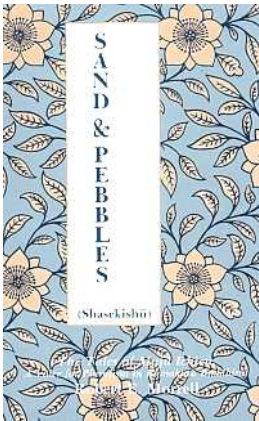


title: Sand and Pebbles (Shasekishu) : The Tales of Muju Ichien, a Voice for Pluralism in Kamakura Buddhism
SUNY Series in Buddhist Studies
author: Muju Ichien.; Morrell, Robert E.
publisher: State University of New York Press
isbn10 | asin: 0887060609
print isbn13: 9780887060601
ebook isbn13: 9780585061405
language: English
subject Legends, Buddhist--Japan, Tales--Japan, Buddhism--Folklore.
publication date: 1985
lcc: BQ5810.M8413 1985eb
ddc: 294.3
subject: Legends, Buddhist--Japan, Tales--Japan, Buddhism--Folklore.

If you like this book, buy it!



Frontispiece. Muju * Ichien (1226-1312), statue of Japanese cypress, 79.4 cm. high, late Kamakura. (Choboji*, Important Cultural Property.) Photo by Chunichi* Shimbun.



title: Sand and Pebbles (Shasekishu) : The Tales of Muju Ichien, a Voice for Pluralism in Kamakura Buddhism
SUNY Series in Buddhist Studies
author: Muju Ichien.; Morrell, Robert E.
publisher: State University of New York Press
isbn10 | asin: 0887060609
print isbn13: 9780887060601
ebook isbn13: 9780585061405
language: English
subject Legends, Buddhist--Japan, Tales--Japan, Buddhism--Folklore.
publication date: 1985
lcc: BQ5810.M8413 1985eb
ddc: 294.3
subject: Legends, Buddhist--Japan, Tales--Japan, Buddhism--Folklore.

If you like this book, buy it!

SUNY Series in Buddhist Studies
Kenneth Inada, Editor

If you like this book, buy it!

[< previous page](#)

page_i-1

[next page >](#)

Sand and Pebbles (Shasekishu *)

The Tales of Muju* Ichien, A Voice for Pluralism in Kamakura Buddhism

Robert E. Morrell



State University of New York Press

[< previous page](#)

page_i-1

[next page >](#)

If you like this book, buy it!

For Sachiko and Audrey

Published by
State University of New York Press, Albany

© 1985 State University of New York

All rights reserved

Printed in the United States of America

No part of this book may be used or reproduced in any manner whatsoever without written permission except in the case of brief quotations embodied in critical articles and reviews.

For information, address State University of New York
Press, State University Plaza, Albany, N.Y., 12246

Library of Congress Cataloging in Publication Data

Muju * Ichien, 1227-1312.

Sand and Pebbles (Shasekishu*).

(SUNY series in Buddhist studies)

Translation of: Shasekishu*.

Bibliography: p. 343

Includes index.

1. Legends, BuddhistJapan. 2. TalesJapan.

3. BuddhismFolklore. I. Morrell, Robert E.

II. Title. III. Series.

BQ5810.M8413 1985 895.6'32 84-16348

ISBN 0-88706-059-5

ISBN 0-88706-060-9 (pbk.)

CONTENTS

List of Illustrations	vii
Preface	ix
Acknowledgments	xiii
Abbreviations	xvii
Chronology	xix
Introduction	1
Part I. Muju * Ichien (1226-1312)	
"No Fixed A bode": 1226-1261	13
Choboji*: 1262-1312	35
Muju's* World of Ideas	57
Part II. Sand and Pebbles (Shasekishu*)	
Translations and Summaries	69
Part III. Casual Digressions (Zotanshu*)	
Selected Translations	273
Appendices	
A. Two Tokugawa Biographers: Kenryo* and Tainin	283
B. Muju's* Doctrinal Affiliations	287
C. Muju* and the Esotericism of the Samboin* School	289
D. Yamada Family Genealogy	291
Notes	293
Glossary of Selected Terms	331

Glossary of Selected Characters	339
Selected Bibliography	343
General Bibliography	347
Index	360

If you like this book, buy it!

LIST OF ILLUSTRATIONS

Frontispiece. Muju * Ichien (1226-1312)

Figure 1. Verse from Hui-neng's Platform Sutra in Muju's* calligraphy 28

Figure 2. Record of a Dream (Muso* no koto) 38

Figure 3. Deed of Transfer (Yuzurijo*) by which Muju* ceded the Choboji* to Muo* in 1305 53

Figure 4. Map of Miya (Nagoya) showing the Relationship of Atsuta Shrine, Choboji*, Rengeji, and Tainin's Koshoji* 67

Figure 5. Woodblocks of the Jokyo* (1686) edition of the Shasekishu* 72

Figure 6. Choboji* and Environs. From the Owari meisho zue (Illustrated Gazetteer of Owari Province), Latter Series, 1880 270-271

Figure 7. Choboji* today 281

PREFACE

Muju * Ichien (1226-1312) was a teller of tales (*setsuwa*) and a writer of vernacular tracts (*kana hogo**). His kind of literature is less familiar to us than that of the Heian courtier, the Kamakura warrior, or the Edo merchant, whose lives have been relatively well-documented by Western scholars. In our day the medieval monk, of the East or of the West, does not inspire easy rapport, either because of his austerity or his moralizing. But his acquaintance can often be rewarding, if we would take the time to enter empathetically into the thoughts and feelings of such a person who was deeply conscious of our common human concerns. It may take some time to adjust to his vocabulary and to his style of thought, but the effort will bring us not merely to a better understanding of an obscure Buddhist monk, but of ourselves as well.

The *Collection of Sand and Pebbles* (Shasekishu*, 1279-1283), Muju's* major writing, was completed shortly after the second Mongol Invasion (about which he makes no comment). A little more than a century earlier Honen* had initiated the popular movements of Pure Land Buddhism which were to engulf the traditional sects of Nara and Heian. Eisai and his successors had laid the foundations of Japanese Zen, and Nichiren had just recently advocated the invocation of the name of the *Lotus Sutra*. Rather late in life Muju* came under the influence of Rinzai's Enni Ben'en, sharing with him the belief that the new Zen practices were compatible with Shingon, Tendai, and the older schools of Nara Buddhism. In an age of increasing parochialism, Muju* stoutly defended the traditional Mahayana* principle of "skillful means" (*hoben**) and had a sympathetic interest in every variety of thought and practice.

Muju* saw himself basically as a moralist, but later generations have been more interested in him as a storyteller a storyteller with a message, no doubt, but still a storyteller. Modern literary scholars have little interest in his doctrinal theorizing. His current reputation rests mainly on the insights which he provides us into the everyday life of Kamakura Japan, often presented with a sense of humor

which survives the differences of time and place. But in the end we cannot casually dismiss the underlying ideological assumptions of any writer without, in effect, imposing our own upon him. Muju's * world of ideas was rich in Buddhist lore and allusion, and we cannot enter that world without patience and a willingness to meet him on his own terms.

Most of what we know of Muju's* life must be gleaned from his own writings, especially the *Casual Digressions* (Zotanshu*, 1305) which he composed late in life. Sometimes we wish that we knew more of the external particulars, but Muju's* real biography is to be found in his sequence of thoughts, to which a close translation does little violence. The language may differ, but the pattern of interconnected ideas remains the same. Muju* reveals himself in his writings as an individual with his own distinctive presence. His voice may not be as elegant as Murasaki's nor as worldly-wise as Saikaku's; but it is a witty and intelligent voice, commenting in the vernacular and from first-hand experience, on one of the most intriguing moments of Japanese religious history, the early period of Kamakura Buddhism.

I have occasionally been surprised by readers who feel that I am too critical of Muju* in reconstructing his biography from the fragments which remain to us. So perhaps I should explain that my goal has been to create a balanced portrait, following Othello's ever-pertinent advice: "Speak of me as I am; nothing extenuate, nor set down aught in malice." Muju's* foibles, which he freely admits, help us to see him as a human being, a basically honest man with a sense of purpose, but with a realization of his own limitations and life's absurdities. We do not need another icon. The Kamakura period already provides us with more than enough of these; but they are too remote, and in the end, not really credible.

My rendering of the *Shasekishu** is part translation and part summary. To have provided detailed, footnoted translations of every argument and every citation would have added substantially to the size of this book, without a corresponding benefit to the reader. A friend once remarked that Muju* was badly in need of an editor. And the reason is not hard to locate: our moralist is not content to explain an issue from a single sectarian position. His syncretic stance requires that he show how it is supported from every possible point of view. But the details of this will interest only a few specialists in religious history, and they can be expected to check the original for themselves.

On the other hand, a sense of the book as a whole will concern

most readers, and so editorial cuts must be made with care. I decided to solve the problem by alternating translations with summaries (indicated by italic type) and following the sequence of items just as they appear in the original. I begin with a literal translation of the Preface and the ten chapters of Book One, perhaps the most coherent of the *Shasekishu's* * ten books. Subsequently, the anecdotal material which was more developed, which appeared to have greater appeal as literature, or which was more influential on later readers and writers was selected for translation, with summaries provided for the rest and for the moralistic elaboration. But here, too, I felt that I should show the direction of the argument and provide at least the names of the scriptural sources cited in support of Muju's* thought. Then in Part III I have included a few selected translations from the *Casual Digressions*.

The reader will notice that I have tried to give an English equivalent in the translations and summaries for virtually every work cited. My reason is simple: the *names* of these scriptures *meant* something to Muju* and his contemporaries, and they should mean something to the reader of a translation. If the specialist cannot immediately guess the original from my English equivalent, he can quickly find it cross-listed in the index. We are still in the process of developing a standardized vocabulary for Buddhism in English, and it will take time. While "*Lotus Sutra*" is a concise, universally-understood equivalent for *Myohorengekyo** (or *Hokkekyo**; *Saddharmapundarika-sutra**), we are not so fortunate elsewhere. In general I have adopted English equivalents which others have proposed whenever it seemed that this would become the accepted term. But at times I have had to choose between alternatives whose merits could be argued either way. Shall we, for example, refer to the *Kegonkyo** (*Avatamsaka-sutra**) as the "Flower Ornament Scripture" (Cleary), or simply as the "Garland Sutra" (McCullough)? (Perhaps hoping that eventually we will all recognize "Garland" as easily as "Lotus," I have opted for the shorter equivalent.) With still other titles I have had to come up with my own translation.

Similarly, in the notes I have attached the T. (*Taisho** *Shinshu** *Daizokyo**) number to Buddhist writings, not to be pedantic, but to encourage more precision through the use of this widely-accepted system of identification. (Again the *Kegonkyo** provides a good example: a writer might refer to any of three translations into Chinese; see note 14.)

ACKNOWLEDGMENTS

My sincere thanks go to all who have directly or indirectly contributed to the appearance of this book. "I am a part of all that I have met," so I can here single out for special mention only a handful of the many who have been a positive influence. I must begin, of course, with my families both in the United States and in Japan, without whose long-term reinforcement no project at all would have been possible.

During my formative academic years I was fortunate to have been inspired by Miyamoto Shoson *, Hori Ichiro*, Murano Senchu*, Sekiguchi Shindai, and T.R.V. Mufti. Then, already some decades ago, Edward G. Seidensticker introduced me to Muju* at Stanford University. Robert H. Brower not only directed my first halting steps through the *Shasekishu** but perseveringly saw me through the dissertation. At the Stanford Center in Tokyo, William H. McCullough was a most helpful adviser.

Among those who continued to support my research at Washington University in St. Louis, were my colleagues Stanley Spector, J. Thomas Rimer and Robert H. Hegel. The university Graduate School helped me with Summer Research Grants, a semester's released time from teaching, and funds for miscellaneous expenses. The East Asian and Olin Libraries have been an invaluable resource. Debra Jones typed up the final manuscript. Deborah Moellering redrew the map of Miya.

In 1970 Roy E. Teele accepted translations from the *Shasekishu** for publication in *Literature East & West*. In 1971 a Fulbright-Hays Faculty Research/Study Award permitted me to spend six months in Japan, where Sakakura Atsuyoshi of Kyoto University gave me invaluable guidance. Subsequently, *Monumenta Nipponica* published my translation of Book One of the *Shasekishu**, and, some years later, Muju's* *Tsuma kagami*. Its editor, Michael Cooper, was most helpful.

As my manuscript began to take shape over the years, I was warmly encouraged by Kawabe Ryosuke*, the present abbot of

Muju's * Choboji*; and by the late Watanabe Tsunaya of Niigata University, the preeminent authority on the *Shasekishu**.

Now as my plans for a book on Muju* are about to be realized, I am fortunate to enjoy the help and cooperation of the staff of the State University of New York Press, including Kenneth Inada, William D. Eastman, Michele Martin, and Judith Block.

But certainly I owe a special debt of gratitude to my wife Sachiko, who has collaborated with me on this project over the years, answering my questions, providing direction, and accompanying me every step of the way back to Muju's* Kamakura.

In reprinting material from other sources, I have made every reasonable effort to observe the guidelines of fair use. Acknowledgment is made to the publishers and authors of the following books for permission to quote material or for advising me that the work is now in the public domain:

Yoshito S. Hakeda, *The Awakening of Faith*. New York & London: Copyright © 1967 by Columbia University Press.

Martin Colcutt, *Five Mountains: The Rinzai Zen Monastic Institution in Medieval Japan*. Cambridge and London: Copyright © 1981 by The President and Fellows of Harvard College.

Delmer M. Brown and Ichiro* Ishida, *The Future and the Past: A translation and study of the Gukansho**, an interpretative history of Japan written in 1219. Berkeley, Los Angeles and London: Copyright © 1979 by the Regents of the University of California.

Fung Yu-Lan, *A History of Chinese Philosophy*, Vol. II, translated by Derk Bodde. Princeton: Princeton University Press, 1953.

Burton Watson, tr. *Hsün Tsu*. New York and London: Copyright © 1963 by Columbia University Press.

Earl Miner, *Japanese Poetic Diaries*. Berkeley and Los Angeles: Copyright © 1969 by The Regents of the University of California.

Yoshito S. Hakeda, *Kukai**: *Major Works*. New York and London: Copyright © 1972 by Columbia University Press.

Minoru Kiyota, *Shingon Buddhism: Theory and Practice*. Los Angeles-Tokyo: Copyright © 1978 by Buddhist Books International.

Marian Ury, *Tales of Times Now Past: Sixty-Two Stories from a Medieval Japanese Collection*. Berkeley, Los Angeles and London: Copyright © by the Regents of the University of California.

Hajime Nakamura, *Ways of Thinking of Eastern Peoples: India, China, Tibet, Japan*. Honolulu: The University Press of Hawaii. Copyright © 1964 by East-West Center Press.

If you like this book, buy it!

ABBREVIATIONS

CD;	
Casual	
Digressions	Muju's * <i>Zotanshu</i> * (Collection of Casual Digressions, 1305). Translations based on Yamada and Miki, <i>Zotanshu</i> * (See Selected Bibliography.)
S&P; Sand and Pebbles	Muju's* <i>Shasekishu</i> * (Collection of Sand and Pebbles, 1279-83). Translation based on Watanabe, <i>Shasekishu</i> *, unless otherwise indicated.
Mirror	Muju's* <i>Tsuma kagami</i> (Mirror for Women, 1300). Translation based Miyasaka, ed. <i>Kana hogoshu</i> *.
Sketch	Kenryo's* <i>Muju</i> * <i>Kokushi ryakuengi</i> (Biographical Sketch of Muju* Kokushi). See Appendix A.
Kigasaki	Kenryo's* <i>Kigasaki ryakuengi</i> (Short History of Kigasaki), subsection of the <i>Sketch</i> .
Traces	Tainin's <i>Muju</i> * <i>Kokushi doshakuko</i> * (<i>Religious Traces of National Teacher Muju</i> *). See Appendix A.
T.	<i>Taisho</i> * <i>shinshu</i> * <i>daizokyo</i> * (Newly Revised Tripitaka of the Taisho* Era), eds. Takakusu Junjiro*, et al. Numbering through vol. 55 in Demieville, et al., eds. <i>Hobogirin</i> *: <i>Fascicule Annexe</i> .

If you like this book, buy it!

CHRONOLOGY

949 B.C.

Death of Sakyamuni *, the historic Buddha, according to traditional Sino-Japanese calculations (see 1052 A.D.).

406 A.D.

Kumarajiva* translates *Lotus Sutra* into Chinese.

552 (538)

Traditional date for the introduction of Buddhism to Japan (*Nihon shoki*).

573-621

Prince Shotoku*, patron of Japanese Buddhism.

638-713

Hui-neng (J. Eno*), sixth patriarch of Chinese Ch'an (Zen).

Nara Period 710-784

788

Saicho* (Dengyo* Daishi, 767-822) founds Tendai Enryakuji on Mt. Hiei.

Heian Period 794-1185

817

Kukai* (Kobo* Daishi, 774-835) founds Shingon Kongobuji* on Mt. Koya*.

985

The Essentials of Salvation (Ojoyoshu*) by the Tendai Amidist, Genshin (Eshin, 942-1017).

ca. 1001-15

Murasaki Shikibu: *The Tale of Genji* (Genji monogatari).

1052

First year of the Period of the Decline of the Law (*mappo**), beginning two millennia after the death of Sakyamuni*.

1173-1232

Myoe* (Koben*), Kegon reformer.

1175

Honen*(Genku*, 1133-1212) founds Pure Land Sect (Jodoshu*), advocating exclusive practice of the invocation to Amida.

1179
Momooji, later renamed Choboji *, built by Yamada Shigetada (1165-1221).

1185
Final defeat of the Taira (Heike) clan by the Minamoto (Genji) at the Battle of Dan-no-Ura.

1189
Minamoto Yoshitsune (b. 1159) slain with Benkei at Koromo River.

1191
Myoan* Eisai (1141-1215) returns to Japan with Lin-chi (Rinzai) Zen (Huang-lung line) and tea.

Kamakura Period 1192-1333

1192
Minamoto Yoritomo (1147-1199) establishes military government (shogunate*) at Kamakura.

1200
Kajiwara Kageyoshi (Muju's *relation) slain with son Kagesue; Eisai founds Jufukuji, first Zen temple in Kamakura.

ca. 1190-1242
Tales Gleaned at Uji (Ujishui* monogatari), *setsuwa* collection.

1206
Teika, et al.: *New Collection of Ancient and Modern Times* (Shinkokinshu*), eighth Imperial Anthology of *waka* poetry.

1212
Kamo no Chomei* (1153-1216): *An Account of My Hut* (Hojoki*).

1219
Jien (1155-1225): *Miscellany of Ignorant Views* (Gukansho*).

1221
Jokyu* War. Yamada Shigetada perishes; Akinaga miraculously saved.

1224
Shinran (1173-1262) composes *Teaching, Practice, Faith, Attainment* (Kyogyoshinsho*); founds True Pure Land Sect (Jodo* Shinshu*).

1226
Muju* Ichien (d. 1312) born in Kamakura.

1227
Dogen* Kigen (1200-1253), founder of Soto* Zen, returns from China, composes *General Teaching for Meditation* (Fukan zazengi).

1241
Enni Ben'en (1202-1280) returns from China with Yang-ch'i transmission of Linchi (Rinzai) Zen.

1243

Muju* (age 18) takes tonsure at Hoonji* in Hitachi province.

1245

Muju* becomes abbot of Hoonji*.

1246

Dogen* builds Eiheiiji in Echizen province.

1252

Tales to Illustrate Ten Maxims (Jikkinsho*), *setsuwa* collection.

1253

Nichiren (1222-1282) founds Lotus Sect Hokkeshu*), advocating utterance of the title (*daimoku*) of the *Lotus Sutra*. Muju* leaves Hoonji*.

1254

Tachibana Narisue: *Things Heard from Past and Present* (Kokonchomonju*), *setsuwa* collection.

1260

Muju* (35) practices *zazen* at Jufukuji, stops because of beriberi.

1262

Eizon (1201-1290), founder of Esoteric Disciplinary Sect, visits Choboji*; later in the year Muju* becomes "founder" (*kaizan*) of the reconstructed temple, formerly Momooji (see 1179).

1266

Mirror of the East (Azuma kagami), military government history.

1274

First Mongol Invasion; Ippen (1239-1289) founds Ji Sect of Pure Land Buddhism.

1277

Abutsu travels to Kamakura; incidents recounted in *Diary of the Waning Moon* (Isayoi nikki, 1280).

1279-83

Collection of Sand and Pebbles (Shasekishu*) begun, set aside, completed; later revisions.

1281

Second Mongol Invasion.

1299

Collection of Sacred Assets (Shozaishu*) completed; revised 1308.

1300

The Mirror for Women (Tsuma kagami).

1305

Muju* completes *Casual Digressions* (Zotanshu*), cedes Choboji* to Muo*.

1312

Muju* (b. 1226) dies at Choboji*. Kyogoku* Tamekane compiles *Collection of Jeweled Leaves* (Gyokuyoshu*), *waka* anthology.

1322

Kokan Shiren (1278-1346) compiles the *Genko* Era's History of Buddhism* (Genko* shakusho).

If you like this book, buy it!

1333
Fall of Kamakura to Nitta Yoshisada (1301-1338).

Ashikaga (Muromachi) Period 1336-1568

1463
Shinkei (1406-1475): *Whisperings* (Sasamegoto).

1546
Emperor Gonara awards Muju * posthumous title, Daien Kokushi.

1597
Monk Bonshun (1553-1632) copies unabbreviated *Shasekishu**.

Tokugawa Period 1603-1868

1707
Kenryo's* *Biographical Sketch of Muju* Koku shi* (Muju* Kokushi ryakuengi).

1769
Tainin's *Religious Traces of National Teacher Muju** (Muju* Kokushi doshakuko*).

INTRODUCTION

No one in Kamakura Japan doubted that the times were bad and getting worse. The scriptures were in agreement on this point, although there might be differences of opinion about the specifics. It was commonly known that after the death of Sakyamuni *, for a fixed period of a thousand years human beings would have the ability to understand the teaching, to perform the required practices, and to reap the fruits of enlightenment. This was the Period of the True Law. Then ensued the Period of the Imitation Law, also for an interval of a millennium. People still had the capacity to understand the teaching and perform the practices, but there was no attainment of enlightenment. The human condition continued to deteriorate. And finally, during the Latter Days of the Law (*mappo**), a period which all agreed would last for ten thousand years, only conceptual understanding of the Law would remain. Even this would gradually wither away until the advent of the Buddha Maitreya would again set the cycle in motion.

