression of disdain. A tortoise, of course, is a land turtle, and a terrapin an aquatic turtle.
\(^2\) Sanzen shobutsu. That is, all the myriad enlightened beings of the past, present, and future.
\(^3\) Jingi. Referring to the kami, the native Japanese deities.

plies everywhere: in the tree, the human body and the eye which symmetricalizes everything. When you realize that all is controlled by phenomena, and that the law of phenomena is relative, not absolute, this is called Samapatti.

But in real practice, you can't talk in such a way, because these two happen at once. When you observe from top to bottom and from bottom to top at the same time Samapatti appears.

The third attitude of meditation is Dhyana. It is Zen. It is neither observing the bottom of the ocean from the surface, nor observing the surface from the bottom; Samatha and Samapatti. You are not in the ocean. You don't care about the surface or the bottom of the ocean. That is Dhyana Zen.

Some might say that this third attitude is intermediate, observing both sides from the center, but it is not. The bottom and the surface are there but why must I observe them? There is no observer and there is nothing to be observed. That is Dhyana. If one observes bottom, surface, and center at the same time—there is not consequenciveness in time. That is Zen. Zen is like a roly-poly figure of Bodhidharma. He meditates while he is dancing around, lying down. He is always meditating. So the conclusion of Zen is in daily life. Daily life is Zen.

"The Three Gates of Dharma are one and all perfect awakening. They are intimately related to one another." Each gate is a gate through which one may attain perfect awakening. When you practice the first, you cannot help practicing the second and the third. When you are practicing the second you are practicing the first and third, and so forth. They are not separated but always at the same time. Therefore it says in the sutra: "They are intimately related to one another." When we speak three words we speak at different times and different ways. But real practice means all at once and in the same way!

"The Tathagatas of the Tenfold Directions." "Tathagatas" means Buddha here. When you observe the three meditations without using the five senses, this Samapatti is a solid emptiness, or vivid consciousness. This consciousness possesses nothing in it: it appears everywhere, is omnipresent. In Sanskrit, Tatha, means "Come from there and goes back to there." Therefore, the Buddha is called Tathagata.

And "the Tenfold Directions." Not only tenfold, a millionfold!
"O Obedient One! These Three Gates of Dharma are one and all perfect awakening. They are intimately related to one another. The Tathagatas of the Tenfold Directions attain Buddhahood in accordance with these Three Gates. Every kind of upaya of the Bodhisattvas of the Tenfold Directions depends upon the practice of these three Dharmas, though there is some variation in the order of practice. If a Bodhisattva proves his perfect realization thereof, he will complete the attainment of perfect awakening.

O Obedient One! Even though one practicing the sacred precepts should convert a hundred million souls into the state of complete Arhatship and Pratyeka-buddhahood, he would be worth nothing in comparison with one who practiced obediently for one second only this Gate of the Dharma of unhindered and Perfect Awakening the moment he learned thereof!"

SOKEI-AN SAYS:

"O Obedient One! These Three Gates of Dharma..." Samatha, Samapatti, Dhyana; three attitudes of meditation. Samatha is the clearing of the mind to find the bottom of it. It is Bhutatathata. "Tathata" means "thus." In English, it is "Being," the Being that exists by itself; that which is perceived by eye, ear, mind, is not Bhutatathata. If you can annihilate your thoughts, the mind that you have created yourself, you can immediately attain Bhutatathata. This is the way of meditation called Samatha.

Samapatti is the second attitude of meditation. From Bhutatathata, you observe the whole illusory world; you observe your mind, the law which operates within yourself and the law which also operates on the outside.

When warm air meets cold air it produces rain. When you are happy and this emotion meets cold, icy circumstances the rain appears in your eyes and you cry. The law of crystallization ap-
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