Within this broad tripartite framework some ameliorization was possible through such agencies as the ancestral native gods (*kami*). But in the end, only the rate of decline could be changed, not the direction. The idea had not been unknown in India, China and Heian Japan, but it came into its own in the climate of social deterioration and armed conflict which culminated in the defeat of the Taira clan in the straits at Dannoura in 1185, the eclipse of the emperor and his court, and the establishment of the military government at Kamakura in 1192. Late in the Heian period the prevailing opinion was that the year Eisho* 7 (A.D. 1052) marked the beginning of the Latter Days of the Law, two millennia having then elapsed since the demise of Sakyamuni* (in B.C. 949, according to the present Western calendar). Its analogue, but not its parallel, is found in several varieties of Western millenarianism which postulated the coming of a savior who would establish a kingdom of righteousness on earth. Latter Day thought, by contrast, saw a long

period of personal and social decline in a cyclical process of history each phase of which began with the appearance of a new Buddha to preach the Law yet another time. 1

In a musical comparison, Latter Day thought would be the recurring ground bass in the institutional and conceptual chaconne that was the new Kamakura Buddhism. Whatever the variations in the currents of Pure Land Buddhism, of the Zen newly-imported from China, or of the old sects which were to be renewed (Myoe's* Kegon, Jokei's* Hosso*, Eizon's Esoteric Disciplinary Sect, or Nichiren's Lotus Sect)all were conditioned by the underlying theme, in a minor key, that human institutions were in decline and that human abilities had badly deteriorated and would get worse. The theme dictated that the variations be simple, and that the elaborate embellishments of the earlier Tendai, Shingon, and Kegon sects be eschewed as not appropriate to the current mood of debility. Seven centuries later we may idly speculate whether or not another kind of theme might have provided the leaders of the new Buddhism with greater freedom of invention; perhaps in the history of ideas it is possible and useful to make a judgment on the value of a pervasive idea of another time and another place, even while admitting that any such judgment inevitably involves our own priorities and biases. Be that as it may, Latter Day thought was the ground of a magnificent chaconne whose figures and harmonies still reverberate down to the present day. Muju* Ichien knew the theme well, and its variations appear throughout his writings.

The effect of Latter Day thought was not limited to religious deliberations; or perhaps it would be better to say that such deliberations cannot neatly be divorced from other human activities. The Decline of the Law was seen as the major, but not the sole, impetus in the unfolding of human affairs according to the monumental interpretive history, *Miscellany of Ignorant Views* (Gukansho*, 1219), composed by the Tendai archabbot Jien (Ji-chin, 1155-1225), seven years before Muju* was born. Latter Day thought influenced not only the content of the work but its style as well. If one wished to communicate with people, he must write at their level of understanding, and this meant to write in Japanese instead of the more prestigious Chinese. "I do so in order to make it possible for the reader to comprehend the changing conditions of the world . . . In these final reigns no one understands anything. Everyone is like a 'Dog watching the stars [without knowing what he sees].'"2

This was also the rationale of the vernacular tract (*kana hogo**),

which virtually began with the Kamakura renovations. In addition to the formal doctrinal tracts (*hogo* *) which continued to be written in Chinese without concessions to human frailty, a new genre emerged as an accommodation to those of inferior capacity, priests as well as laymen. Muju's* *Collection of Sacred Assets* (1299) and his *Mirror for Women* (1300) are both examples of this literary form, distinguished from the genre of Buddhist tale literature (*bukkyo** *setsuwa*)³ largely by its higher ratio of homily to anecdote. But the line between the two forms is fine; and both *Sand and Pebbles* and *Casual Digressions* might appear under either rubric. These varieties of popular religious indoctrination were influential on the growth of vernacular literature, as were translations of the Bible into the national languages of the West. Since the Japanese had to read the sutras and important commentaries in Chinese, there being few translations into the vernacular until modern times, these kinds of popular writings served as a bridge between them and the untutored understanding.

A view of history which organized human activities into two periods of a thousand years, and a third period which was a multiple of a thousand, could easily have provided Muju* and his contemporaries with a sense of their place in world affairs not unlike our own in the last decades of the twentieth-century West. Just as our framework consists of several intervals of a thousand years subdivided into centuries before and after the birth of Christ, so also could the medieval Japanese have located all human events, in whatever country, on a common reference line in time starting with the death of the historical Buddha in B.C. 949. Then, just as we see the Battles of Hastings and Dannoura as occurring in A.D. 1066 and A.D. 1185, respectively, Muju* might have used the dates B.E. 2015 and B.E. 2134. And the colophon to *Sand and Pebbles* would have read: "The time is mid-autumn in the year 2232 of the Buddhist Era" (A.D. 1283).

In fact, the colophon says: "The time is mid-autumn in the sixth year of Koan*." A sense of events as occurring within the framework of millennia had some meaning for the medieval Japanese within the special area of Buddhist religious thought, but as a feature of the prevailing shared sense of time it was clearly secondary to the view of events as taking place in one of a sequence of short periods (each with its own "reign name") during the role of a particular sovereign. To have a sense of time on a grand scale would thus require that an individual memorize the succession of emperors as well as the order and length of the reign names. The

result of such complexity was to blur the sense of time and of a particular event in its relationship to others. Muju * and his contemporaries commonly referred to events as happening "recently," or "in antiquity," or perhaps, "during the Kocho* era" (*S&P* 1:1). To have a sense of the world as they experienced it is temporarily to set aside our familiar thought patterns in other contexts as well and to try to view events as taking place in some more-or-less determinate time in the past. Residents of the United States might approximate this sense by thinking of events as taking place during the term of office of their presidents. (Citizens of other countries can easily conjure up a comparable framework appropriate to their own political conditions.) Thus, in Pierce 1 (i.e., the first year of the administration of Franklin Pierce), the American squadron under Commodore Perry entered Edo Bay; in Polk 4, Marx and Engels issued the Communist Manifesto; and in Hoover 3, Maurice Ravel wrote his Piano Concerto for the Left Hand. A cumbersome system, no doubt, but one that would promote an awareness of presidential succession; and then it would be reasonably workable. (For the reader whose awareness is not sufficiently raised, the years in question are 1853, 1848, and 1931!)

Another comparison may help us to empathize with Muju's* perception of his relationship to the far-reaching theoretical and social changes of thirteenth-century Japan, even while we must be aware of the many imponderable factors which impinge on different people's *sense* of time. In Kamakura Japan, for example, a shorter average lifespan and the relatively paucity of images of the past (books, films, photographs, recordings, etc.) should have contributed to a greater sense of distance in time between events; but one could also argue cogently that keeping fewer images in one's mental focus, and proportionately more of earlier people and events, would tend to an easier identification with the past, and thus narrow the sense of distance in time.

In any case, Muju* completed his first and most significant work, *Sand and Pebbles*, in 1283 seven centuries to the very decade in which this is being written. When we look backwards in time from the 1980s over the significant ideological events of the twentieth century, we see with a greater or less sense of distance a number of landmarks; and as we get closer to our own day, their relative importance becomes arguable. Like Muju*, we are too close to the events of our own time to assess them with the clarity of future hindsight.

The military government established by Minamoto Yoritomo in

Kenkyu * 3 (or 1192, if the reader prefers) set the rules and boundaries of Muju's* social and political world, a world divorced, or at least separated, from the refinements idealized in Lady Murasaki's eleventh century classic, the *Tale of Genji*. Its ideals were more austere and somber, popular religious movements proliferated, and the warrior replaced the courtier as the trend setter. But in spite of the Byzantine intrigues that marked its initial phases, the Minamoto/Hojo* regime did provide the country with more than a century of peace and efficient government, more-or-less. By the time *Sand and Pebbles* was completed in the late thirteenth century, Yoritomo and his crowd would have seemed to Muju* as remote as we in the final decades of the twentieth century perceive, say, the Spanish-American War (1898) or the Dreyfus vindication (1899).

Politics held little interest for Muju*, and need not detain us here. I would only remind the reader that shortly after Yoritomo's death in 1199, a series of Hojo* regents replaced the Minamoto as the real power in Kamakura, although the shogun might be one of Yoritomo's own sons (Yoriie, Sanetomo), or later, an imperial prince from the capital. The emperor continued as nominal head of the state, and it was the tension between the Kyoto court and the Kamakura military establishment that climaxed in the major internal military action of the thirteenth century. The Jokyu* War of 1221 was an abortive attempt by Emperor Gotoba to reassert his authority against the military power in Kamakura; he was head of the country in name only, although with still more control of affairs than was to be enjoyed by emperors in later centuries after rule by a shogun under the guise of protecting the throne had become a familiar and accepted government arrangement. (In the following century Emperor Godaigo's resistance would be the last serious attempt to re-establish the supremacy of the court until the Meiji Restoration of 1868.)

Several patrons of Muju's* Choboji*, members of the Yamada clan, sided with the ill-fated imperial cause; and thus the conflict as far back in time from Muju* as World War I is from us loomed larger in this thought than either the Taira-Minamoto war a few decades earlier, or the Mongol invasions (1274, 1281) which took place during, or shortly before, the time he was writing *Sand and Pebbles*. Unlike the historian Jien, Muju* did not take sides politically. The second Hojo* regent, Yoshitoki (in office 1205-1224) is mentioned dispassionately in the account of Yamada Akinaga (*S&P* 2:4) as ordering his execution. His successor, Yasutoki (in office 1224-1242), moreover, is eulogized in several anecdotes and

described as "one who made the troubles of the people his own troubles, being father and mother to the masses" (*S&P* 3:2). Yet this was the man who led the Kamakura troops against Gotoba in the conflict in which Yamada Shigetada, "in all respects a gentleman," perished with his son, and in which Akinaga was seriously injured. And the fifth Hojo * regent, Tokiyori (in office 1246-1256), whom Muju* also mentions favorably (*S&P* 9:7, *CD* 3:5), may have made a substantial contribution to Choboji's* restoration in 1262.

Muju's* religious world was dominated by the Tendai sect which had been established four centuries earlier at the Enryakuji on Mount Hiei by Saicho* (Dengyo* Daishi, 767-822). Throughout the Heian period this monastic center, situated in the nearby mountains northeast of Kyoto, had become enmeshed in secular power struggles. Its political machinations, which included even the use of military force to press its demands, eventually led to the complete destruction of the complex on Mount Hiei and the slaughter of its monks by Nobunaga in 1571. But in Muju's* day Tendai was still the secure center of the Buddhist establishment, providing the ground rules, the vocabulary, and the schedule of issues by which the game was to be played. Four centuries earlier it had been the revolutionary party, forced to define itself in terms of the issues raised by the Nara establishment. The heirs of every revolution become the new orthodoxy. Today we see Kamakura Buddhism largely through the eyes of the heirs of the reformers, now become the establishment. The popular movements did in time replace Heian Tendai and Shingon, but we must remind ourselves that this did not take place overnight. In Muju's* day the concerns, issues, and scriptures of Tendai were given.

Tendai's basic scripture was the *Lotus Sutra*,⁴ which states that the Eternal Buddha employs a variety of provisional teachings, accommodations (*hoben**) to human needs and biases. "Truth" was not a term confined to the operations of logic, or to the correspondence between statement and fact. Religious "truth" is a matter of immediate experience ultimately beyond the grasp of all conceptual formulations. These might be more or less helpful (but they could also be a hindrance) in bringing us to the threshold of this Awareness; and their relative usefulness to the devotee to attain this goal was their "empirical verification." Doctrinal variety was not only possible but inevitable. Dogmatic exclusiveness was a fundamental error and became the common issue of the Tendai establishment against the new sects which arose in the Kamakura era. Tendai did not deny that the new methodsor, rather, the new

emphases would lead the devotee to Enlightenment; it only objected to the claims that a specific method was the *only* road to salvation. Curiously, it was not the establishment which opposed its entrenched dogma against new interpretations of scripture; rather, it was the establishment which defended the possibility of innovative plurality against the single-minded dogmatists.

The concepts and literary images of the *Lotus Sutra* pervaded the thought of Heian and Kamakura Japan; and many of the important rituals, such as the "Eight Expoundings of the Lotus" (*hokke hakko* *),⁵ originate with this scripture. Specific Buddhist themes appear fairly late in the imperial anthologies of *waka* poetry, the *Later Collections of Gleanings* (Goshuishu*, 1086) being the first to introduce a group of poems under the special heading of "Poems on the Teaching of Sakyamuni*" (*shakkyoka**).⁶ Of the nineteen poems included in this collection, well over half refer either directly to the parables or doctrines of the *Lotus Sutra*, or to Tendai-associated ideas or scriptures, such as the *Nirvana Sutra*.⁷ The influence of the *Lotus Sutra* on Heian life and thought can hardly be exaggerated. During the Kamakura period it gradually had to share its popularity with the scriptures of the Zen and Pure Land movements. But for Muju* and his contemporaries it was still a work of enormous authority.

The doctrine of accommodation permitted Tendai a wide diversity of doctrine and practice, and Tendai provided the theoretical framework within which each of the emerging sects defined itself. Not only did the leaders of the new movements Honen*, Shinran, Nichiren, Eisai, Dogen*, Enni all begin their careers either on Mt. Hiei or at Miidera (Onjoji*), but the Tendai synthesis contained within itself the seeds of their religious emphasis: a program for meditation, devotion to Amida, and reliance on the *Lotus Sutra* all held together by the doctrine of Accommodation. It was necessary for Honen* and Shinran to demonstrate that their new Pure Land movement was an improvement on the Amidism promoted by Tendai's Genshin (942-1017) in his *Essentials of Salvation*.⁸ Nichiren was to show that he had taken from the complexities of Tendai all that was useful for the degenerate times in which he lived, simple faith in the *Lotus Sutra*. And the proponents of Zen were to reassert their methods of meditation in full awareness of those elaborated in the *Great Cessation and Insight*⁹ (an issue that their Chinese predecessors had resolved centuries earlier), and also to decide whether they would accommodate or reject other practices.

As opposed to those practices which are conceptually-based preaching, the reading of scriptures, philosophical argument, etc. Mahayana * Buddhism recognizes non-discursive "esoteric" practices as means to religious realization. Since the goal of all religious practice ultimately eludes human reasoning, so that, in the familiar phrase, even the sutras and other sacred *conceptual* teachings of Buddhism are no more than "fingers pointing at the moon,"¹⁰ sometimes useful as crude guides to direct our attention but essentially incapable of grasping Reality, esoteric practices provide us with a viable option. One might also employ non-discursive "fingers": visual representations (*mandalas**), mystic phrases (*mantras*, *dharani**), and physical gestures (*mudras**; "body language") as means to realize the ineffable. In Heian Buddhism, the Shingon sect of Kukai* (Kobo* Daishi, 774-835) was the preeminent exponent of these methods, although eclectic Tendai also had its esoteric component. Muju* uses the term *shingon* ("True Words", i.e., *mantras*) to indicate esoteric practices in general, not just the Shingon Sect. And throughout his works, and particularly toward the end of his life, he defends these methods associated with the older forms of Buddhism against the neglect, and even open hostility, by the new movements in Kamakura Buddhism.

Even older than Tendai and Shingon were the so-called "Six Nara Sects" Kusha, Jojitsu*, Ritsu, Sanron, Hosso* and Kegon whose doctrinal positions were also to be recognized under the umbrella of Accommodation. Several of these had never existed as independent sects in Japan, but survived as special areas of study within the larger institutions. The others Hosso*, Ritsu, and Kegon continued to have major roles in the religious politics of the day. References to all six are sprinkled throughout Muju's* writings.

At the Gangoji* in Nara in 625 a Korean monk named Hyegwan (J. Ekan) introduced Sanron, a sect based on "Three Treatises" of Nagarjuna's* Madhyamika* school; the Jojitsu*, supporting the viewpoint of the *Completion of Truth*,¹¹ was a subdivision of Sanron, which also never existed administratively as a distinct sect but whose theories were studied at Todaiji* and other large centers of learning. The Kusha, maintaining the views of Vasubandhu's early *Treasury of Analyses*¹², was brought to Japan in 658. Important philosophically because it defined the Sarvastivadin* position of radical pluralism, the school was absorbed by the Hosso* sect in 793.

Hosso*, with its headquarters at the Fujiwara-supported Kofukuji* in Nara, was the idealist school of the mature Vasubandhu (ca. 420-500) by way of Hsüan-tsang (600-664). It was introduced

to Japan in 654, also at the Gangoji *, and continued to play a limited but influential role throughout the history of Japanese Buddhism. Among its adherents were the legendary Gyogi* Bosatsu, the infamous Dokyo* (d. 772), who almost usurped the throne with the help of Empress Shotoku*, and the early Kamakura scholar Jokei* (Gedatsubo*, 1155-1213).

The Ritsu (Disciplinary) sect was founded by the Chinese monk Chien-chen (Ganjin, 687-763), with headquarters at Toshodaiji* in Nara. As its name implies, the contribution of the Disciplinary sect to Japanese Buddhism was its emphasis on the correct observance of monastic regulations, including proper ordination procedures. Eizon (1201-1290),¹³ who established the Esoteric Disciplinary (Shingon Ritsu) sect at Saidaiji in Nara, has left an account of his visit to Choboji* in 1262, shortly before Muju* assumed responsibility for the temple. Muju* appears to have been somehow involved in Eizon's movement, but the details are unclear.

The last of the Six Nara Sects, Kegon, based on the teaching of the *Garland Sutra*,¹⁴ came into being with the dedication of the great Todaiji* temple in Nara by Emperor Shomu* in 752. The Kegon doctrine of "Interdependent Origination" (*hokkai engi*) has always been admired by Buddhist thinkers, but Kegon as a sect never had widespread support. Muju* shared the high regard which the religious and secular leaders of the age had for priest Myoe* (1173-1232), who tried to rejuvenate the sect early in the Kamakura period.

For Muju* such doctrinal diversity was an expression of the Buddha's compassion. Each method had its special purpose, and all were approaches to the same experiential Truth which in the end transcended every particular formulation. Some might be more or less useful, but all were possible. And the new movements of his age were entirely compatible with the tolerant Mahayana* attitude toward the word games of philosophy and myth-making of religion.

Muju's* inability to recognize the revolutionary impact of the religious movements of his age largely stems from his inability to read the future. He could hardly have foreseen the powerful influence of the new Zen movement on the literature and arts of the Ashikaga period, an influence in which the Shoichi* School of his mentor, Enni Ben'en of the Tofukuji*, generously participated. Nor could he have foreseen that the powerful sects of Nara and Heian would be overwhelmed by the new movements of Pure Land, Zen, and Nichiren, which began merely as emphases within the older traditions. But, lacking that vision, neither could he be tempted to

interpret, weigh, and evaluate the religious events of his age in the light of their effect decades or centuries in the future. For us, seven centuries later, our "objective" perspective is both a tool and a danger. To know Kamakura Buddhism as its participants knew it is another kind of understanding, harder to manage systematically, but surely no less valuable, than an understanding shaped by predilections and biases of later ages. Muju * did not realize that Myoe*, Jokei*, Eizon and Ninsho* were only supporting characters in the drama in which he also was a player; to him they seemed to have major roles. Nor did he realize that Tendai, Shingon, and the Six Nara Sects were the heavies of the piece. The critic, dramatic or historical, who stands outside the play has something of value to say; but might not the players also be worth listening to? And we can hear them only by listening to what they themselves say, not what others say about them, with a conscious effort to put aside our preconceptions.

PART I.
MUJU * ICHIEN (1226-1312)

If you like this book, buy it!

"No Fixed Abode": 1226-1261

Our story does not begin at the beginninga paradox that would have delighted Muju *. "Only by beginning at the end," we can hear him say, "do we begin at the beginning." We must begin our account by taking note of the fact that most of what we know about Muju's* long lifelong even by today's standards, not to mention those of Kamakura Japanis to be gleaned from scattered reminiscences in his *Casual Digressions* of 1305. He was then in his eightieth year, and the details of his early life are refracted through the prism of nostalgia:

This foolish old man was born at the hour of the Hare (around 6 a.m.) on the twenty-eighth day of the twelfth month of Karoku 2 (1226). In my father's dream appeared a man who foretold that a baby born in the town that night would be blessed with good fortune. (CD 3:5)

Like the utterances of the Delphic oracle, this prophecy was ambiguous enough to permit the hearer wide latitude of interpretation; and the oracle was safe from contradiction by such a lover of paradox as Muju*, for whom losing was winning. But of this, more later. What concerns us at present is that even in recording the moment of his birth, Muju* speaks of a "foolish old man" coming into the world. We are tempted to imagine the infant being delivered into a monastic robe, and being capped with an abbot's biretta. Recognizing the danger, we should make a special effort to seek out the youthful Muju*, who, after all, was once as young as anyone ever is. At the same time, I would like our story to be as autobiographical as possible, frequently citing statements of the old monk himself.

The climax of military events at Dannoura, its antecedents during the prior half-century and its immediate consequences, are related in the great military epic, *The Tale of the Heike* (Heike monogatari), whose episodes have been retold through successive

generations with adaptations by the No * and Kabuki theaters, and other popular literary forms. The successful general of the Minamoto forces, Yoshitsune (1159-1189) in time became the outstanding literary hero of these times, the model of the "failed hero."¹⁵ He became celebrated in legend, there being hardly a Japanese today who does not know of his cavalry charge down the precipice at Ichinotani, the exploits with his faithful retainer Benkei, the falling out with his brother Yoritomo (who later founded the Kamakura shogunate in 1192), and his eventual annihilation at the battle of Koromo River.

The person largely responsible for the tension between Yoshitsune and Yoritomo was a subordinate Genji general, Kajiwaru Kagetoki, who, after a series of confrontations with Yoshitsune, maligned him to his brother. This treachery led to Yoshitsune's eventual destruction at Koromo River in Hiraizumi, which the poet Basho* visited five centuries later to compose his haiku on the summer grasses being all that is left of old warriors' dreams.¹⁶ Kagetoki became a member of the inner circle of the military government established by Yoritomo in Kamakura in 1192, but he was a continuing annoyance to his colleagues, who did away with him in 1200.

All of which is germane to our story because Muju* was a Kajiwaru. On this point all of our biographical sources agree, although most differ on the precise relationship between Muju* and Kagetoki. Some say he was Kagetoki's third son, or his uncleboth relationships chronologically impossible; others state that he was a nephew, a distant descendant, or simply a member of the Kajiwaru family in Kamakura. Muju* himself obliquely confirms his relationship in this ill-fated family, but he does not solve the genealogical puzzle for us. He does tell us that the decline in his family fortunes had a strong influence on his decision to take religious orders.

Although my ancestor [Kajiwaru Kagetoki?] served well as a favored retainer in the house of the Captain of the Palace Guards of the Right [i.e., Minamoto Yoritomo], his good fortune became exhausted and he came to an untimely end. There was no one to follow after him.

In my thirteenth year I lived in monastic quarters in Kamakura [as a page at Jufukuji?]. At fifteen I went to the house of my aunt [Kagetoki's daughter?] in Shimozuke. In my sixteenth year I was cared for by close relatives in Hitachi, and at eighteen I became a priest . . . (CD 3:5) This poor monk, born into a military family, would have followed in its footsteps but for my ancestor's untimely end. Being an orphan with none to depend on, I quite naturally entered the monastic life. To have met and established karmic af-

finites with the famous scholars of the day and patriarchs of the Zen teaching is solely the result of my family's destitution.

When I consider the matter carefully, I come to the conclusion that my not succeeding to the profession of my military family and my having become destitute were the reward of good acts through many lives. As Lao Tzu has said: "Misery is that from which happiness arises." 17 An untimely end was the cause for my entering the religious life. Being the last leaf on the tree of a family involved in such worldly delusion has been cause and condition for me to become enlightened. Thus, having been deluded is the starting point for becoming enlightened.

<i>Mayoi koso</i>	So delusion
<i>Satori narikere</i>	Has become enlightenment!
<i>Mayowazu wa</i>	Had I not wandered unaware,
<i>Nani yorite ka</i>	How would enlightenment
<i>Satori hirakan</i>	Have opened itself to me?

Those who stumble and fall to the ground also arise by virtue of the support which the ground provides. 18 When one who is deluded through intellection becomes enlightened with respect to that intellection, he is Buddha. (CD 1:1)

Muju* is tantalizingly vague. But, after all, he is writing about events which had occurred a century earlier, events of which he had forgotten many of the particulars and probably lost all interest. At Kagetoki's death the family estate had been confiscated, and a nephew or grandson would hardly care to dwell on the decline of the clan's status and prosperity. But we do know a few facts from which to speculate about Muju's* early life and connections.

Eisai (1141-1215) had returned to Japan in 1191 with the first transmission of Rinzai Zen, founding the Shofukuji* in Kyushu* that same year. The first Zen temple in Kamakura was Jufukuji, 19 established in 1200 as a memorial to Yoritomo (d. 1199) by his widow, Masako, who appointed Eisai its abbot. (The graves of Masako and the shogun-poet, Sanetomo, are in the temple grounds.) Eisai began building Kenninji, the center of his teaching in Kyoto, in 1202, the main construction being completed in 1205.

Muju* tells us that Kagetoki's widow, the nun Kano, was in great distress over the loss of her husband and went to Eisai for counsel. Kano had been given a large manor, possibly on the occasion of a memorial service held by Sanetomo (1192-1219) in 1209 at the Hokkedo* (Lotus Hall) in Kamakura for Kagetoki and other members of the Kajiware family who had perished. 20 At Eisai's urg-

ing, Kano donated funds to construct the pagoda at Kenninji. Muju's * Tokugawa biographer, Tainin, states that in his thirteenth year (1238) Muju* served as a page at Jufukuji; and it may well be that this came about through connections between the Kajiwara family and Eisai's successors.

In his eighteenth year (1243) Muju* took the tonsure at Hoonji* in Hitachi Province, northeast of Kamakura. A mere two years later his teacher put him in charge of the temple, where he remained until 1253. We do not know why the young inexperienced monk was given this responsibility, but it is reasonable to suppose that the Kajiwara connection may have again played a part. Certainly Muju* showed no flair for administration, and his management of the temple was evidently a disaster. A full half-century later the old monk recalled the events of those days with painful clarity.

I declined three times, being unsuited to worldly affairs. But circumstances were such that the temple was transferred. My teacher gave me detailed instructions on practical matters, planning and helping me out with everything. I did not even know the number of the few implements that were there, and I could not distinguish between what belonged to me and what belonged to others. Being unsuited to the job, things did not go well. (CD 3:5)

Tainin's *Traces* suggests that the teacher who transferred Hoonji* to Muju* was one Enko* Kyoobo*, a scholar from Miidera, the great Tendai center down the mountain from Hieizan. In spite of Muju's* remarks about having received "detailed instructions on practical matters," the transfer may well have been a case of the blind leading the blind. Two anecdotes in *Sand and Pebbles* (5A:7), completed some three decades later, ridicule Enko* as completely detached from the realities of life. Whether or not this Enko* was abbot of Hoonji*, Muju* did study with the Tendai cleric (CD 3:5). These short sketches which wickedly caricature the teacher of his youth reveal an unsympathetic streak in Muju's* character which may partly account for his own alienation from friends and disciples in later life.

We know nothing else about Muju's* decade at Hoonji* except that finally he decided to leave.

When I was in my twenty-seventh year [1252], I converted Hoonji* into a temple where the regulations were observed (*ritsuin*). At twenty-eight, I became a monk without any temple affiliations (*tonsei*);²¹ and when, after studying the regulations for priestly

behavior for six or seven years I then decided to pursue the practice of meditation, in my thirty-fifth year [1260] while staying at Jufukuji, I listened to Higan Choro *22 lecture on the *Explanation of Mahayana**23 and on the *Sutra of Perfect Enlightenment*.24 (I had heard him speak before on the *Explanation* [at Chorakuji*]25 in Serada in my twenty-seventh year.) I practiced zazen but within a year gave it up; being sick with beriberi, I could not achieve zen awareness. (CD 3:5)

Is Muju* merely telling us that before leaving Hoonji* he set up new guidelines for behavior at the temple? Or does he imply a sectarian realignment, perhaps with Eizon's Esoteric Disciplinary sect, with which he had later dealings? Whatever the facts may be, we do know that Muju* had a lifelong concern about proper monastic discipline.

Ordinary people in this degenerate age shave their heads and dye their robes, but they do not practice the Buddhist austerities. Those who casually learn the doctrines treat the Buddha's Law as a game; and because the Law is really a means to ferry people across this material life, it becomes a source of deceit and perplexity. This is an unspeakably wretched business.26

Laxity in the observance of the regulations by the clergy was a recurring problem in Japanese Buddhism. Shortly after Ganjin founded the Disciplinary sect, permission for a special Mahayana* ordination platform on Mt. Hiei became a major issue between the Nara establishment and the new Tendai sect advocated by Saicho*. Toward the end of the Heian period the widespread view that the Latter Days of the Law had arrived made many resigned to a lax clergy. But not everyone, as we can see from the emergence of the Esoteric Disciplinary sect, which, as its name suggests, advocated the strict observance of the discipline (*vinaya*) together with the practice of esoteric rituals. To underline its attempt to return to fundamentals, it took as its main object of worship the historical founder of Buddhism, Sakyamuni*, and observed the post-noon fast. Muju's* relationship with Eizon is unclear, but they shared many common ideals. In a lighter vein, Muju's* criticism of the relaxed standards of his time is reflected in an anecdote about Zoso* Royo's* predecessor at Chorakuji* (see Appendix B).

Once when the Preceptor Eicho*, founder of Serada Chorakuji* on Nitta Manor in Kozuke* Province, was speaking to a large group of

people at a meeting to expound the precepts, he lamented the current decline in the observance of the regulations.

"Although monks today talk of receiving the precepts, they do not know what it means to observe them. While half-heartedly calling themselves priests, taking alms, and performing services, it is a strange breed of priest which abounds throughout the country, bringing disgrace to the disciples of the Buddha. Some have families and others bear arms, or go hunting and fishing. In these wretched latter days there are those who do not even know the meaning of the word 'repentance.'

I see one from where I am sitting. I look and ask myself if he is a layman but he wears a priest's scarf. He is neither adult, child, priest nor menial. He isn't even shit, but something like diarrhea!"

Because his remarks were directed at a fierce mountain ascetic who was present, some of the monks feared that he might be made to pay for them. But since he did not speak out of spite but out of compassion, they brought forth a sympathetic response. The mountain ascetic repented and abandoned his worldly ways. (S&P 6:9)

To follow Muju * through his sectarian adventures is to experience the conscious acceptance of diversity which is basic to the man's thought and character. Each encounter was not merely a stage to be passed and left behind in relentless pursuit of some final, true, ideological position; rather, each was a moment carefully accommodated into a pluralistic world view whose diversity was not only possible, but doctrinally inevitable. References to every variety of teaching and to individuals representing these positions are scattered throughout his works, including even the minor sects of Nara Buddhism and excluding only those whose intransigence violated the spirit of Accommodation.

It is inconceivable that Muju* was unaware of the three great charismatic leaders of Kamakura Buddhism: Shinran (1173-1262), Honen's* disciple in the Pure Land movement; Dogen*, foremost Japanese Zen philosopher and founder of Soto*; and Nichiren (1222-1283), fiery advocate of the *Lotus Sutra* and founder of the sect which today bears his name. All were flamboyant individuals who did not shrink from public controversy and who had already lived out their careers by the time *Sand and Pebbles* was completed in 1283. And yet they appear nowhere in its pages, at least not by name. The reason for Muju's* silence is surely because all three reformers, however greatly they differed in their religious programs, shared a common attitude: the rejection of the doctrine of "skillful means", which Muju* never tires of defending.²⁷ The fervor of the

zealot or fanatic in any society is all too easily reinforced by the belief that he alone has the truth. History can provide us with many examples of single-minded individuals who were adequately motivated to great actions because the truth as they knew it worked for *them*, without denying that others might have equally effective rationalizations of the human condition. It helps when a system of beliefs such as the Mahayana **explicitly* defends the need for diversity. But over all, the tolerant individual tends to be the exception rather than the rule.

Muju* was such an exception. He is intolerant only of intolerance (and was himself aware of, and intrigued by, the paradox of the position). He criticizes those who are lax in the performance of their chosen religious activities, whatever they may be, only in the abstract; he does not name individuals because appearances can deceive. "In general it is difficult to recognize a sage's blessedness or sinfulness through his observance or transgression of the Law, for it is not easy to fathom his motivation."²⁸ Judge not but look to your own faults. Muju* tells us that he is careful not to criticize others by name. (The anecdote about his teacher Enko* was evidently an exception.) In relating an embarrassing episode Muju* often says that although he knew the names of the people involved, he hesitated to make them known for fear of causing discomfort. A young girl in Kamakura died of unrequited love for a page in a monastery and her cremated remains changed into small snakes (*S&P* 7:2); or a nun held a Shingon service at which the preacher's remarks got out of hand (*S&P* 6:1, translated below). In both cases Muju* withheld the names of those involved in order to avoid making trouble for the relatives.

And to criticize another's choice of religious practice was an even more serious matter; for this was to criticize the Buddhist teaching in one of its manifold forms. Dogen* is remembered for likening the chanting of the name of Amida Buddha by Pure Land devotees to the day and night croaking of frogs in spring rice paddies.²⁹ Nichiren's attacks against other sects are summarized in the statement: "Nembutsu followers will fall into the Avici* hell, Zen followers are devils, Shingon will destroy the nation, the Ritsu are enemies of the state, Tendai is an outdated calendar."³⁰ And some proponents of the Pure Land movements aggressively rejected the *Lotus Sutra* and all other methods in their total reliance on recitation of the name of Amida Buddha. But for Muju*:

There is not just one method for entering the Way, the causes and conditions for enlightenment being many. Once a person

understands their general significance, he will see that the purport of the various teachings does not vary. And when he puts them into practice, he will find that the goal of the myriad religious exercises is the same. (*S&P* Preface) . . . When a man who practices one version of the Way of the Buddha vilifies another because it differs from his own sect, he cannot avoid the sin of slandering the Law. It has been said that a man who slanders the methods of another out of attachment to his own beliefs will surely suffer the pains of hell even though he observes the commandments. 31

Such an attitude partly reflects his Tendai upbringing, but the decision to accept or to oppose its doctrine of Accommodation was also a matter of personal temperament. In allying himself later in life with the eclectic Enni, Muju* made a similar choice.

He does not tell us where and with whom he studied the *Lotus Sutra*, a work that figures prominently in his writings, because the scripture was common knowledge. Hoonji* has disappeared without a trace, but we can reasonably assume that it was affiliated with Tendai, and that Muju's* early training centered on the literature of that sect. He tells us that he read three Tendai-related works while, or shortly after, he was living at Hoonji*.

In my youth I studied parts of the *Commentary on the Treasury of Analyses of the Law*³² with Bridge-of-the-Law Enko* Kyoobo* of Miidera. In my twentieth year I heard the *Profound Meaning of the Lotus Sutra*³³ from the Venerable Hosshimbo*; and, at twenty-nine, the *Great Cessation and Insight* from Jitsudobo*.³⁴ (*CD* 3:5)

After leaving Hoonji* in 1955, Muju* spent the following eight years in travel and study. Travel has always been part of a way of life in Japan, not merely a passage from one place to another; and Japanese literature of every period reflects this preoccupation.³⁵ With some Saigyō* and the haiku poet Bashō* it was elevated to the status of a kind of religious exercise. Man's life is a journey, a series of episodes with no place to abide. "Non-abiding" *muju** is a recurring message of the sutras: "Awaken the mind without fixing it anywhere," says the *Diamond Sutra*. In the *Traces*, Tainin quotes Gido* Shushin* (1325-1388), an outstanding figure in the Zen "Five Mountains" literary movement, on "Non-Abiding":

All things are rooted in the One Mind, and the One Mind is rooted in non-abiding. Because of non-abiding, things do not maintain any self-nature; and because they have no self-nature, it is we who create the six ordinary stages of rebirth in accordance with our karma . . .³⁶

That is, according to the Buddhist idealism conspicuous in Zen thought, "there is nothing either good or bad [nor any other phenomenal thing, for that matter], but thinking makes it so," according to the karmic predisposition of our thought processes.

With Tainin we may wonder if any such considerations were present to Muju * in his choice of his name. But certainly the ideal of the unfettered spirit, the man who abandons the world (*tonsei*), was part of Muju's* world view as a Buddhist, but also as a man who wished to avoid administrative responsibilities. Although "non-abiding" refers primarily to the goal of an undifferentiated state of awareness, temporal non-abiding, i.e., travel, was an appropriate metaphor. In summing up the blessings of a lifetime, the elderly Muju* refers to his travels, many of which took place just after he left Hoonji*.

During a long life in the pursuit of learning, I have freely paid homage at various famous places in the capital and throughout the provinces, at holy temples and sacred shrines: the complex on Mount Hiei, the Seven Great Temples of the Southern Capital [i.e., Todaiji*, Kofukuji*, Gangoji*, Daianji, Yakushiji, Saidaiji, and Horyuji* in Nara], especially the Great Buddha which is known as the greatest in all the world;³⁷ Kumano, the most spiritual area of Japan; Zenkoji*, where the image is thought to be like the living Buddha; Mr. Koya*, where the Great Teacher [Kukai*] entered into final meditation; the Shitennoji*, where Buddhism was first propagated, founded by Prince Shotoku*; the Tachibanadera, where he was born, and the sanctuary of the Horyuji*, which he built. When I recall this world in which I have been born, I must say that the experience of visiting these places has been my great good fortune. (*CD* 3:5)

Muju* has told us that after leaving Hoonji* he studied the "regulations for priestly behavior (*ritsugaku*) for six or seven years." The most likely location for this would have been Eizon's Saidaiji in Nara, where he would also have had opportunity to visit the Seven Great Temples and Mount Bodai. However, had he stayed there for any length of time, Muju* surely would have figured prominently in the account of Eizon's visit to Choboji* in 1262, which we will presently examine. The context of the following statement by Muju* is ambiguous, but it may refer to a visit to Mount Bodai in 1254.

. . . At Mt. Bodai³⁸ I heard something of the principles of the Hosso* sect; but I was unable to plumb the significance of any sect thoroughly. Only the basic principles passed through my ears . . . (*CD* 3:5)

Elsewhere in his writings Muju * refers to the Kegon prelates, Shunjo* and Myoe*, to the Sanron scholars Chiko* and Raiko*, to "two Kusha scholars living at Miidera," and to Hosso* doctrine among other items related to Nara Buddhism. But he is impatient with the Nara sects' and Tendai's tendency to cultivate theory without practice.

The Great Teachers Dengyo* [Saicho* 767-822], Kobo* [Kukai*, 774-835], Jikaku [Ennin, 792-862], and Chisho* [Enchin, 814-891] brought the teachings of Shingon to our country because we have an affinity for it. Japan is a country which has had an affinity for Tendai, Shingon and the *nembutsu*. Hosso*, Sanron, and Kegon are merely studied in Nara and have not been propagated throughout the provinces. The Ritsu and Zen sects have not been remiss in propagating their ideas, but until now results have been few. However, perhaps it is the skillful design (*hoben**) of the Great Sage that Ritsu and Zen will be widespread in the world today. In these times they are being established and promoting practice. Perhaps the time has arrived for them to be popular. Although there are many Tendai and Hosso* scholars, in these Latter Days people practice *zazen*, those being few who employ the reflective techniques (*kannen*) of Mind Only, or the Perfect and Sudden (*endon*) methods of Tendai. The scholars merely argue points of doctrine, quarrel over what is provisional or absolute in a sect, and decide what is shallow or profound in a teaching. (*S&P* 10B:3)

It was dissatisfaction with the arid word-games of the older traditions which finally led him to Enni, who combined broad doctrinal interest with a living practice of meditation.

In 1241 Enni Ben'en (Shoichi* Kokushi, 1202-80)³⁹ returned from China after receiving the seal of approval from Wu-chun Shih-fan (1177-1249) of the Yang-ch'i school of Lin-chi (Rinzai) Zen. Unlike some of his abrasive contemporaries, Enni built a good relationship with the court in Kyoto, the military government in Kamakura, and the Buddhist establishment. The center of his teaching was the great Tofukuji* monastery in Kyoto, on which the Regent Kujo* Michiie (1193-1252) had begun construction already in 1235. Enni was appointed its first abbot two decades later and shaped it into a powerful center of the Five Mountains (*gosan*)⁴⁰ movement of Rinzai Zen in Japan. Muju* is counted as a member of his Shoichi-ha*.

Both Eisai and Enni began their religious training in Tendai, and both advocated a syncretic Zen which allowed the concurrent practice of other methods. Historians analyzing the movement with

the perspective of a much later age, sometimes describe Eisai's Zen as a reluctant compromise with the Tendai, Shingon, and Nara establishment. (Honen's * Pure Land teaching is similarly viewed as the best that could be done to anticipate Shinran's teaching of exclusive reliance on Amida.) Eisai's Zen is seen as adulterated with esoteric and other regressive elements, eventually to be superseded by the "pure" or "true" Zen of a Lan-chi (Rankei, 1213-1278), founder of Kenchoji*, or a Dogen* (1200-1253), the outstanding philosopher of the movement, once Zen was politically strong enough to hold its own against the reactionary forces of Nara and Heian Buddhism.

Such a characterization would certainly have been rejected by Muju*, if not also by Eisai, Eicho*, Enni and others for whom admission of a variety of religious methods in addition to Zen was simply an affirmation of a central principle of Mahayana* Buddhism, the doctrine of Accommodation (Skillful Means, Expediency, *hoben**), according to which the Buddha prescribes the cure to each depending on his specific malady. To reject this variety in the interest of a "pure" or "true" Zen would not be doctrinally sound even if politically feasible.

The movement of Eisai, the late Hongan Sojo* of Kenninji, does not discriminate among the various spiritual methods. Teaching observance of the regulations and supporting proper behavior, it cherishes Tendai, Shingon and Zen all at the same time. It also encourages the practice of calling on the name of Amida (*nembutsu*) . . .

The conduct of the bodhisattva adapts to the times, without standing on form. Eisai founded Shofukuji* in Kyushu*, Kenninji in Kyoto, and Jufukuji in the eastern regions to be the first Zen institutions in the country. Without opposing the customs of the region into which he went, he adapted to the, Tendai and Shingon and other methods; nor did he make a fetish of Chinese ways. Was this simply because he was biding his time? Eisai was a man of profound understanding. His method was outwardly Shingon but inwardly it was Zen (S&P 10B:3)

Among many books and artifacts with which Enni returned from China was the *Mirror of Sectarian Differences*,⁴¹ on which he frequently lectured. It is a lengthy compilation of scriptural citations and arguments to demonstrate similarities and differences between meditation-centered Ch'an and the doctrinal sects. The non-conceptual One Mind of Ch'an, the Buddha Mind, reflects as a mirror the conceptual expediences of T'ien T'ai (Tendai), Hua Yen

(Kegon), and the rest. Its author was Yung-ming Yen-shou (Yomyo * Enju, 904-975),⁴² noted in his day for advocating the harmonization of Ch'an meditation with the Pure Land calling on the name of Amida Buddha. The Fa-yen (Hogen*) school of Ch'an to which he belonged died out in the middle of the Sung period, but the work evidently was transmitted through the Lin-chi (Rinzai) sect to reach Enni by way of his Chinese teacher, Wu-chun Shih-fan. Among the voluminous writings available to Enni and Muju*, it is not surprising that they should have paid special attention to the *Mirror of Sectarian Differences*, given their doctrinal leanings. We can see in their choice another indication that their own spirit of doctrinal accommodation was motivated by internal considerations rather than the external pressures of the religious establishment.

Moreover, in the epilogue to *Sand and Pebbles*, Muju* says that in his "thatched mountain hermitage [Choboji*] out in the country, I have had only my own heart and mind to rely upon, for I am without books The citations from literary works and the names of men of old are, I think, correct; but there may be many inadvertent errors." An examination of Muju's* writings reveals that many citations, rather than following the wording of the original, appear as they are found in the *Mirror of Sectarian Differences*, the *Commentary on the Great Wisdom Sutra*,⁴³ and the *Great Cessation and Insight*.

In addition to being able to relate to Enni's brand of eclectic Zen, Muju* was highly impressed by the force of the man's character. His writings do not tell us as much as we would like, or expect, about Enni; but they clearly show that Muju* found in him a teacher whom he could sincerely respect and follow. Muju* has already told us that he began Zen meditation at Jufukuji in 1260.

I attended lectures on Buddhism by the late Priest Shoichi* [i.e., Enni] of Tofukuji* and heard what he had to say. Although I did not completely grasp the significance of that which I heard with sincere gratitude covering the essentials of the overt and esoteric, as well as the Zen, teachings, I feel honored to have immersed myself in the essentials of the doctrines as far as my understanding would reach. My only regret is that I met this priest in the evening of his life, and I was not long under his guidance.⁴⁴ Nevertheless, I received his kind counsel on the essentials of the Buddha's teaching.

Once when he was traveling down to the Kanto*, I prepared a repast for him at one of the stops along the Eastern Sea Route. Had his been the disposition of an ordinary person, he would simply have acknowledged the offering and remarked "Very good!" But what he

said was: "Why did you make such preparations? You should not have done this. Truly is it said that the incipient bodhisattva is diverted by worldly things, they destroy the bud of the Dharma." . . . and nothing more. These words sunk into my heart and rang in my ears . . . (S&P 3:8; *Traces*)

These remarks from the early chapters of *Sand and Pebbles* were written around 1280. A quarter of a century later in *Casual Digressions* Muju * repeats this sentiment in somewhat more detail:

Subsequently, when [in 1261] I visited the founder of Tofukuji*, I was successively initiated into the Tendai Valley School's Dual Ritual,⁴⁵ and the Secret Initiation Ritual.⁴⁶ Among the works I heard discussed were the *Commentary on the Great Sun Sutra*,⁴⁷ *Yung Chia's Collection*,⁴⁸ the *Aspiration to Enlightenment*,⁴⁹ and the *Record of Essentials*.⁵⁰ By nature I am neither meticulous nor bright, and having begun my studies late in life, I have been unable to plumb the significance of any sect thoroughly; I have just heard about their general ideas. The general principles of the overt, esoteric, and Zen teachings are inscribed in my heart and perfume my "store consciousness" (*shikizo**). *And I owe this all to the graciousness of the founder [Enni]. On stopping to peruse the Mirror of Sectarian Differences*, I found that Enni's behavior was in accord with that work. I have thought about this from various angles. (CD 3:5)

The date of the encounter during Enni's trip to Kamakura is hard to determine, although the *Chronological Record of Shoichi* Kokushi, founder of Tofukuji*⁵¹ puts it at 1254, the year after Muju* left Hoonji*. The entry speaks of Enni's "disciple Ichien, who lived at Kigasaki in Owari Province"; but Muju* would not be there for seven or eight years.

Biographer Kenryo* tells us that he received Enni's Seal of Approval (*koka*) during his visit in 1261. It is also Kenryo* who assures us that in 1281 Muju* thrice turned down a request from Emperor Gouda to succeed Enni as abbot of Tofukuji*, giving as his reason that "although he was grateful for the honor, his monthly visits to Atsuta Shrine to supervise the meditation made it difficult for him to leave Kigasaki". But given Muju's* own statement that he was forced to discontinue his *zazen* practice within less than a year without realizing his objective, we can probably discount both of Kenryo's* claims.⁵²

In spite of the fact that Muju* was a dedicated traveler in an age when this required considerable physical stamina, and in spite of his

remarkable longevity, the beriberi which he developed at Jufukuji plagued him for the rest of his life. Beriberi is a disease which begins by causing weakness in the muscles of the legs, a serious obstacle for a person sitting in meditation. It is often associated with the consumption of polished rice, from which thiamine is removed during milling; but one would expect Jufukuji to be serving a spartan fare of rough rice and a few vegetables, especially under the watchful eyes of Enni and the temple's patron, Hojo * Tokiyori.

Muju* makes almost no other reference to Enni in his writings. But in the final chapter of *Sand and Pebbles*, completed within three years of the event, he briefly takes note of Enni's death at Tofukuji* in 1280.

The Elder of Tofukuji*, priest Shoichi*, died on the seventeenth day of the tenth month of Koan* 3. He had been ill for some time since the early summer, and, being unable to carry on his normal routine, was cared for in a detached building on the temple grounds. On the fifteenth day of the tenth month, he announced that he would go up to the Dharma Hall to lecture and then to pass away; but his disciples would not permit it. Then on the seventeenth day he told his attendants to call the monks together and to beat the drum in the Dharma Hall to announce his death. Seated on a chair, he wrote his verse of departure from the world and expired. In the capital, priest and layman and those of high and low station assembled in droves to pray for three days. After this Shoichi* was placed in a coffin still seated on his chair. This happened just recently, so I will not record the details. The death verse said:

Seventy-nine years of Skillful Means
To benefit sentient beings;
We desire to know the Ultimate as it is,
But this is transmitted by no Buddha or Patriarch.
Koan* 3, 10/17
The Elder of Tofuku*
Take care.

The final chapter of *Sand and Pebbles* (10B:3) is devoted to the last days and moments of those whom Muju* believed died in a manner which confirmed their religious attainments, especially among "the followers of the Kenninji". He also mentions Eisai, his disciple Eicho* (d. 1247) of Corakuji*, Eicho's* successor Zoso* Royo* (1193-1276), the Chinese monk Lan-chi (Rankei Doryu*, 1213-1278), first abbot of Kenchoji*, and several others of less importance to our story (see Appendix B: Muju's* Religious Affilia-

tions). Conspicuously absent is the greatest Zen leader of the age, Dogen * Kigen (1200-1253), who would qualify for inclusion as a disciple Myozen*(1184-1225), second abbot of Kenninji, before traveling to China and then returning to establish the Soto* sect of Zen. When Dogen* left Kyoto for Echizen in 1243 after submitting a petition to the court which angered the religious establishment, his principal Zen rival was Enni. In Echizen, Dogen* built the temple which, in 1246, he named Eihei-ji.

However modest his own attainment in Zen practice may have been, Muju* considered himself a disciple of Enni; and Chobo-ji*, where he lived from 1262 until his death, became a branch temple of Tofuku-ji*. Like Enni, he never doubted the value of doctrinal Accommodation, while choosing to affiliate himself with the new movement of Rinzai Zen. We do not know if Muju* attempted to practice *zazen* in his later years. But the *Deed of Transfer* does say of his successor, Muo*, that "his learning is not extensive, but he has been engaged in Zen practice for years" under Muju* guidance?

One of the few fragments in Muju's* hand which still survive is a signed calligraphic paper, now mounted on a scroll, of the famous verse by Hui-neng (638-713), the sixth Chinese patriarch of Ch'an (see Figure 1):

Originally there was no *Bodhi*-tree
Nor was there any mirror.
Since originally there was nothing,
Whereon can the dust fall?
Written by Muju* (Seal)

The verse is the celebrated reply by Hui-neng (Eno*, 638-713) to the poem of his rival for the Ch'an succession, Shen-hsui (Jinshu*, 605-706):

The body is like unto the *Bodhi*-tree
And the mind to a mirror bright.
Carefully we cleanse them hour by hour
Lest dust should fall upon them.

Muju's* version has the emended, and more famous, third line: "Since originally there was nothing," instead of the presumably original line found in the Tun-huang manuscript: "Buddha nature is always clean and pure."53

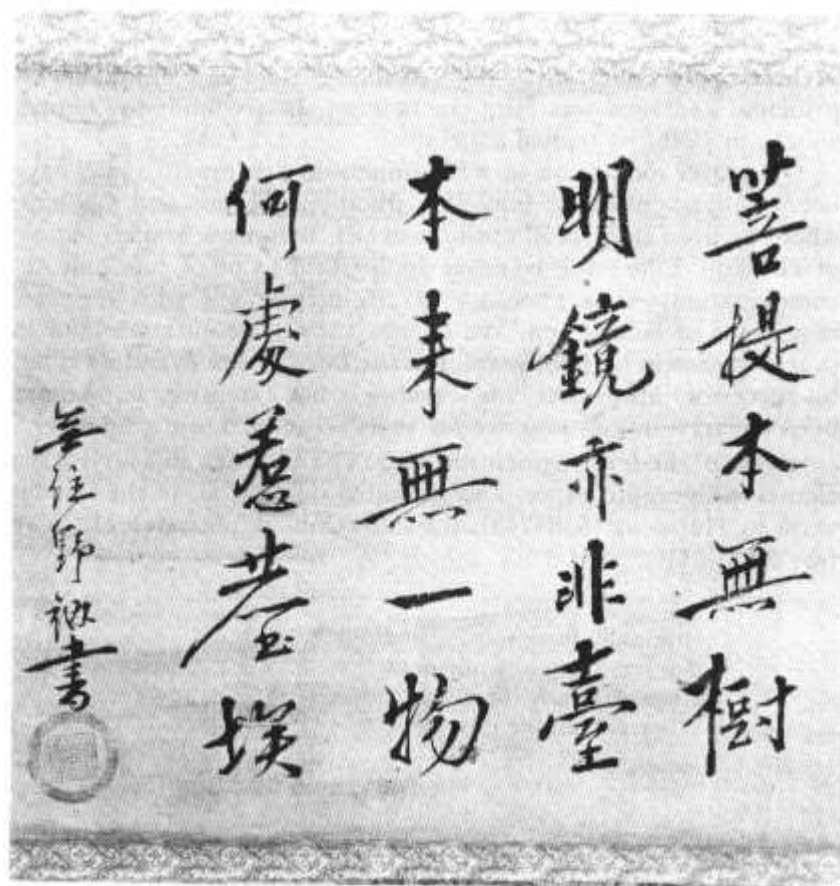


Figure 1.

Verse from Hui-neng's Platform Sutra in Muju's * calligraphy.
(Choboji*, Important Cultural Property.) Photo by Ando* Naotaro*.

So far our investigation has considered only Muju's* acceptance of ideological differences within Buddhism. In his works we find the same attitude extended to Shinto*, Confucianism, and Taoism, but we can relate this to no biographical events. We do not know, for example, when he might have read the Taoist *Way and Its Power*⁵⁴ and the *Chuang-tzu*,⁵⁵ or the Confucian *Analects*,⁵⁶ all cited in *Sand and Pebbles*. One of Muju's* favorite stories is that of Pei Sou,⁵⁷ who never smiled because he knew that worldly good fortune produced

its opposite, and bad fortune produced good. Having had the misfortune to lose a horse, he obtained a better one. This blessing proved to be the reverse when his son fell off and broke his elbow which misfortune in turn was a blessing by excusing the son from military service in which his more "fortunate" friends perished. Muju * sometimes alludes to this paradox in human experience through the metaphor of the two sisters, Kudoku, Goddess of Virtue, and Kokuan, Goddess of Darkness. While Kudoku brings happiness and good fortune, Kokuan brings misfortune and calamity. But both are inseparable, and we can avoid pain only by expelling them both. There is no life without death, no meeting without parting. Like Pei Sou, we are to face the ups and downs of life with equanimity.⁵⁸ And so, Muju* concludes, to have had the good fortune of meeting with "the famous scholars of the day and patriarchs of the Zen teaching is solely the result of my family's destitution."

After meeting with Enni at Jufukuji in 1260 and at Tofukuji* the following year, Muju* again visited Nara.

In my thirty-sixth year (1261) I climbed Mount Bodai wishing to study Shingon. There the essentials of Toji's* Samboin* school⁵⁹ were formally transmitted to me. (CD 3:5)

Kenryo* says that his predecessor was lecturing on Zen in Echizen when he was approached by the Atsuta Deity, Kitayu*, who wished to become his disciple. If there is any historical basis for this claim, the most probable time for the encounter would be between the time Muju* left Mount Bodai and his arrival at Choboji*. It was a most eventful period in his life.

Early in the second month of 1262, Eizon, founder of the Esoteric Disciplinary sect, left Nara's Saidaiji for a trip to Kamakura, accompanied by five disciples. His most illustrious follower, Ninsho*,⁶⁰ was not in the party, having some years earlier received permission from Eizon to propagate the new teachings in the eastern provinces. In 1252, he was at Mimuraji in Hitachi Province, and in 1259 began working on Gokurakuji in Kamakura, which became his center as leader of the Kamakura religious establishment.

Shokai*, one of the five disciples who accompanied Eizon, has left us a short record of this trip, *Back and Forth to the Kanto* Region*,⁶¹ in which he describes a detour to a small country temple in Owari Province, a short distance from Atsuta Shrine. The temple had originally been called Momooji, and this is the first time in

historical records that it is referred to as Choboji *. Muju* had come to stay at the temple sometime after leaving Enni, and its administration would pass into his hands shortly after Eizon's departure. In Shokai's* account we may catch a glimpse of Muju* and his future patron, Doen*.

On the sixth day of the second month, while passing through Omi* Province, Eizon and his group stopped for tea at the Moriyama⁶² post station, arriving at Kagami by evening. The record's frequent mention of tea stops should not conjure up a party of loose monks dallying along the stations of the Tokaido* as depicted in Hiroshige's colorful prints five centuries later. The strict regulations of the Shingon Ritsu sect permitted only one daily mealthe record refers to the post-noon fast (*josai**)and the evening "tea" was just that, and considered to be medicine. Although the Zen pioneer Eisai did not introduce tea in Japan, he did promote its use after returning from China with seeds, and then composed a tract, *Drink Tea and Prolong Life*,⁶³ extolling its medicinal properties. Eizon's lectures at Choboji* during the supper hour were probably accompanied by the drinking of tea, but no substantial meal. In any case, the six monks followed the well-traveled route taken by the nun Abutsu fifteen years later,⁶⁴ except that at Orido they veered north off the highway toward Choboji* while Abutsu continued on to the Atsuta Shrine.

The morning of the seventh day in the second month of 1262. Received a letter from priest Dokyo* who was at Mimuraji in Hitachi Province, asking us to stop for two or three days at Choboji* in Owari Province where there were more than thirty novices who wished to be initiated into the discipline, and where we should correctly prescribe the mystic boundaries of spiritual protection within the monastery. We had lunch at Gamono* in the same province, tea at the Aichi River station, and we stopped for the night at Ono.

On the eighth day we had lunch at Samegai in the same province, took tea at Kashiwabara in Mino Province; then, passing beyond Fuwa Barrier, we arrived at Tarumi.

On the ninth day we had lunch at Kasanui, where there is now a stage on the east bank of Kuize River. We had tea on the west bank of Sunomata River in Owari Province where two monks from Choboji* came to meet us. We crossed the river by boat, and, after having traversed the floating bridge at Ashika River, we arrived at Kuroda.

On the tenth day we had lunch at Orido in the same province. Several horses had been sent by Choboji* to transport us, but since

there were none among us either ailing or all that distinguished, and since there were not sufficient horses for each to ride one, we sent them back. From here we could not follow the mainroad; heading north, we proceeded on to Choboji *. Although it rained along the way, this did not impede us, and by night we arrived at Choboji*. The monks at the temple provided us with a bath. Even before this first night, Shohen* had made arrangements with the monks for our ablutions.

The resident monks had earlier entreated Joshun* that we stay for a while so that they might receive instruction, and that we might guide those in whom the desire for enlightenment had lately arisen. Their request was so earnest that Joshun* relayed it to the Master, who was also informed that more than thirty people were involved. Roen* [= Doen*?], head of the temple (son of Yamada Jiro*, called Jiju* Ajari, the "Chamberlain Teacher"), transmitted his teacher's legacy, administering the land and the temple. The land holdings were extensive and the assets many.

Perhaps it was by virtue of some karmic affinity that one or two monks residing at the temple had stopped at Saidaiji one summer to observe the monks' practice and to hear the principles of the Buddha's teaching. On returning to their own temple, they told Roen* in general terms what the practice was like at Saidaiji. Roen* was immediately inspired by their report. Proceeding in the light of their description, he enlarged the compound into a temple where a great many monks could take refuge, using his assets to provide for them. When he had thus made arrangements, more than thirty came to reside here with a common purpose, having rejected material possessions and that to which they were attached. They wear the monk's robe and observe the post-noon fast (*josai**). When the Master heard of these things, he was deeply moved.

On the morning of the eleventh day the monks residing at the temple, more than thirty in number, came in single file to pay their respects to the Master. After repeatedly being asked for instruction, he promised to lecture on the Ten Major Commandments of the *Net of Brahma Sutra*⁶⁵ from that day until the fifteenth. During the supper hour he lectured on the sutra at the temple's Sakyamuni* Hall. The audience of priests and laymen was moved to tears of gratitude.

During the supper hour on the twelfth day when he lectured on the sutra, the Sakyamuni* Hall could not accommodate all the men and women, rich and poor, who assembled to hear him. From that day on he lectured at the Main Hall.

On the thirteenth day he lectured to a large audience during the supper hour. At the Hour of the Dog [about 8 p.m.] in the private

oratory in his quarters he established the mystic boundaries [for an altar]. 66

On the morning of the fourteenth he conducted a Repentance Meeting based on the Four Groups [of regulations]⁶⁷ in the Main Hall, his disciple Shohen* interpreting the regulations. Following this, he exhorted the monks individually to observe the discipline. During the supper hour Eizon lectured on the sutra, and that night the thirty resident monks and an assembly of 197 laymen took the Bodhisattva Vows.⁶⁸

On the morning of the fifteenth Eizon removed the mystic boundary within the oratory, extending it to other areas throughout the temple compound. After the noon repast he held an Expounding of the Nirvana Sutra (*Nehanko**) to an audience which overflowed the Main Hall so that it was difficult to hear him. He then conducted a Net of Brahma Repentance Meeting (*Bommo* fusatsu*) in a lane outside the building with the Master explaining the regulations, with forty-nine attending priests and a crowd of 3,077 people who wished to establish karmic affinities with him. That night in the Main Hall he conducted a Relic Venerating Ceremony (*shahiko**), after which the lay priest Yamada Jiro*, Roen's* father [Akinaga], presented him with a robe. Then the party moved on, stopping at the Maejima stage in Suruga Province . . .

Could Eizon ever have imagined that his record of stopping at an obscure country temple would be pored over centuries later in lands far beyond remotest India, he might have provided us with a mass of careful details about Choboji*. But we must be grateful for the sketch that has survived, with Muju* himself somewhere in the shadows.

The record does raise questions. Eizon's "Roan*" is presumably Muju's* "Doen*", the names being sufficiently homophonous for Eizon actually the scribe Shokai* to have misunderstood. Other temple records belonging to Saidaiji refer to several individuals called Doen*, Dogyo* (Muju's* personal name), and "a man from Hitachi Province" (possibly Muju*). In spite of ambiguities, there was evidently a close connection between Muju*, Choboji*, and Saidaiji. The "one or two monks residing at the temple who had stopped at Saidaiji one summer to observe the monks' practice" could well have been Muju* and his immediate predecessor, the Disciplinary sect monk mentioned in the "Record of a Dream," Muju's* fragmentary account of events leading to his becoming abbot of Choboji*. And Doen's* predilection for disciplinary practices might explain the temple's transfer first to one and then the other. But where is priest

Jogan *, from whom Muju* says he received the temple? And why is Doen* so prominent? Whatever the answers to these questions, we do see Choboji* as an active religious center with a substantial following of monks and laymen: people are being ordained, lecturing, sending out horses, eating, and taking baths. We do not get this sense from the old monk's writings; there we see a solitary individual recording the isolated anecdotes and reminiscences of many years and many places.

Muju* could not have realized it at the time, but he had come to Choboji* to stay. The year was 1262.69 Enni's disciple Mukan Fumon (1212-1291) was returning from China and would eventually become first abbot of Nanzenji in Kyoto. And toward the end of the year Shinran Shonin*, the great Pure Land leader, died at the age of ninety.

Choboji *: 1262-1312

The commercial and industrial city which has been known as Nagoya only since the Tokugawa period (1603-1868) was quite a different place in Muju's* day. The center of attention then was the great Atsuta Shrine,⁷⁰ a Shinto* sanctuary second in importance only to the shrine at Ise dedicated to the Sun Goddess, Amaterasu, its only competitor being the ancient shrine at Izumo associated with the Wind God, Susa-no-o, and his descendant, the Great Land-Ruler Deity, O-kuni-nushi*. Atsuta was important because it housed the Heavenly Grass-Mowing Sword, one of the Three Imperial Regalia, the others being the Mirror and the Jewel. According to the most ancient legends, the Heavenly Grass-Mowing Sword had been discovered in a tail of the eight-tailed dragon slain by the Wind God, who presented it to his sister, the Sun Goddess. Later this same sword was used by the semi-legendary hero, Yamato Takeru (4th cen. A.D.)⁷¹ against the hairy Emishi; but he made the mistake of not having the invincible sword with him during his final encounter with a mountain god. After his death his wife, Princess Miyasu of Owari Province, erected a shrine in which to venerate the divine sword, this being the origin of Atsuta Jingu*.

Atsuta was a regular stop on the major artery, the Eastern Sea Road (Tokaido*) connecting Miyako, the capital (i.e., Kyoto), with the eastern regions. In Muju's* day the traffic was mainly between the capital and Kamakura, site of the Minamoto-Hojo* military establishment since 1192; after 1600 the eastern terminus was Edo (later Tokyo), where the Tokugawas also ruled in the name of the emperor. But whatever the century, Atsuta, or simply "The Shrine" (Miya), was a major stop along the way (see Figure 4). Two travel diaries written in the first half of the thirteenth century, the *Sea Route Journal* and the *Journal of a Trip to the Eastern Barrier*,⁷² describe passing through Atsuta. So also does the famous *Diary of the Waning Moon* by the nun Abutsu, who traveled to Kamakura in 1277 for redress from the military authorities. She speaks of visiting Atsuta Shrine, "since it was not out of our way,⁷³ on the twentieth day of the tenth month. But none of our three travelers had any

reason to go an hour out of their way to visit Choboji *. In trying to visualize Muju's* neighborhood, we must strip away the steel and concrete of modern commercial Nagoya, replacing them with trees, cultivated fields, and dirt roads between temples, shrines, and other centers of interest. Even the famous castle is not ancient enough for our visual re-creation, having been built only in the early seventeenth century. Most of the activity was to the south and southeast of Choboji*, with a route to the northeast leading through the Kiso region to Zenkoji*, the modern city of Nagano. When Muju* speaks of being a rustic living in a country temple, he is only slightly exaggerating. Choboji* was within easy walking distance of both Atsuta Shrine and stages along the Eastern Sea Road, but far enough away to be isolated from the throngs and the traffic.

As we might expect, the fortunes of Choboji* were closely tied to Atsuta Shrine. From the first to the seventh day of the first month in 1179, lightning was seen flashing between Atsuta and Kigasaki, the site where Choboji* would be built. The lord of the district, Yamada Jiro* Shigetada (1165-1221), was informed in a dream that after a hundred years Kigasaki would be a flourishing center for the propagation of Buddhism, and that he was to construct a temple there. Muju* says of Shigetada, who later supported Emperor Gotoba in the Jokyu* War, that he was

. . . skillful in the Way of Bow and Arrow. Being highminded and a man of dignity, he also had a gentle disposition and was aware of the people's sufferings. In all respects he was a gentleman. (*S&P* 9:4; *Traces*)

The temple constructed by Shigetada was formally named Momooji and was affiliated with Tendai. But because of its dedication, it acquired the nickname Choboji*, the "Temple for the Eternal [Life] of the Mother [of Yamada Shigetada]." This became its official designation when Muju* took charge as abbot.⁷⁴

While events of far-reaching national importance were taking place, the Momooji continued its day-to-day operations without any particular distinction. We know the names of the abbots who preceded Muju*, and very little else about them. Perhaps they had decided that there was nothing for them to do until the hundred year prophecy was to be realized. In any case, Muju* came to live at Momooji in 1261, a decade and a half short of the century mark, at the behest of the Atsuta Deity. He was thirty-five years of age. Shortly thereafter the temple buildings burned to the ground but were soon restored.

At that time the Echigo lay-priest Doen *, son of Yamada Akinaga, became Muju's* disciple, together with his wife. They built the Buddha Hall, monks quarters, abbot's residence, and other building, donating to the temple their entire worldly possessions of land and household goods. (*Kigasaki*)

Doen's* father, Akinaga (1181-1266), was Shigetada's brother (see App. D: Yamada Family Genealogy). He had also been involved in the Jokyu* fighting but escaped beheading through the intercession of the bodhisattva Yakushi, according to Muju*, who was told of the incident by "the lay priest who had been his adopted son." The data is fragmentary, but it is at least clear that the Yamada family had a continuing interest in Choboji* during its early years. It is also likely that Muo*, Muju's* successor to the temple, was the great-grandson of its founder, Shigetada.

The military dictator, Hojo* Tokiyori, of whom Muju* speaks well, is said to have constructed the Main Gate to the temple and to have donated land for its support (*Kigasaki*). The Momooji was rebuilt as a small building within the temple precincts, and from this time forward the complex was officially known as Ryojusen* ("Numinous Eagle Mount") Choboji*. Ryojusen* is a modest "mountain," the temple being on somewhat higher ground than the surrounding neighborhood. Its name is borrowed from the site where the *Lotus Sutra* was proclaimed: Grdhrakuta*, "Mount of the Numinous Eagle." Kigasaki Ryojusen* Choboji*, located at Yadamachi, Higashi-ku, in Nagoya, continues to thrive today as a Rinzai temple. Rebuilt in 1682, none of its structures date from the Kamakura period although several documents and a wooden sculpture of Muju* survive.

When Muju* first arrived at Momooji, its abbot was a certain Jogan* Shonin* (or simply, Jogambo*) who was anxious to transfer responsibility for the temple to other hands. It seems that even before the fire he had appointed as his successor a monk associated with Eizon's Saidaiji, who stayed only briefly. This could account both for the fact that Muju* saw himself as immediately succeeding Jogan*, and for the fact that Jogan* does not appear in the record of Eizon's visit.

Muju* had a dream, recorded in a surviving fragment in his own hand (*Muso* no koto*; Fig. 2), which he later interpreted as sanction for the transfer of Momooji from Jogan*. In this "Record of a Dream" he tells of seeing the first abbot of Momooji, the Venerable Kansho*, reciting the *Lotus Sutra* for the edification of the Shinto* deity Hachiman. This deity was associated with the Yamada manor and

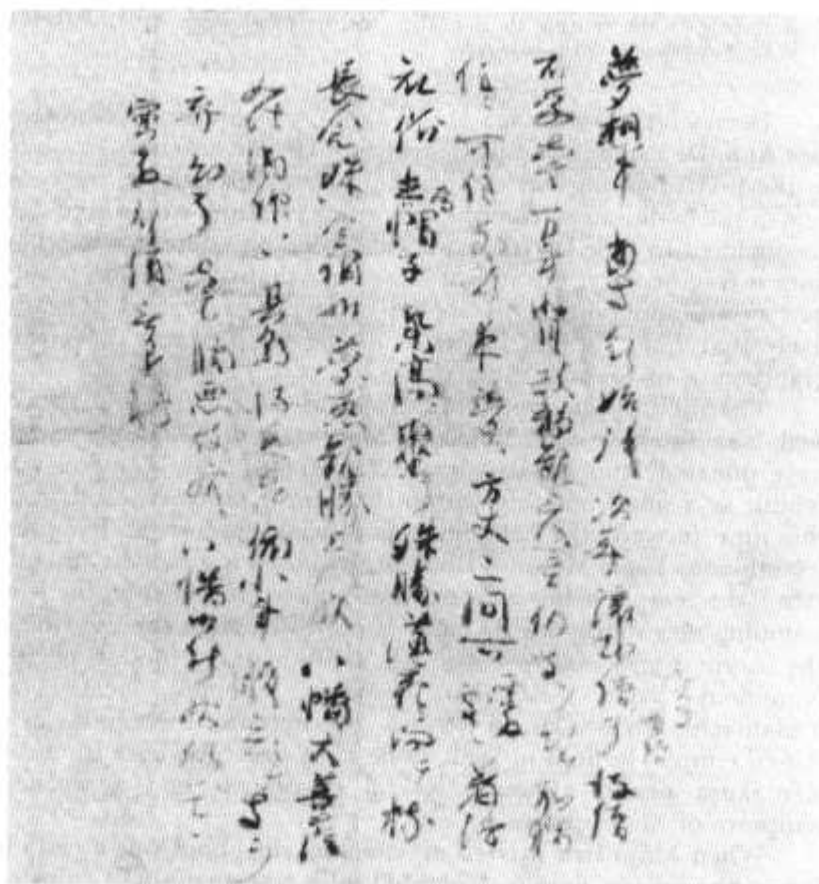


Figure 2.
Record of a Dream (Muso * no koto). Fragment in Muju's* hand
describing his receipt of the Choboji* from Jogambo* in 1262.
(Choboji*, Important Cultural Property.) Photo by Kawabe Ryosuke*.

appeared to Muju* in Shinto* garb, although he is referred to as a "Great Bodhisattva," a Buddhist title. The *Lotus Sutra* is not an esoteric text, of course, but it is the basic scripture of Tendai, which incorporated esoteric practices. Here is Muju's* account:

A year after I came to the temple, the administration of Momooji

was handed over to a priest [of the Esoteric Disciplinary Sect] who did not accept the esoteric practices. This was completely at variance with the ideas of the late Jogan * Shonin*, and he himself was preparing to leave the temple.

One night in a dream I saw a man wearing a pure white robe and tall headgear, looking not at all like a monk and seated elegantly in the abbot's quarters. Also with a diligent air, another sat facing a copy of the *Lotus*, while holding a long string of rosary beads in his hands and chanting the sutra quietly.

In my dream I wondered if this was the Venerable Kansho*; and if it was the god Hachiman Daibosatsu who worshipped at this Buddhist service. The following morning when I awoke, I found that the new abbot, angered by some minor incident, had left the temple. Was it because he considered the esoteric practices evil? Or did Hachiman arrange for his departure? In the light of all this, I have practiced the esoteric rituals with diligence.⁷⁵

Muju* took charge of Momooji, as he had assumed responsibility for Hoonji* sixteen years earlier, without the gradual preparation during years of apprenticeship that would have guaranteed a smooth transition. The beginnings were promising, but the results were as before. The responsibilities of a rural temple, whether it be the Tendai Hoonji* or the Zen Choboji*, differed from those of the great establishments in Kyoto or Kamakura. The Zen pioneers had introduced a monastic regimen based on Sung Chinese models that was unique in its time.

The Zen monastery and its lifestyle are today so accepted as Japanese that it is difficult to realize how exotic the new Zen monasteries must have seemed in the thirteenth century. Not only were monastery buildings different in style, disposition, and furnishing from anything existing in Japan; the robes of Zen monks, their manner of walking and bowing, their etiquette before and after eating, bathing, and even defecating were also distinctive.⁷⁶

However, the meditation-centered programs at Eisai's Jufukuji or Enni's Tofukuji* differed radically from the community-oriented activities at rural Choboji*, activities which have probably changed little over the centuries. Although Muju* does not provide us with a detailed job description, we can easily sketch a composite of the details of his daily routine and responsibilities. He is acutely aware of his responsibility to provide adequate services to those who support him, some of his harshest criticism being directed at those who

are mere parasites, or who cause inconvenience to others even in a good cause. He is generally tolerant of human foibles, but not of exploitation.

Basically, Choboji * was a rural community center, and Muju's* responsibilities were to pray for the living, to visit the sick, and to bury the dead. Since his own practice of *zazen* was severely limited by chronic beriberi, it is possible that he did not feel qualified to supervise a meditation program for his own disciples. Muju* frequently mentions that Choboji* was a temple where the regulations were observed (perhaps referring to the post-noon fast, and possibly also to new Zen rules adopted from Enni), and that he had been faithful to the practice of esoteric rites. We also know that Muju* wrote and traveled. The *Sketch* discusses his close association with Atsuta Shrine and shows him puttering around the temple complex planting trees and lotuses, lugging in bushels of consecrated soil from distant Mt. Koya*, and rearranging the mortuary tablets, etc. which may tell us more about Kenryo* than Muju*. Still, the description is consistent with the personality that emerges from Muju's* writings. The old monk never married. Although at the time marriage for the clergy was gradually being accepted in the Pure Land and Nichiren movements, the Zen sects insisted on monastic celibacy until the Meiji period. However, Muju* considers the pros and cons of the arrangement in a sequence of humorous anecdotes in *Sand and Pebbles* (4:3-4:6).

Shortly after becoming abbot, Muju* made a trip to the shrine of the Sun Goddess at Ise, "during the Kocho* era 1261-64" (*S&P* 1:1); and this inspired him to take up his writing brush. Muju* was a late bloomer. There are no indications that he wrote anything before beginning his first, and most famous, composition: the *Collection of Sand and Pebbles*. Begun in 1279, when Muju* was already past fifty, the work proceeds systematically and with restraint, as befits a debut. After a short preface in which he proposes to extract the gold and jewels of the Buddha's teachings from the sand and pebbles of ordinary events, Muju* mentions the pilgrimage which he made to the great shrine, and then explains that the outward manifestations of Shinto* are accommodations made by the buddhas and bodhisattvas to meet the specific needs of the people of Japan. The ten chapters of the first of ten books of the collection (translated here in their entirety) are variations on the theme of "skillful means," accommodation, the focus of Muju's* religious thought. These first tentative chapters are carefully organized, but contain only a glimmer of the sense of humor for which *Sand and Pebbles*

was to become noted: the story of the monk who prayed for better lodgings, only to be moved from the East Pagoda's Northern Valley on Mount Hiei to the West Pagoda's Southern Valley (1:7). As he gradually warms to his task, the work becomes more diffuse (especially chapters 6-10) and Muju * often concentrates on the anecdote rather than the moral which it is supposed to illustrate. By the latter half of Book Five, he is discussing poetry, which, however, is defended on religious grounds; and in the first half of Book Six, he includes a set of bawdy anecdotes which were subsequently excised by the author as he revised the work in his later years, resulting in the "abbreviated" family of texts. The first draft of *Sand and Pebbles*, the source of the "unabbreviated" texts, was completed in the autumn of 1283. Then "his disciple Mujin Dosho* took the manuscript to be copied at Kyoto's Saihoji*. This work has been popular up to the present day and has circulated widely. There has never been anyone priest, layman, noble or commoner who has not thought well of it." (*Traces*) Affiliated with the Rinzaï Zen sect, Saihoji* in west Kyoto is famous today for its garden designed by Muso* Kokushi (1275-1351); hence its popular name, Kokedera ("Moss Temple"). The temple claims to have been founded by Gyogi* Bosatsu and had an impressive history even by Muju's* day.

Sand and Pebbles, both as a literary and as a social document, is Muju's* major claim to our attention today. Although it is one of the last examples of the *setsuwa* genre, it is not merely a reworking of older materials. In the Epilogue we are told that . . .

There is an abundance of old stories, but it seems that people do not write about things which have happened recently So I have written down, just as I have happened to recollect them, various anecdotes from here and there, things which happened in China and Japan, and tales from both ancient and modern times.

Muju* frequently tells us that he either witnessed an event himself, or that he had it on unimpeachable authority. The result is a collection of vignettes mostly of ordinary life, a view of medieval Japan which we do not find in the better-known literature of the military class and of the court. For a well-rounded picture of those times, we must look to the neglected genres of Tale Literature and the Vernacular Tracts. Here we can catch a glimpse of everyday Japan, a world apart from the Japan of court intrigues, military prowess, and refined sensibilities. The ore of these neglected genres often seems too poor to be refined; but it contains elements not

found elsewhere. The content of *Sand and Pebbles* owes little to such *setsuwa* collections as *Tales of Times Now Past* (ca. 1120) and *Tales Gleaned at Uji* (ca. 1190-1242), 77 but its style also differs considerably. These earlier collections have their story to tell, and then they may append a moral. *Sand and Pebbles* tends to subordinate the story to the moral.

There are no serious doubts that Muju* is the author of *Sand and Pebbles*, its authenticity being confirmed by internal and external considerations. For most *setsuwa* collections it is difficult to determine either the author or the date, and the important link to a specific historical and social situation is broken. Muju's* fairly extensive literary production permits us to explore in some depth the mental furnishings of an intelligent, pedantic cleric of average social position and with a saving sense of humor. His ideas are a mixture of old and new, as were the times in which he lived. The emphases, the repetition of certain themes, the choice of examples and scriptural citations, all contribute to a coherent intellectual portrait of a man who was in touch with popular Buddhism on the ground level, while at the same time being unusually knowledgeable about the various sectarian positions of his age. As pieces of a composite portrait the lesser literary productions of his old age now have a value that they would not have as anonymous works. Moreover, great personages are soon turned into icons by admiring hagiographers. But Muju* has enough failings to make him all too human, and he himself is aware of them. Few personages from earlier Japan lend themselves so well to sympathetic reconstruction. It is difficult to imagine many of Muju's* exalted contemporaries, for example, taking a drink to relieve the discomfort of beriberi.

One wonders what Muju's* younger contemporary, Marco Polo (ca. 1254-1324), and medieval Europe, would have made of *Sand and Pebbles*. Marco had been received by Kublai Khan in 1275; and, had the Mongols been successful in their two attempts to invade Japan, he might well have been dispatched on a mission to that distant chain of islands, as he had been to other remote regions. When he returned to Venice in 1295, he might have carried a copy of the new manuscript in his luggage idle speculation, of course, but helpful in seeing Japan in relation to contemporary Western affairs.

Muju* was fifty-three when he began to write the draft of *Sand and Pebbles*, already seeing himself as an old man, although he still had a third of a century before him.

At a time when he should be aware of the things of impermanence which thought-by-thought obstruct his apprehension of Reality, and when he should be concerned over his step-by-step approach to the nether world, piling up provisions for the long journey to the subterranean regions and preparing the boat to carry him over the deep currents of the troubled seas of life, this old priest is writing down incidents that strike his fancy, and recording frivolous worldly anecdotes.

These writings and the daily affairs of temple management now engaged his attention. We know little of his relationships with his parishioners, except that they continued to decline. One positive insight into his stewardship, if we are to believe the Tokugawa biographers, was his role in originating Owari Manzai, a folk performance to celebrate the New Year which survives even today as a local custom in the Chita Region, on a small peninsula just south of Nagoya.

There was a man called Yusuke * who had two children, an elder son called Arimasa, and a younger, Tokuwaka. Both father and sons made a living sweeping gardens and doing odd jobs (*Sketch*) . . . Sometime during the Shoo* Period (1288-1292) Muju* composed a singing performance to celebrate the festivities of the New Year, calling it Manzaigaku. He gave it to Tokuwaka to perform, taking it from door to door. By now the practice has become widespread. The words of the performance are for the most part taken from the *Lotus Sutra*. Muju's* intention is said to have been to utilize "wild words and specious phrases" (*kyogen* kigo*) as cause for praising the Buddha-Vehicle, and as condition for turning the Wheel of the Law. (*Traces*)78

During the last two decades of the thirteenth century and the first decade of the fourteenth, Muju* occupied himself with his writings, both new works and the revisions we spoke of earlier. He mentions at the very end of *Casual Digressions* that some years earlier he had compiled a number of items that appealed to him during his illness, and that when he circulated them as *Sand and Pebbles* without revisions, the response was mixed. So Muju* continued to revise the work for the next quarter century, with the result that it subsequently appeared in two significantly different versions: an "unabbreviated text", presumably the original of 1283; and an "abbreviated text", which had been worked on as late as 1308. Not only were some items deleted and others added to the

"abbreviated text", but separate anecdotes and entire chapters were rearranged into different books of the collection. And since both versions are still current in a variety of Tokugawa and modern printings, confusion often results. The current standard edition (Watanabe's *Shasekishu* *) is unabridged; but the most widely circulated versions since the early Tokugawa period have been abbreviated. The general reader need only remember that there are two main families of *Sand and Pebbles* texts, and that he should be cautious when checking citations.⁷⁹

Muju's* other three works never enjoyed the popularity of *Sand and Pebbles*. The next to be composed was the *Collection of Sacred Assets* (Shozaishu*), a doctrinal tract in three books begun at Choboji* in 1299 and revised in 1308 at Rengeji, a nearby temple which Muju* often visited in his late years.

Although sick and uncomfortable in this mid-winter, I wiped these tired old eyes and drove my failing mind for several days from a deep hope that this work would circulate widely, finally copying one volume in its present form.

Kongo* Busshi (son of the Diamond Buddha)
in the tradition of Toji* Temple, Dogyo*,
at the worldly age of eighty-three,
sixty-six years a monk.
Signed Ichien, my residence name;
and Muju*, my religious name.⁸⁰

Sacred Assets is similar in style and content to the *Mirror for Women* (Tsuma kagami), a vernacular tract traditionally believed to have been completed in 1300, when Muju* was in his seventy-fifth year.⁸¹ Whether or not it was actually written by Muju*, the *Mirror* does provide a convenient synopsis of the moral concerns pervading his writings; and it is easy to see why he has been credited with the work. We should be diligent in religious practice, fortunate in having attained birth in human form and in having encountered the Law of the Buddha; for the law of karma is inexorable and today's folly surely leads to tomorrow's suffering. But while the wise observe the precepts, they are not taken in by the ambiguity of appearances. And "the mass of men sink or float in the sea of birth-and-death in accordance with their state of mind." Aware of the evanescence of life, we should lay up treasures where the moth and rust do not consume, developing evenmindedness toward both the joys and the ills of worldly life. Among the methods which we might employ in this degenerate age are Zen, devotion to Amida, but also the esoteric

and other practices of an earlier day. "Inasmuch as natural dispositions are not all identical, the teaching has a myriad differences." We should take guidance where we find it, being careful not to disparage the methods of others.

A curious feature of the *Mirror for Women* is that Muju * is more than halfway through the work before he first addresses the question of right behavior as it specifically applies to women. It is as if he were continuing *Collection of Sacred Assets*, and belatedly decided to give his new composition a particular emphasis. The main theme of the *Mirror* is that life for all human beings is transient, and that we should strive diligently for our salvation. In the course of the tract Muju* quotes Tao-hsüan,82 patriarch of the Chinese Disciplinary Sect, on "the seven grave vices of women", following this with several anecdotes about women before returning to themes of general religious practice. There may be "many serious instances of the sins of women", but "there is no time to discuss them in detail."

Quite apart from Muju's* personal choice of topics to discuss or to ignore is the fact that Buddhist ethics is basically asexual and, indeed, is not even confined to human kind. Specific rules inevitably reflect the biases of the societies to which the ideal is adapted, an ideal of enlightenment for all sentient beings without regard to sex or even species. In male-dominated societies one would expect to see this adaptation reflect anti-feminist attitudes, but we must be careful to distinguish the essential from the peripheral. While social relationships are the basis of Confucian ethics, they are of little interest, and indeed often a hindrance, to one whose goal is liberation from conceptual, including social, restraints. As Muju* remarks in the *Mirror*, "It is characteristic of death that it varies for neither warrior nor slave." Instead of telling women to obey their husbandssee, for example, the notorious *Greater Learning for Women*, ascribed to Kaibara Ekiken83Muju* tells them to avoid envy. But this admonition applies equally to all creatures. The basic fault is attachment that hinders us from realizing enlightenment; and sensuality, envy, and delusion are only so many facets of it. The social implications of behavior are not Muju's* concern.

The *Mirror for Women* is similar in style to *Sand and Pebbles* in its doctrinal diversity, in the rather terse treatment of the anecdotes which illustrate a moral, and even in an occasional flash of the humor for which Muju* is noted. But on the whole the *Mirror* is a staid piece of writing by a man in his mid-seventies residing at a small country temple where he found it increasingly difficult to get

along with his disciples and friends. Nevertheless, when we recall the humorous incidents recorded in *Sand and Pebbles*, we are not surprised to find in the *Mirror* the story of Cinca *, who reigned pregnancy by hanging a bowl under her dress, or Yajnadatta*, who thought that she had lost her head, or of the venal priest who turned into a cow.

Nowhere does Muju* describe the circumstances of the composition of the *Mirror*, but in the concluding paragraph he does give an explanation of its title: ". . . should a woman make these precepts her constant companion [as she would a mirror], she will show herself to be a person of sensibility, a follower of the Way. And so I give this work the title, *Mirror for Women*." But why should he use the character for *tsuma* (literally, "wife") in the title rather than, say, the character for *onna* ("woman")? To the extent that the tract is directed to women at all, it is not directed to them in their roles as wives. Given Muju's* penchant for wordplay, it is possible that "*Tsuma kagami*" may have been suggested by the title of the famous chronicle of the Kamakura military establishment, *Azuma kagami*,⁸⁴ Mirror of the East, whose text was largely completed by 1270 and may well have been known to Muju*. The characters for *azuma* (*a-tsuma*, literally, "my wife") may be used as rebus symbols, or *ateji*, for the word pronounced *azuma*, meaning "east" thus, *Azumi kagami*, "Mirror of the East". By simply omitting the first character, we have the title of Muju's* discourse. The probability of wordplay is reinforced by the fact that the folk etymology of *azuma* is associated with Yamato Takeru, after whom the Heavenly Grass-Mowing Sword was deposited at Nagoya's Atsuta Shrine.

Therefore, when he ascended to the summit of Usuhi and looked down towards the southeast, he sighed three times, and said, 'Alas! my wife!' Therefore the provinces east of the mountains were given the name Azuma.⁸⁵

The role of women in the establishment of Choboji* may have had an indirect influence on Muju's* concern for women's salvation. As we saw earlier, the temple was originally established by Yamada Shigetada in 1179 as a memorial to his mother. Shigetada and his son Shigetsugu both perished in the Jokyu* War in 1221; and Shigetsugu's wife Sukeko (1182-1249) may have been the grandmother of Muju's* successor, Muo*. In addition, the lay priest Doen* and his wife are said to have rebuilt Choboji* after a fire in 1262, and to have become Muju's* disciples. (Doen* was the son of Shigetada's brother, Akinaga; see Appendix D: Yamada Family Geneology). It is not

unlikely that Shigetada's mother, Sukeko, and Doen's * wife, all of whom were prominent in the fortunes of Choboji*, and thus of Muju* himself, were in his thoughts when he composed the *Mirror for Women*. In 1300, Muju* was given to the nostalgia and reminiscence of old age, traits seen conspicuously in *Casual Digressions* a few years later. Perhaps Muju* wrote the *Mirror for Women* with some sense of paying back old debts. But whatever the circumstances of its composition, it provides us with a concise sketch of Muju* the moralist.

Muju's* final composition was *Casual Digressions*, begun at Rengeji in 1304 and completed at Choboji* the following year. Like *Sand and Pebbles*, it is a *setsuwa* collection in ten books, although only about seven-tenths the length of that work. The writing style employs more Chinese constructions, and its content tends toward the doctrinal tract. *Casual Digressions* is particularly valuable for what Muju* tells us about himself, as we have seen in these introductory chapters. Muju* also explains why he decided to write the work.

I composed the *Collection of Casual Digressions* at the request of certain colleagues, following my hand where it led. There seem to be many stylistic faults, with one thing piled upon another. This life of eight decades has left only the time from morning to evening, and the end is only a breath away. If my colleagues, perusing this after my death and thinking that it were just as if I was talking to them, follow my dying admonitions, then they would repay a part of their filial obligations as disciples.

I call this work *Casual Digressions* but I have included much Buddhist doctrine. It is difficult to distinguish right from wrong. But if a man of understanding peruses this, he may delete what is not good and add what is. The work can be utilized as cause and condition (*in'en*) for instructing beginners. Used properly, it converts the error of "wild words and specious phrases" (*kyogen* kigo*) into a cause (*in*) for praising the vehicle of the Buddha, and a condition (*en*) for turning the Wheel of the Law (CD 8:5)86

Toward the end of *Casual Digressions* (1305) Muju* again speaks of writing during illness, now in his evening years when this might be expected. His beriberi apparently was a chronic condition throughout his life; and, from about age forty, he found that a little *sake* now and then eased his discomfort, although he was ambivalent about calling drink by the euphemism, "medicine."

Some years ago when I was staying in the monastic quarters of a friend, he asked me if I would care to have any "medicine" (*kusuri*).

"I drink because I am a sick man, but it's still wrong," I replied. "Why should I lie about it by calling *sake* 'medicine'?" Pleased by my response, he offered me spirits unobtrusively.

When I related this incident to a fellow priest who observed the strict regulations, he commended me. Certainly I was not praised because my behavior was good, but rather because I was aware of the regulations.

A sick person may drink *sake*. In the regulations 87 appears the passage: "If a doctor prescribes liquor to relieve illness, it may be taken at will." In the Mahayana* a little *sake* and many medicines are prescribed for the sick. Prince Shotoku*, a Manifest Trace of the bodhisattva Kannon, says in the *Autograph History of the Tennoji**88 that the sick monk is permitted to take the five spicy roots [onions, scallions, leeks, garlic, and ginger],⁸⁹ meat, and *sake*. But when the sickness is relieved he must return to the approved diet.

The prohibition against lying is one of the Ten Major Commandments. How can we condone the attitude of blithely breaking it without reason? . . . At secular parties people force liquor on you, and then, roaring drunk, spill their drinks it is like a flood. On the other hand, the monk who strictly observes the discipline does not drink at all: this is like a drought. My drinking is a little like an evening shower on parched ground. It makes me feel mellow but never wild. This is certainly not a serious excess. I use it to treat my illness, and it helps a bit. (CD 3:1)

The weakness in his legs may have inhibited Muju's* practice of meditation, but not his ability or zest for traveling. Late in life he frequently visited Rengeji in Kuwana, the stage just to the west of Atsuta Shrine. It could easily be reached within a day from Choboji*, partly by land and partly by sea, to avoid several river crossings. The temple no longer exists and its records have long since been scattered. The biographer Tainin tried unsuccessfully to find the temple two centuries ago:

When I inquired recently, I found that a mile or so west of Kuwana there is a village called Rengeji-mura. The temple has disappeared and left only its name to the place. There is also an area called "Temple Ruins" (Teraato), but it is a complete wasteland, having been left unattended for so many generations. No one knows anything about it.

Fifteen minutes west of Nishi-Kuwana station on the Mie Kotsu*

Line at the Rengeji stop is the hamlet of Harina-shi Rengeji, formerly Oaza * Rengeji of Ariyoshi-mura in the Kuwana district. This is the site of the Rengeji temple visited by Muju*, but no trace of the temple remains. A walk of five or six minutes to the north of this place brings one to a temple called Sofutsuzan* Rengeji, belonging to the Otani* Shinshu* sect. This temple, of recent origin, took its name from that of the old village and has no relationship to the Rengeji of Muju's* time.90

Apart from occasional side trips, Muju* had been at Choboji* since 1262, or perhaps a year earlier. By the first decade of the fourteenth century, his life there had grown stale which may partly account for his attraction to Rengeji.

Apparently I have a karmic affinity with this temple [Choboji*], for I have frequented it for forty-three years. At this temple without a patron the smoke of prosperity never rises; apart from my robe, bowl, and religious implements, I have no material assets. The world considers me an outcast and feels that there is an unquestionable discrepancy between that dream of good fortune at my birth and the facts. But when I ponder the matter carefully, I must conclude that I have indeed had great good fortune in having abandoned the world for the priesthood, and to have heard the principles of Buddhism from the great scholars of the day . . . (CD 3:5; *Traces*)

Having lived at this temple for over forty years, perhaps I have exhausted this karma. And so I compose this verse on the myriad affairs in which I have lost interest:

<i>Hito wa fuwa</i>	Estranged from others,
<i>Tera wa muen ni</i>	My temple without supporters,
<i>Takigi nashi</i>	I have no twigs to burn:
<i>Kigasaki ni koso</i>	Here at Kigasaki
<i>Korihatenikere</i>	I have had enough!
	(CD 4:11; <i>Traces</i>)

What had gone wrong? When Muju* re-established Choboji* in 1262 as a Zen temple affiliated with Enni's prospering Tojukuji* in Kyoto, the prospects seemed bright indeed. He had the continuing support of the Yamada family, and even the military dictator had made a contribution. He had gone to Kigasaki at the express command of the Atsuta Deity, who continued to provide material as well as moral encouragement. The temple was ideally located near, but not too near, a major travel artery and one of the major shrines in the country. One would expect to see Muju* in the evening years of

his life surrounded by eager disciples in a temple where the smoke of prosperity never stopped rising from kitchen and hearth. But it was not to be. Elsewhere he says:

All day long this temple is without support or those who care. With not a single item in reserve, I have no fear of burglary. Some years ago a robber broke into the temple warehouse and asked where everything was. "There's not even a dog's turd here!" I replied. Since then burglars have avoided this place. . . .

I have been around this province for forty-three years, and everyone must be tired of me by now. As the years pass, my close acquaintances, both laymen and priests, have become few. This is only natural. But because of some old karmic connections, perhaps, there are still a few people who are kind to me. Have my karmic ties with this place not yet been exhausted? After one gets old perhaps it is better to think to oneself that worldly success and the way things happen have their own rationale, and that one should not give himself over to many things. Following one's destiny and abandoning religious practices, he should leave the rest to the will of heaven. That we do not get what we want no matter how hard we try is a fact of life. . . (CD 3:5)

The decline of Choboji * even during Muju's* lifetime no doubt resulted from a complex of causes, and we should not deduce from it too severe an indictment of Muju's* character. The Yamada family which had been the temple's patron since its founding was probably in a depressed financial position after its unhappy involvement in the Jokyu* War. And after Doen* and his wife donated "their entire worldly possessions and household goods," they could hardly do more. On the other hand, the association of Choboji* with the rebellious Yamadas did not dissuade Hojo* Tokiyori, of the Kamakura military establishment, from making a substantial contribution to the temple. Had Muju* been a stern religious master like his teacher Enni, he might have attracted a following of dedicated disciples. But being as he was concerned with religious practice but rather relaxed about it this next line of support would have to be the local farmers and craftsmen. The sense of humor which we find in *Sand and Pebbles* and his initiation of the Owari Manzai folk performance suggest the genial pastor loved by his flock. Yet in the *Mirror for Women* (1300) we find him scolding those who, "disliking the local priest, send to a distance to invite a celebrant for their service, snubbing the priest with whom they are out of favor for one with whom they are on friendly terms." And we have seen that even-

tually he could not even attract burglars. A clue to his evident alienation from the community may be seen in the fact that his works, although purporting to be about the everyday affairs of life, contain few references to events in his immediate neighborhood, even to Atsuta Shrine. In the end we must conclude that the fault lay more in himself than in his stars.

What was special about Rengeji that attracted Muju*? We do not know. Probably he had a friend there, although Muju* never mentions him. There is also an old tradition that Muju* died and was buried at Rengeji,⁹¹ but Tainin disputes this, suggesting that the notion came about from Muju's* close association with the temple. The "Temple of the Lotus Flowers" became Muju's* second home. Near the middle of *Casual Digressions* (4:11), just after his verse of weariness at having lived at Choboji* for over forty years, he composed an allusive variation on an earlier verse by Bishop Henjo* (816-890) recalling a phrase from the *Lotus Sutra*:

<i>Yo no naka no</i>	Heart unstained
<i>Nigori ni shimanu</i>	By all the muddiness
<i>Kokoro mote</i>	Of worldly life,
<i>Hachisu no hana no</i>	Ah, to live here at this
<i>Tera ni sumu kana</i>	Temple of Lotus Flowers! ⁹²

And what of his friends and disciples? The record is skimpy. Manuscript notations (*shikigo*) by an author or later copier which are carried forward in subsequent manuscripts and printed editions are a minor source of information, but not to be neglected in the absence of detailed sources. As we saw earlier, certain copies of *Sand and Pebbles* tell of a disciple called Mujin Dosho*, who in 1283 took that work to Saihoji* in Kyoto for copying. Notations dated 1293, 1294, 1295, and 1303 tell of a Doe* copying portions of *Sand and Pebbles* at various places in Kyoto, and of giving certain chapters to Dosho* in 1303. Another disciple named Jigen is said to have taken *Casual Digressions* to Mantokuji Temple in Owari Province for copying in 1305. From these scattered notations we can at least learn the names of several of Muju's* disciples: Mujin Dosho*, Doe*, and Jigen. And we also know of Muo*, to whom Muju* transferred Choboji* in 1305. Eventually, when the voluminous travel accounts, temple records, diaries, and other miscellanea of the times are fed into an enormous memory bank sometime within the next century, we will know more about these individuals. The pieces to the puzzle exist as does the technology to assemble them.

Tainin's *Traces* says that "the Venerable Joen * who restored Mantokuji in Owari Province at that time was also from Sagami Province and belonged to the Kajiwara family. His accomplished disciple, the Venerable Kuen*, was also his nephew; and he founded the Jizojiin* Ichinomiya. These three men from the same family were likewise adepts in the esoteric teaching, and from time to time would meet for elevated conversation. The public called them the "Three En's."

In 1305, Muju* was eighty and it was a busy year for him. In the third month he handed over the administration of Choboji* to Muo* (=Jun'ichibo*), who may have been the great-grandson of Yamada Shigetada, founder of the temple, and the grandson of Sukeko, his son Shigetsugu's wife. The *Deed of Transfer* (Figure 3), thought to be in Muju's* hand, is extant. It says that Muo* had been raised by Muju* since he was six; and this is consistent with other known details. If Muo* came to stay at Choboji* as early as 1262 when Muju* became its abbot, he could chronologically have been a child of Sukeko's offspring; in 1305, he would have been about fifty. The *Deed* states that although Muo* was not very learned, he had practiced *zazen* for many years and was competent enough to take charge of the affairs of the temple. Although Muju* professes to have a close relationship with Muo*, he evidently has reservations about the transfer.

Deed of Transfer (Yuzurijo*)

This temple was the legacy to the Venerable Jogambo* from his teacher, the Venerable Keihokyo*, and it became a temple where the regulations were strictly observed. He then transferred it to me, who was at the time an unaffiliated monk. When fire destroyed the temple, Doembo* (i.e., Doen*) restored and gave it to me, constructing the Buddha Hall and other buildings, including an Assembly Hall and monks' residence. Was it perhaps fate that my unworthy self then became the temple's founder?

Often when I could not depend on support, I have sometimes thought of transferring the temple to someone else, and sometimes thought simply of resigning. But it was well known to people that by virtue of the dream which I had, I could not sever my connections. It is my lot to have lived here for forty-four years, diligent even now in the theory and practice of both the overt and esoteric methods in these Latter Days when both men and the Law decline. At the feet of the late founder of Tofukuji* I heard the basic principles of the overt, esoteric and Zen teachings. Although I did not grasp the essence of

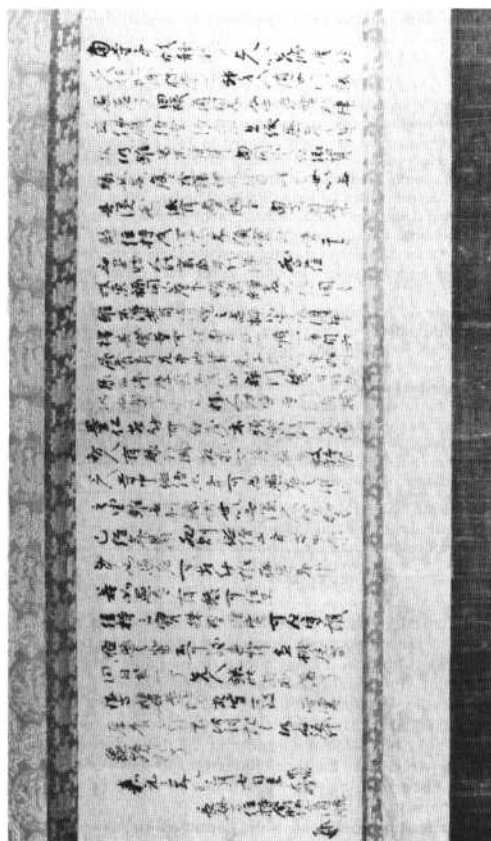


Figure 3.
Deed of Transfer (Yuzurijo *) by which Muju* ceded the
Choboji* to Muo* in 1305. (Choboji*, Important Cultural
Property.) Photo by Kawabe Ryosuke*.

the transmission of the lamp as he had intended, he decided that I had understood sufficiently to be affiliated to this temple within his tradition.

This Jun'ichibo * (Muo*) has been raised by me since he was six years old. Being as close as natural kin, our relationship has been as deep as that of brothers, as teacher to pupil, as parent to child. His learning is not extensive, but he has been engaged in Zen practice for years. He can be elder of the temple by seeking out a group to decide matters together, senior men in the overt and esoteric methods, friends in the faith with whom he has affinities. The late Venerable Jogambo* explained to me how to deal with the monks and other matters in the temple; and the reason he offered the temple to me was that even without a formal deed of transfer, everyone knew of the circumstances, which were not to be concealed. In the end I passed my years here.

So if you manage as I have the great and small matters concerning the monks and other affairs of the temple, there will be nothing to object to. If, like me, you maintain connections with people, you will be able to abide here. If, maintaining this temple, you guard the Three Treasures, especially the tradition of the sage priests, then the wicked cannot harm you. Together with the deed from my predecessor giving me the lands belonging to the Momooji as well as the abbot's parasol, I bequeath this temple to you as the legacy of your grandmother [Sukeko?]. By maintaining this temple you will carry on the discharge of your filial duties.

Recorded at Mt. Kikyo* [Momooji's "mountain"] for posterity on the seventh day of the third month in Kangen 3 (1305).

Kongo* Busshi (Son of the Diamond Buddha),

Dogyo* (i.e., Muju*)

(SEAL)93

Muju* then moved to the reconstructed Momooji within the Choboji* compound. Both Tokugawa biographers state that he then fashioned a likeness of himself, Tainin noting that a papier mache statue is still extant. Presumably he has confused this with the wooden statue of the founder (Frontispiece) now enshrined at Choboji*. Kenryo* says that Muju* inserted a copy of an esoteric charm, the Jewel-box Spell (*Hokyoin** *darani*; cf. *S&P* 2:8) into the image after having written the Sanskrit characters himself. A copy of this text was discovered in the wooden statue when it was dismantled for repairs in 1951.94

In the years after his retirement, Muju* continued to revise his writings and to visit Rengeji. Finally in 1312

. . . on the tenth day of the tenth month he made the following declaration to his assembled disciples and followers: "All beings will eventually achieve liberation. Be each of you mindful of this and propagate it to later generations." When his followers begged the National Teacher for his death verse, he wrote:

<i>Ichio * umi ni ukite</i>	A single bubble floating on the sea
<i>Hachiju* shichinen</i>	Of .life for eighty-seven years:
<i>Kaze yami nami shizuka ni</i>	Now the wind abates, the waves
	subside,
<i>Kyu* ni yorite tanzen</i> ⁹⁵	And all is tranquil as of old.

Muju* passed away in his eighty-seventh year after placing himself in a square casket in an earthen sarcophagus nine feet long, on the shelves of whose four sides were assembled the implements of the Eight Sects.⁹⁶ Seating himself within, he took leave of the world (*Sketch*).

In 1546, ex-Emperor Gonara gave Muju* the posthumous title of Daien Kokushi, "National Teacher of Great Perfection." Along with his writings, the Choboji* which he reconstructed in 1262 survived through the next seven centuries. Today, his carved likeness⁹⁷ is enshrined in the Founder's Hall. Naturally, it is the likeness of an elderly monk, although we would not guess that its model was eighty-six years of age. His look is serene enough but lacks the air of austerity and determination often seen in the features of other eminent clerics whose likenesses have come down to us. Over the left eye is a wen, the mouth is full and relaxed with the suggestion of a smile. In his right hand he holds a *hossu*, a ritual fly whisk symbolizing spiritual authority, with whose hairs the fingers of Muju's* left hand appear to be playing, appropriately enough. The old monk often regretted his lack of religious zeal; but had he been less worldly, the loss would have been ours. Instead of *Sand and Pebbles* and *Casual Digressions*, the corpus of Japanese Buddhist literature might include two more opaquely serious discourses on the meaning of time or methods of meditation, of interest only to the student of religious history. Muju's* touch of worldliness which is part of his charm for us today would surely have disappeared in the austerity of Self-Realization. Had Muju* been a better monk he would have been less of a writer.

Muju's * World of Ideas

Muju* the storyteller is still approachable after seven centuries of social and ideological change during which his Buddhist-Confucian-Shinto* worldview largely was replaced in Japan by an understanding of the human condition not dissimilar to that of the modern West. Muju* the monk and moralist requires of us somewhat more patience, and a willingness to meet him half-way between our respective word games by which we rationalize experience. His concerns are the same human problems to which we attempt to find answers today: life's frustrations, its pain, and its brevity. But the complex of ideas in which he dealt with these problems has no easy parallel in our modern Western consciousness.

For Muju* the cure for life's pain lay in modifying our subjective attitudes rather than in changing the condition of the external world. Although this approach is not uncommon today, Western thought patterns do not provide us with a fund of easily borrowed words and equivalent metaphors with which to reconstruct Muju's* worldview in English. Only gradually are we developing the vocabulary which will permit us to appreciate Buddhist thought as a perfectly straightforward and plausible rationalization of human experience. Even the central Buddhist concept of Nirvana* has found no generally-accepted English equivalent, and its interpretation is still debatable.⁹⁸ Meanwhile, words continue "to strain, crack and sometimes break, under the burden." The translator is only partly to blame. Sometimes he chooses a word, a phrase, a metaphor, which may not jar the ears of his audience, but which inevitably ignores the context of the original. At other times he must choose an unfamiliar but parallel construction which mirrors the original well enough, only to be charged with obscurantism. The middle way is difficult to achieve, and often little of an improvement.

The dilemma is neither new nor surprising. The acculturation of Buddhism to Chinese ways of thinking began with the simple transliteration of the Sanskrit terms, proceeded to the "method of analogy" with the use of Taoist vocabulary,⁹⁹ and finally, four hundred year after its appearance in China, arrived at a distinctive

Chinese vocabulary for Buddhist concepts. Japan benefited from the Chinese experience, but the Japanese assimilation of Buddhist thought was also very gradual. The writer of English today cannot avoid the same problem of communication and must be wary of the apparent similarity of concepts plucked from different contexts. 100

Often the best course of action may be stay as close as possible to the intractable word or metaphor, resigning ourselves to the realization that every complex of ideas whether it be the methodology of a discipline or a system of philosophy or religion has its irreducible expressions which appear as jargon to the outsider; and that if we wish to penetrate that structure of ideas, we may be required simply to accept its peculiar mode of expression. No one asks the Freudian to translate the word, "id", into everyday English; so perhaps we can sometimes extend the same courtesy to Muju*.

For Muju* and his contemporaries, the stage on which sentient beings played the drama of illusion consisted of three major regions: the Realms of Desire, of Form, and of the Formless. The Realm of Desire (*yokkai*) consisted of Six Paths (*rokudo**; *or-shu*, "Destinies") through which beings impelled by desire transmigrated (*rinne*) through the round of birth-and-death (*shoji**) until the karma of their evil action was exhausted and they attained liberation (*gedatsu*), *nirvana** (*nehan*). According to the Mahayana* all sentient beings would eventually attain nirvana, but it would take time. The Six Paths were:

1. The heavens of desire
2. The human world
3. The world of fighting-spirits (*asuras*)
4. The animal world
5. The world of hungry-ghosts (*pretas*)
6. The hells.

The Tendai sect, and also Muju*, sometimes referred to the Ten Stations of Being (*jippokai**), which included the stages of *sravaka** (*shomon**), *pratyeka-buddha* (*engaku*), bodhisattva (*bosatsu*), and Buddha beyond the Six Paths. These four stages were not subject to the round of birth-and-death.

Good conduct would lead to rebirth in human form, or in one of the heavens; bad action led to rebirth in one of the Three Evil Destinies (*san'akushu*): of the animals, hungry-ghosts, or the hells. (The world of the fighting-spirits was ambiguous and in some accounts was included among the hells.) The advantage of being born

in human form see, for example, the opening statement of the *Mirror for Women* 101 is that only in this state can beings perform acts which might lead to an improved stage of rebirth, or even to the final release of nirvana. In the Three Evil Destinies one could only wait passively until his karmic debt was repaid, or until chance brought him into proximity with the Buddhist Teaching. (See, for example, the story of the small clam who was ultimately reborn as the Shingon scholar, Kakukai; *S&P* 2:10.)

The Three Poisons (*sandoku*) of anger, covetousness, and delusion are the sources of bad action; but they may be overcome by any of the variety of religious practice which the Buddha in his compassion has accommodated to specific human biases and needs. We may practice meditation in order to realize our inherent Buddha-nature. Such methods were promoted by the traditional schools of Buddhism, but especially by the newly-introduced Zen sects. Or, by calling on the name of the Buddha Amida (*nembutsu*), we may opt for birth in his Pure Land (*oho**), from which there will be no backsliding into the Three Evil Destinies. (Originally, birth in Amida's Pure Land was not considered to be identical with the attainment of Perfect Enlightenment, but came to be so with Shinran.)

Another method through which to attain liberation was esotericism (*mikkyo**), which conceived of the religious life in terms of "the attainment of Buddhahood in the very existence" (*sokushin jobutsu**) by integrating the three aspects of human action (*sango**) deeds, words, and thought with the parallel functions of the Great Sun Buddha, the Three Mysteries (*sammitsu*) of Mahavairocana* (Dainichi Nyorai).¹⁰² This method was especially associated with Kukai's* Shingon sect, but it was also widely accommodated to other sectarian positions. Tendai had for centuries had an esoteric component; and among the leaders of Kamakura Buddhism, Myoe* (Kegon), Eizon (Shingon-Ritsu), Eisai and Enni (both Rinzai Zen) cultivated these traditional practices, which also appealed to Muju*.

The spiritual life might be rationalized in a variety of ways. As Muju* would say: "There is not just one method for entering the Way, the causes and conditions for enlightenment being many" (*S&P* Preface). His syncretism, his conviction that truth not only can, but must, assume a variety of forms is reflected throughout his life and writings. The gods of the native Japanese Shinto* pantheon "soften their light to identify with the dust of human affairs." The buddhas and bodhisattvas in their essential nature (*honji*) are inef-

fable, inaccessible to ordinary human understanding; accordingly, they assume familiar, local guises, "manifesting their traces" (*suijaku*) as a means of leading sentient beings to enlightenment. 103 They assume the forms of Shinto* gods, Confucian sages, Taoist immortals, or any other shapes appropriate to the expectations of the devotee, because the underlying Reality transcends all particular manifestations. And yet it is through these particular forms that we, symbolizing animals, are led to the Ineffable. As Kukai* remarked with respect to all expedients: "The Dharma is beyond speech, but without speech it cannot be revealed. Suchness transcends forms, but without depending on forms it cannot be realized. Though one may at times err by taking the finger pointing at the moon to be the moon itself, the Buddha's teachings which guide people are limitless."104 "Wild words and specious phrases" (*kyogen* kigo*) may also be provisional methods, as the words of poetry are no different than mystic phrases (*dharani**), all pointing to the same experiential goal beyond all words, all concepts, all symbols.

Common to every Buddhist teaching is the recognition that all conditioned beings are in flux, evanescent, impermanent (*mujo**); and because each exists only interdependently with all other beings, it is intrinsically self-less (*muga*). To strive for *one's own* enlightenment is, in effect, to deny this basic principle of selflessness. So the Mahayanists* proposed as their spiritual model the bodhisattva, "a being compounded of the two contradictory forces of wisdom and compassion. In his wisdom he sees no persons; in his compassion he is resolved to save them."105 This compassion arises neither from any desire for profit nor from a sense of altruism without an *alter*, an "other", the word itself has no meaning. It springs rather from an awareness of the underlying identity between what is conventionally distinguished as "self" and "other."

The compassion of the Buddha is revealed in the manifold Accommodations (*hoben**) which he makes to human frailties, expedients and "skillful means" which include not only the varieties of Buddhist teaching but the mythology of Shinto* as well. The importance of the syncretism theme in Muju's* thought is to be seen in the fact that when, fairly late in life, he began to write, this was the first subject which he chose to elaborate. Most of his arguments and illustrations of this topic are conveniently concentrated in the ten chapters of the first book of *Sand and Pebbles*. After the preface and opening chapter, in which Muju* sets forth the general argument for the identity of the gods and buddhas as applied to the Ise shrines, a series of anecdotes interspersed with doctrinal digressions

sets the tone of the work. *Sand and Pebbles* is thus classified as Bud dhist Tale Literature (*bukkyo* * *setsuwa*), but also occasionally as a Vernacular Tract (*kana hogo**). The only major item on the syncretism theme not appearing in the first book is Muju's* defense of poetry.

The Mahayana* set Buddhists a tantalizing paradox: the sensual world which obscures our apprehension of enlightenment is at the same time that in and through which it is to be apprehended. In doctrinal shorthand: nirvana, the goal of religious activity, is identical with the world of birth-and-death to be transcended. Early Buddhism had rationalized nirvana as a state *apart from* the world of everyday affairs. As the agitated elements constituting the phenomenal world were gradually suppressed through right action, the unconditioned reality of nirvana emerged. The mechanics of this process are still debated by scholars, but we can at least say that nirvana differed from the world of ever-recombining elements.¹⁰⁶

Then Mahayana* introduced perspective. The world *seen* from one point of view was nirvana, from another, birth-and-death; the difference was not between two physical places but between two modes of understanding. And it was in and through the common referent, the world given to immediate experience, that one was either deluded or enlightened. The cloud of conceptualization obscuring the Real from us may also be the means through which I become aware of Itbearing in mind that ultimately there is no "I" nor any nirvana to be apprehended; both are convenient fictions. "Those who stumble and fall to the ground also arise by virtue of the support which the ground provides." The finger pointing at the moon may be a distraction or a guide, depending on the use to which we put it. Moreover, the absolutes of morality are only conventional wisdom, useful but not intrinsically fixed. More often than not they are a help to enlightenment, but as objects of attachment they are obstaclesas in the story of Chiko* and Raiko*. And the bodhisattva, who stands beyond the conventional distinctions of morality, may bring about good through apparent evils as did Lady Mallika*, Vasumitra*, and Prince Shotoku*.¹⁰⁷ Appearances are deceptive. Behavior with all the outward marks of conformity to the precepts might lead straight to hell, while apparent wickedness might in fact be the inspired action of the bodhisattva beyond all conventional good and evil. The final criterion of right is not the intrinsic quality of the act, but the *attitude* of the agent. Thus the difference in behavior between the two monks who committed suicide in order to attain speedy birth in Amida's Pure Land lay in their attitudes of attachment or freedom from attachment (*S&P* 4:7, 4:8).

The Kade-no-koji * lady who believed that the young monk's deception was a visitation from Jizo* was rewarded for her attitude of trust (*S&P* 2:6). And in the several anecdotes of extramarital affairs (*S&P* 7:1, 7:17, *rufubon* 7B:6), Muju* does not condemn the infidelity or sexual excess as proscribed by conventional morality; rather, he is concerned with the *mental state* of those involved. Conventional morality is not to be dismissed lightly, inasmuch as bad action creates the karma of birth-and-death; but even more important is the presence or lack of a state of attachment (anger, jealousy) which blocks spiritual awareness.

Conventional morality held that "wild words and specious phrases" (*kyogen* kigo*) were to be avoided as impediments to enlightenment: hence the condemnation of literature as so much distraction from right views.¹⁰⁸ But if nirvana were to be realized within the world of everyday affairs, then these same "wild words and specious phrases" could be cause for praising the vehicle of the Buddha and condition for turning the Wheel of the Law. The concept was rooted in Indian Buddhism, but the phrase itself originated with the Chinese poet Po Chuï-i (772-846), from whom it was borrowed by Japanese Buddhists as a catch phrase to express the concept of the noumenal realized through the phenomenal. It appears throughout Muju's* works, beginning with the Preface to *Sand and Pebbles*: "Through the wanton sport of wild words and specious phrases I wish to bring people into the marvelous Way of the Buddha's Teaching." Still, the tension in the paradox remained: delusions of word and thought were certainly to be eschewed (and, strictly speaking, even the most "sacred" words and thoughts were ultimately impediments to enlightenment); but on the other hand, they might be utilized as expedients, accommodations. "Those who search for gold extract it from sand; those who take pleasure in jewels gather pebbles and polish them." Truth was a middle way between the poles of morality as conventionally (but necessarily) fixed, and morality as ultimately indeterminate. Literature was to serve the needs of societythe ultimate goal of both individual and society, in Muju's* view, being the enlightenment of all sentient beings. What could be said of the inspiring anecdote as a means to lead people along the path of spiritual realization was even more appropriate for poetry, which was nothing less than *dharani**, mystic phrases to establish rapport with the divine.

Muju* had a lively interest in the thirty-one syllable *waka* as well as in the related linked-verse. His defense of the Way of Poetry as a religious exercise is an extension of his argument for Shinto-Buddhist*

syncretism. Scattered throughout *Sand and Pebbles* and *Casual Digressions* are *waka* by himself and others, and a separate section of *Sand and Pebbles* from 5A:9 through 5B: 11 is devoted to this theme. The poems are chosen for the most part to illustrate some moral or religious point. Muju * himself was not an outstanding poet, although of sufficient merit to have prompted a modern scholar to compile eighty-three *waka* gleaned from his works.¹⁰⁹ Of greater interest to us is his defense of *waka*, especially as articulated in *Sand and Pebbles* 5A:12.

For him to have defended the Way of Poetry as a method of religious realization was not unusual for his time. Shunzei (1114-1204) and Teika (1162-1241), among others, having but recently seriously applied Tendai religious ideals to their poetic practice.¹¹⁰ But Muju's* position is a curious by-product of the *honjisuijaku* movement, and his argument is that of a scholar rather than that of a poet.¹¹¹

Japanese poems do not differ from the words of the Buddha. The *dharani** of India are simply the words used by the people of that country which the Buddha took and interpreted as mystic formulas. . . . Had the Buddha appeared in Japan, he would simply have used Japanese for mystic verses. . . . (S&P 5A: 12)

In her famous defense of the novel in *The Tale of Genji*, Murasaki also appeals to the doctrine of accommodation as the rationale for finding the sacred in the profane. Muju* starts from the same premise, but, as a well-educated cleric, could be expected to carry the argument a step further, for better or worse. Muju's* poetry was much like his meditation: better defended than practiced. His few experiments with linked verse are perhaps of some historical interest in the shift of focus to that poetic form from court-centered *waka* during succeeding centuries. These appear mainly in *Sand and Pebbles* 5B:7.

Sand and Pebbles consists of ten books (*kan*), each illustrating one or two major themes. The length and organization of chapters within these books do not follow a consistent pattern. A few are almost fragmentary while others seem excessively long. We may suppose that in some cases a chapter merely reflects the amount of work Muju* produced at one sitting; at other times it is clear that he saw the episodes of a lengthy chapter as all illustrating a central theme, even when their relationship might seem tenuous. Characteristically, his initial anecdote, or *exemplum*, is followed by a religious

discourse which it illuminates. This in turn may be followed by another, or series of anecdotes, which are related to each other for the most part by the religious theme under consideration, although sometimes by apparently extraneous factors. At other times a string of short anecdotes appears, like a chain of linked verse, each related to a central theme perhaps, but to one another by additional connecting ideas. The sequence can be described as a controlled stream of consciousness, in which each item is related to what precedes and follows it, although not always to other items in the series. Long didactic interludes often push the work in the direction of the vernacular tract, but even these are often leavened by a spritely humor. Even this selection, consciously focussed on the literary, cannot exclude the message which is Muju's * conscious rationale for writing at all. At other times, Muju* seems to have been attracted mainly by the story, and the moral is incidental or difficult to find.

The major themes of the ten books of *Sand and Pebbles*, according to the organization of the unabbreviated version, are as follows:

Book One. Ten chapters, beginning with "The Great Shrine at Ise," argue that the gods are local manifestations of the buddhas and bodhisattvas. Chapter 10 tells of an Amidist devotee who is punished for his intolerance of other religious practices.

Book Two. Ten chapters relating miracles performed by various buddhas and bodhisattvas: Yakushi, Amida, Kannon, Jizo*, Fudo*, and Miroku; also diverse sectarian practices.

Book Three. Eight chapters on several doctrinal and moral issues, including the paradox that the apparent good is not always the real good, Confucian anecdotes, and the importance of the appropriate.

Book Four. Nine chapters on the dangers of attachment to mental biases as well as material things.

Book Five. In two parts, Book 5A (twelve chapters) is mainly about scholars. A long section on poetry begins with 5A:9 and continues through the eleven chapters of 5B.

Book Six. Eighteen chapters on preaching. Chapters 1-8, 12-13, which include the earthiest tales in the collection, are lacking in the abbreviated versions. If we assume that these were later deleted as being improper, perhaps by Muju* himself, we have the problem of explaining the presence of equally indiscreet episodes in abbreviated but not unabbreviated versions.

Book Seven. Twenty-five chapters on karmic retribution and the evils of envy, carnal attachment, murder, greed and stupidity.

Book Eight. Twenty-three chapters on stupidity and resourcefulness.

Book Nine. Thirteen chapters on honesty, loyalty, and filial piety.

Book Ten. In two parts, 10A (ten chapters) and 10B (three chapters) largely consists of stories of people who have entered the religious life. The concluding anecdotes tell of the final moments of contemporary virtuous monks, especially the Zen followers of Eisai.

We cannot yet clearly assess the extent of Muju's * audience during the seven centuries that separate us from Kamakura Japan, nor can we comprehensively describe the influence of his writings on subsequent literature and thought. Some of the correspondences between his works, especially *Sand and Pebbles*, and later literary productions are close enough to imply a direct influence; others are suggestive but far from convincing. Eventually when we have pieced together the fragments of the puzzle hidden in hundreds of volumes of neglected collectanea, a pattern will emerge. But for the present we can only speculate from a few details and correspondences.

The fifty narratives of the *Shintoshu** (Collection of the Way of the Gods, ca. 1358-61) are a major bridge between the Buddhist *setsuwa* of Kamakura and the short stories (*otogizoshi**) of the Muromachi period.¹¹² It was used, and perhaps composed, by members of the Agui school of preachers, which included Shogaku* (1167-1235), son of the movement's founder, Chogen*. Whatever other influences *Sand and Pebbles* may or may not have had on *Shintoshu**, we do find a close parallel between passages in *S&P* 1:1 and the latter.¹¹³ The story of the faithful mandarin duck killed by a hunter (*S&P* 7:14) reappears in *Ikkyu's* Travels All Over* (Ikkyu* shokoku monogatari, 1672).¹¹⁴ And there is a close similarity between the most famous of Muromachi short stories, *The Three Priests* (*Sannin hoshi**) and *S&P* 10A:7. The explanation for these apparent influences await further study.

A minor detail which suggests that *Sand and Pebbles* was known to the No* dramatist Zeami (1363-1443) appears in his play *Kasuga ryujin** (The Dragon God of Kasuga).¹¹⁵ Here the *kyogen** actor refers to Myoe* and Gedatsu (Jokei*) as his sons, his "Taro* and Jiro*" - a phrase which appears in *S&P* 1:5, but not in four other literary sources likely to have provided background for the play. And in a related theatrical form, the theme for the *kyogen**, *Busu*, is generally regarded as having originated in *S&P* 8:11.

Whisperings (1463), a landmark of linked-verse criticism by Shinkei s(1406-75), includes more than thirty allusions to *Sand and*

Pebbles in a work of some eighty-three pages in a modern printed edition. It is unlikely that an artist of Shinkei's sensibility was impressed by Muju's * poetic practice, but his ideas *about* poetry are a different matter. Shinkei remarks in discussing the unity of religious and poetic practice:

Essentially the Way of Poetry is the *dharani** of our country. Compared to discoursing in "specious phrases" (*kigo*), the reading of scripture and the practice of Zen is so much delusion.¹¹⁶

In isolation the statement is rather cryptic. But against the background of Muju's* defense of the Way of Poetry in *Sand and Pebbles*, and the related concept of attaining religious realization *through* "wild words and specious phrases" (*kyogen** *kigo*), it does not obtrude in any way.¹¹⁷

The Obaku* Zen monk, Tetsugen Doko* (1630-1682), as editor of a massive edition of Buddhist writings, was in a position to evaluate the plethora of works produced up to the early Tokugawa period. In a postscript to a doctrinal tract which attempted to accommodate Buddhist doctrine to the level of popular understanding, one of his disciples had this to say:

Since the Zen sect was introduced into this country, there have been few other men [aside from Tetsugen] who have in this fashion presented the essence of it in the Japanese language. The *Collection of Sand and Pebbles* by the Zen master Muju* and the *Dialogue in a Dream*¹¹⁸ by the master Muso* are about the only good books there are; although there are many others, few of them are worth mentioning.¹¹⁹

Later in the period the haiku poet, Kobayashi Issa (1763-1827), begins his *Year of My Life* (Oraga haru, 1819) with a retelling of Muju's* account of "The Amida Welcome Service" (*S&P* 10A: 9). The anecdote about the nun with the impossibly long name (*S&P* 8:13) is perhaps the ancestor of the popular *rakugo* story, *Jugemu*; and scholars of folklore find variants of popular formulas in both *S&P* and *Casual Digressions* (e.g., *CD* 5:1).

At present some fourteen manuscript copies of *Sand and Pebbles* from the Kamakura through the Edo periods are extant; and there are eleven Tokugawa printed editions—the *Konjaku* has one!¹²⁰and thirteen modern printed editions. Although Muju's* other works have not been as popular, it is curious to note that there have been at least seven modern printings of the *Mirror for Women*. Obviously, Muju* has had some kind of following.

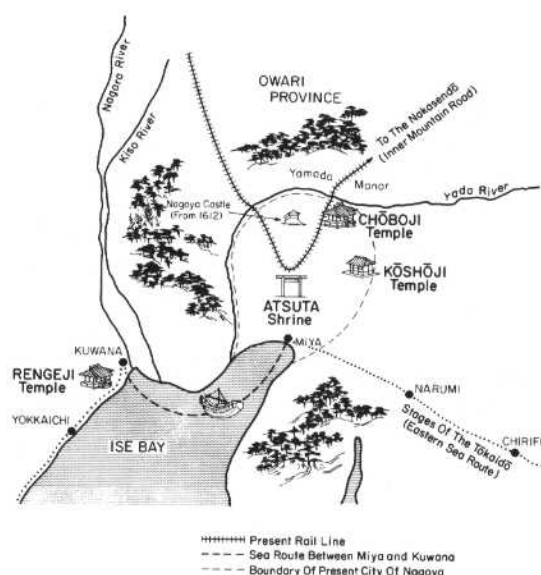


Figure 4.

Map of Miya (Nagoya) showing the relationship of Atsuta Shrine, Choboji *, Rengeji. and Tainin's Koshoji*.

The principle of Accommodation so earnestly defended by Muju* gradually lost ground as Japanese Buddhism became increasingly parochial and the seine of unity underlying difference which had characterized Heian's Tendai and Shingon was gradually eroded. The Shinto-Buddhist* synthesis continued throughout the Tokugawa period in spite of Shinto* attacks, which eventually culminated in the official separation of Shinto* and Buddhism (*shimbutsu bunri*) in early Meiji (1868) and in the subsequent persecution of Buddhism

(*haibutsu kishaku*). 121 Japan was to become a modern nation, and one of the casualties to progress was an institution which had succeeded in accommodating a broad spectrum of beliefs and practices for over a millennium. Once again the zealot was to pay a high price for his single-mindedness.

But Muju's* message of Accommodation is as relevant to our own day as to his. Today we live in an expanding pluralistic society, each of us acting within our own conceptual constructs, myths, illusions convinced that our own surely have a kind of objectivity denied to others. But Muju* would remind us that there is not just one method for entering the Way, the causes and conditions for enlightenment being many.

Just as each of us strives to attain the goal of his or her own illusion, let us hope that Muju* reached the goal as he imagined it for himself. Having turned the Wheel of the Law by means of "wild words and specious phrases," may he have left this village of Birth-and-death for the great city of Nirvana.

I have based my translations and summaries (in italics) of *Sand and Pebbles* on Watanabe Tsunaya, ed. *Shasekihu** (1966); and, for a few minor items from the abbreviated *rufubon*, on the editions by Tsukudo Reikan and Fujii Otoo. For *Casual Digressions* I have used Yamada and Miki, eds. *Zotanshu** (1973). See Selected Bibliography, Part A, for additional details.

PART II.
SAND AND PEBBLES (SHASEKISHU *)

Translations and Summaries

If you like this book, buy it!

Collection of Sand and Pebbles

Prologue

Coarse words and refined expressions both proceed from the First Principle, 122 nor are the everyday affairs of life at variance with the True Reality. Through the wanton sport of wild words and specious phrases, I wish to bring people into the marvelous Way of the Buddha's teaching; and with unpretentious examples taken from the common ordinary affairs of life I should like to illustrate the profound significance of this splendid doctrine. So I rouse myself from the drowsiness of old age, and with an idle hand have assembled at random that which I have seen and heard. I have recorded incidents just as they have come to mind, without selecting the good from the bad. 123

At a time when he should be aware of the things of impermanence which thought-by-thought obstruct his apprehension of Reality, and when he should be concerned over his step-by-step approach to the nether world, piling up provisions for the long journey to the subterranean regions and preparing the boat to carry him over the deep currents of the troubled seas of life, this old priest is writing down incidents that strike his fancy, and recording frivolous worldly anecdotes. He does not care how he wastes his time in the present, nor does he feel shame at what the wise and learned may say of him later on. But though it may seem useless, for the sake of those foolish people who are not aware of the great benefits of Buddhism, who do not know the profound intent of the gods who soften their light, 124 who do not discriminate between wise and foolish, and who do not believe that the operation of moral causality is determined and fixed, he has selected clear passages from the sutras and commentaries and set down the admonitions left by the wise of former times.

There is not just one method for entering the Way, the causes and conditions for enlightenment being many. Once a person understands their general significance, he will see that the purport of the various teachings does not vary. And when he puts them into

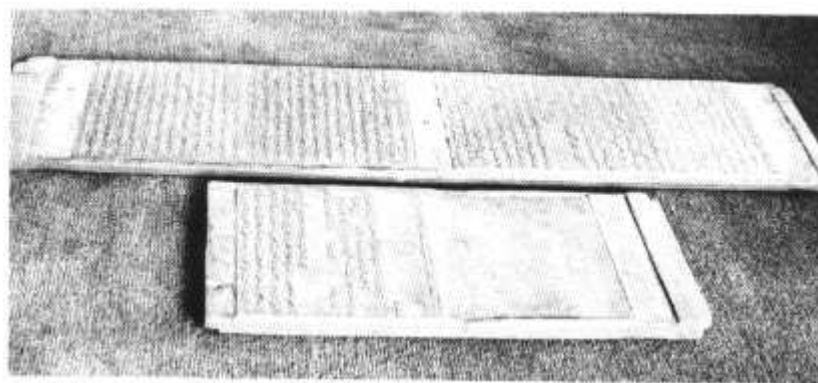


Figure 5.
Woodblocks of the Jokyo * 3 (1686) edition of the
Shasekishu*. Photo by Kawabe Ryosuke*.

practice, he will find that the goal of the myriad religious exercises is the same. So from among casual digressions this old monk extracts the sacred teaching, and among humorous anecdotes he points out the theory and practice of Buddhism. May those who have occasion to see it not despise this poorly-written work by means of which they may come to comprehend the significance of Buddhism; nor should they blame the inclusion of extraneous material through which they may come to understand the operation of moral causality. May they use this work as a means by which to leave this village of Birth-and-death and as a signpost to reach the great city of Nirvanasuch is the hope of this foolish old man.

Those who search for gold extract it from sand; those who take pleasure in jewels gather pebbles and polish them. So I call this book the *Collection of Sand and Pebbles*. It consists of ten chapters and includes over a hundred items.

Collected in midsummer in the second year of Koan* [1279] by a humble monk in the grove of letters, Muju*.

1:1 The Great Shrine at Ise

While I was on a pilgrimage to the Great Shrine during the Kocho* era [1261-64], an official explained to me why words associated with the Three Treasures of Buddhism [the Buddha, the Law, and the Order] were forbidden at the shrine, and why monks could not closely approach the sacred buildings.

In antiquity, when this country did not yet exist, the deity of the Great Shrine [the Sun Goddess, Amaterasu], guided by a seal of the Great Sun Buddha inscribed on the ocean floor, thrust down her august spear. Brine from the spear coagulated like drops of dew, and this was seen from afar by Mara *, the Evil One, in the Sixth Heaven of Desire.¹²⁵ "It appears that these drops are forming into a land where Buddhism will be propagated and people will escape from the round of birth-and-death," he said, and came down to prevent it.

Then the deity of the Great Shrine met with the demon king. "I promise not to utter the names of the Three Treasures, nor will I permit them near my person. So return quickly back to the heavens." Being thus mollified, he withdrew.

Monks to this very day, not wishing to violate that august promise, do not approach the sacred shrine, and the sutras are not carried openly in its precincts. Things associated with the Three Treasures are referred to obliquely: Buddha is called "The Cramp-Legged One" [*tachisukumi*]; the sutras, "colored paper" [*somegami*]; monks, "longhairs" [*kaminaga*]; and temples, "incense burners" [*koritaki*], etc.¹²⁶ Outwardly the deity is estranged from the Law, but inwardly she profoundly supports the Three Treasures. Thus, Japanese Buddhism is under the special protection of the deity of the Great Shrine.

This shrine is father and mother to all the gods of this land. When Amaterasu closed the Rock Door of Heaven and dwelt in seclusion, disgusted by the heavenly improprieties committed by Susa-no-o, all the world was plunged in darkness. In their distress the eight hundred myriad deities built a ceremonial fire and performed the sacred dance [*kagura*], that they might coax her forth. When the Sun Goddess, curious at the sport of the divine maidens, narrowly opened the Rock Door and looked out, the world was illuminated. As everyone was thus enabled to distinguish the faces of others once more, they exclaimed: "*Ara omoshiroshi!*" ["How delightful it is again to see each other's faces!"] This was the origin of the expression.¹²⁷

Then the god Tajikara-no-o carried her forth and drew a sacred rope across the Rock, asking her not to enter again into the cave. On being brought forth, she immediately became sun and moon, and illumined the earth. Thus, even our now being affected by the light of the sun and moon is through the benevolent virtue of this deity. Since all of this arose by virtue of the seal of the Great Sun Buddha on the ocean floor, we have come to identify the deities of the Inner and Outer Shrines¹²⁸ with the Great Sun Buddha of the

Two-Part Mandala; 129 and that which is called the Rock Door of Heaven is the Tusita* Heaven [of the Buddha Maitreya], 130 also known as the High Plain of Heaven. 131

Events which took place during the Age of the Gods all have their Buddhist interpretation. In the Shingon view the Tusita* Heaven, indeed, is spoken of as the Great Sun Buddha's World-of-Dharma Palace of Inner Realization, 132 his Land of Esoteric Grandeur (*mitsugonkoku*). The Great Sun Buddha came forth from this capital of Inner Realization to assume local manifestations in the land of the sun [Japan]. Thus, the deity of the Inner Shrine at Ise is the Great Sun of the Matrix World; and patterned after the Four-Enclosure Mandala 133 are the several shrine fences: *tamagaki*, *mizugaki*, *aragaki*, etc. 134 Likewise, there are nine logs (*katsuogi*) on the roof of the main hall of the Inner Shrine symbolizing the nine Holy Ones of the Matrix World. 135 We are accustomed to identify the deity of the Outer Shrine with the Great Sun Buddha of the Diamond World; and also with Amida. It is doubtless to symbolize the Five Wisdoms (*gochi*) of the Diamond World that its design consists of five moon-circles. 136 When the Two-Part Matrix-Diamond Mandala is viewed in the light of the Yin-Yang teaching, wherein the Yin is female and the Yang male, the eight petals of the Matrix parallel the shrine's Eight Maidens; 137 and it is because the Five Wisdoms of the Diamond World are represented by male divinities that there is a group of five male shrine dancers [*kagurodo**].

Moreover, out of consideration of its burden on the people and its expense to the country, the shrine sanctuaries are thatched simply with miscanthus and it uses ceremonial offerings of thrice-pounded unpolished rice. 138. The crosspieces [*katsuogi*] are straight and the roof beams uncurved so that the hearts of men may be rectified. Thus, those who with upright hearts consider the effect of their actions on the plight of the people and its expense to the country conform to the will of the gods. One who serves at this shrine quite naturally refrains from the Ten Grave Offenses proscribed by the *Net of Brahma Sutra*. If he murders, he is exiled from his clan for a long period of time, just as a monk is no longer counted among the sons of the Buddha if he commits one of the Ten Grave Offenses. Having struck a man and drawn blood, a Shinto priest is expelled from his office, just as if he had been charged with one of the Lesser Offenses proscribed for the Buddhist clergy.

The tabus observed at Ise differ somewhat from those of other shrines. Childbirth 139 is spoken of as "bearing spirit" [*shoki**], and those involved are under a fifty-day pollution; likewise, death is spoken of as "death-spirit," 140 and also creates a fifty-day pollution.

Death proceeds from life, and life is the beginning of death. The shrine official informed me that this was handed down as the reason for birth and death to be both tabu.

Now the Great Sun Buddha is not subject to birth-and-death; and the original purpose for his coming forth from the Inner Realization of the Law Body 141 and manifesting his traces in order to save the ignorant and deluded masses produced through the four forms of birth [i.e., from womb, egg, moisture, or by metamorphosis] was to put a stop to the round of birth-and-death, and to lead people to the Buddha's Path of eternal life. Thus, to speak of placing both birth and death under a tabu is the same as saying that we do not foolishly create the karma of delusive conduct which causes the painful cycle of birth-and-death. It is to say that we wisely practice the marvelous Law of the Buddha, and that we aspire to birth in a Pure Land¹⁴² and to enlightenment. While it is entirely in conformity with the will of the deity of the Great Shrine that we believe in and practice the Way of the Buddha, it is contrary to the divine will for us to concern ourselves with the glories of this life, to pray for prosperity and longevity, to observe the tabus with a heart still deeply attached to the things of the world, and to be devoid of any sense of religious aspiration.

The august forms of the Traces Manifest by the Original Ground may vary, but their purpose is assuredly the same. In order to propagate Buddhism in China, the three bodhisattvas Manava*, Kasyapa* and Dipamkara*¹⁴³ appearing as Confucius, Lao-tzu and Yen Hui¹⁴⁴ first softened the people's hearts by means of non-Buddhist teachings. later, when Buddhism was propagated, everyone believed in it.

In Japan the illustrious native deities who soften their light first manifested their trace the Buddha using this as a skillful means to soften the rough disposition of the people and to lead them to belief in the Law. If we rely on the profound efficacy of the Original Ground while believing in the skillful means, close to hand, of gods who soften their light, we will realize our hope for peace and the end of calamities in this life, and attain the eternal enlightenment, not subject to birth-and-death, in the next. Those born in our land should be thoroughly aware of this fact.

1:2 The Venerable Gedatsubo* of Kasagi's Pilgrimage to the Great Shrine

A shrine official informed me that the late holy man of Kasagi

[Jokei *, 1155-1213] once confined himself in the Iwashimizu Hachiman Shrine to pray for his enlightenment, and the deity revealed itself to him. "It is not within my power to arrange this. Go to the Great Shrine at Ise to make your request," said the god in his dream. And he was given explicit travel instructions.

In the dream he imagined setting forth and before long he was traversing the mountain to the south of the Outer Shrine. On the mountain peak he saw a pond full of lotuses, large and small, some in bloom and others budding whose color and fragrance were truly wonderful.

"The lotuses in bloom are the priests of this shrine who have already been born into the Pure Land," someone remarked. "Those yet to attain this are the buds. By the skillful means of the gods who soften their light, many are born into the Pure Land. The large lotus there is a deacon known as Tsunemoto who is to attain that blessed birth." Gedatsubo* then entered the shrine and even heard the sound of Buddhist scriptures being chanted.

Upon waking he strapped on his implement box and set out alone, following the instructions he had received. His course did not deviate in the slightest from what he had seen in the dream, except that there was a wide road winding around the foot of the mountain south of the Outer Shrine, and no trail leading to the summit. But this was the only point of difference, the layout of the mountain being exactly as he had envisioned it.

He spoke to a young layman, inquiring if there was a deacon at that place called Tsunemoto.

"Truly, that is my own name," came the reply. "But although I will eventually become a deacon, I am not one now." Gedatsubo* then took three measures of gold from his implement box; presenting them to the man, he took lodging at his house and questioned him in detail about the shrine. Tsunemoto told him that when he had not attained release from the round of birth-and-death, he vowed that when he was again born into the human world, he would come as a priest of the shrine and rely on the skillful means of the gods who soften their light for his salvation.

Since I heard this from a shrine priest who was close to Tsunemoto, I know that it actually happened.

1:3 Praying to the Gods for Release from Birth-and-Death

Abbot Koken* [Hongakubo*, 1110-93], Superintendent of

Miidera, was a master of both exoteric and esoteric doctrine. He was a man of such renown for sanctity that priest Myohen * [Rengedani Sozu*, 1142-1224] of Mount Koya*, having certain doubts about the abbot's religious practices, told the recluse Zen'amidabutsu to go and observe his behavior. Zen'amidabutsu traveled to the abbot's residence dressed strangely in a hat woven of Koya* cypress strips and a knee-length robe, entered the temple compound, and announced his arrival. When the abbot heard that he was a holy man from Mount Koya*, toward which he had cordial feelings, he called Zen'amidabutsu to his humble, low-eyed sitting room. All night long they discussed the affairs of Koya* and stories of the next life.

When morning came the abbot donned a white Shinto* robe and, with Shinto* offerings, stood between a curtained space between two pillars and performed ritual gestures. To Zen'amidabutsu they appeared to be most irregular. After carefully noting the abbot's unvarying behavior for three days, he spoke to him. "Your morning observances appear quite unusual. What kind of ritual is it?"

"Even had you not broached the subject, I should have explained," replied the abbot. "I am pleased to be asked such a question. Although I studied both the overt and secret teachings of Buddhism determined to enter upon the Path of release from birth-and-death, my self-power was weak and my capacity for understanding shallow. Apart from the power of my exceptional karmic affinities, my hopes for release could not be realized. So I wrote down the sacred names of the major and minor deities throughout the entire country of Japan, not only those spoken of in the capital, but also those I heard about in remote areas and distant provinces. In this two-pillared space I present my petition, reciting the *Heart of Wisdom Sutra* thirty times a session, as well as performing various incantations to the gods and making offerings of that which is conducive to delight in the Law. Apart from earnestly relying on the skillful means of the gods who soften their light to lead me to the path of release from birth-and-death, I perform no other practices.

The accommodations of the Blessed One vary according to country and occasion and has no fixed mode of operation. Just as [*The Way and Its Power*] says: "The Sage has no heart of his own; he uses the heart of the people as his heart," so also has the Law Body no fixed form but takes the myriad forms of the phenomenal world as its body. Its ten worlds¹⁴⁵ constituted by the formless Law Body are all the perfect body of the Great Sun Buddha. To express this in Tendai terms, the karmas conditioning person and environment in the ten worlds, the natures of whose inhabitants are composed of the

three thousand dharmas, are all myriad capacities of the Law Body immanent in them. Thus, through action It manifests the ten worlds, in which the natural capacity for good or ill is latent, and saves those deluded natures in the nine worlds by virtue of Its assuming a variety of bodies and forms.

"Moreover, if we use the thought of the esoteric teaching, we may say that the Four-Enclosure Mandala is also the ten-fold world constituted by the Law Body. Its Inner Realization reflects the basic assemblage of Its self-nature; Its Outer Function manifests the benefits of Its great compassion. I have worked it out according to both the exoteric and esoteric doctrines: from the Law Body the Buddha manifests bodies in the ten worlds and benefits all sentient beings. The marvelous function [*yu **] which complements the marvelous substance [*tai*] is like the wave which does not exist apart from its water. Apart from the Real [*shinnyo*], no causes arise.

"Accordingly, long ago in the West in India the buddhas and bodhisattvas made their appearance and saved the people of that land. Ours is a country as remote from this center as the small, scattered millet seed, where rough, fierce creatures were unaware of moral causation. For those who did not believe in the Dharma, the impartially outflowing Law Body, acting in accordance with the same spontaneous compassion as elsewhere, employed that which was appropriate to the time and place. Manifesting the shapes of evil demons and wicked spirits and showing forth the forms of poisonous serpents and fierce beasts, it subdued this ferocious and evil lot and thereby brought people to the Way of the Buddha.¹⁴⁶

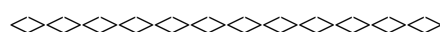
"Thus, other lands attach importance to those bodies which have an affinity to the Law, and in this country we should not disparage those forms which are appropriate. In our country, as the land of the gods, the provisional manifestations of the Buddha leave their traces. Moreover, we are all their descendants; and it is no trivial fate to share with them a common spirit. If we pray to other blessed beings, their response will be ever so far distant from us. Consequently, there can be nothing so profitable as relying on the skillful means of the gods who soften their light in response to our potential for good, praying to them to lead us to the path essential for release from birth-and-death.

"When we see an image of man or beast made of gold and pay no attention to the gold, then we say that the image is superior or inferior. But when we pay attention to the gold and neglect the form, it is as though there were no difference between a superior and an inferior image. As the occasion dictates, the Law Body creates the

various form in the ten-fold world of the Four-Enclosure Mandala. If we ignore the forms and hold to the essential substance, then what is there that does not participate in the benefits of the Law Body? The gate of Wisdom takes the highest attainment to be most excellent; the gate of Compassion takes benefit to the lowest to be most wonderful as when midgets compare heights, the smallest is the winner. The benefit of the great compassion is such that the impartially outflowing Law Body draws near especially to those of feeble capacity, and the compassion which profits those creatures of strong and violent disposition is most excellent. Thus, I trust in the gods who soften their light and identify with the dust as the ultimate in compassion from the various Buddhas; and although my religious practice is unusual in this respect, it has been my custom for many years." So spoke the abbot.

Zen'amidabutsu, rejoicing at his truly noble aspiration, returned to Koya * and reported the incident to Myohen*. "Because he is a wise man, I knew that he could not be involved in any foolish practices. But now I have the highest admiration for him," replied the priest, shedding tears of sympathetic joy.

The holy recluse related this incident to me.



The Great Teacher Chih-i explains in the *Great Cessation and Insight*, "With respect to concentration and insight, the wise man will act wisely and the foolish man, foolishly." Similarly, the wise man will act wisely toward the Manifest Traces, the gods who soften their light. The profound sense of the esoteric doctrine is that since the ten worlds are all the manifestation of the formless Law Body, the body of Emma [king of the nether world] and that of the Great Sun Buddha are both constituted through the Law Body of the Four-Enclosure Mandala and accompany the Five Limitless Wisdoms¹⁴⁷ of the Buddha. When absorbed in Inner Realization, Emma exhibits the mind-ground of his self-nature, the Law Body, without altering his demonic appearance. Thus, a virtuous ancient [Chan-jan in the *Diamond Stick*] remarked: "The karma of person and place which bring one to the lowest hell are entirely in the Mind of the Blessed One, and the karma of person and place of the Great Sun Buddha are no more than a single unenlightened thought."

Moreover, we speak of the three aspects of "attaining Buddhahood in this very existence."¹⁴⁸ [1] The "attainment of Buddhahood because its principle is inherent"¹⁴⁹ means that humans are

essentially Buddha, but they are not aware of this because of egoistic attachments. [2] The various Buddhas, having realized "the attainment. of Buddhahood by 'revealing and acquiring' [this inherent nature through successful practice]", 150 freely dispense its benefits. And [3] the "attainment of Buddhahood through the grace of the Three Mysteries of Mahavairocana* being 'retained'" 151 means that we learn to integrate with the marvelous activity of the Three Actions [Body, Speech, Mind] of the Buddhas who have already attained enlightenment, and to establish favorable affinities with them. What is realized in my own mind is that which manifests benefits as infinite and limitless as the sands of the Ganges.

Perhaps it was during the reign of Emperor Murakami [926-967] that a Five-Pedestal Ceremony¹⁵² was held at the palace with Bishop Jie [Ryogen*, 912-85] acting as Esoteric Master at the central platform. The emperor secretly observed the performance, during which he saw Jie assume the form of Fudo*, so that there was not the slightest difference between him and the object of worship. Abbot Kancho* [Hirosawa no Daisojo*, 918-98] performed as Esoteric Master before Gozanze*, at times appearing as the deity and at times as abbot. At seeing this the emperor remarked: "How unfortunate! Kancho* is troubled by delusive thoughts!" The other priests simply retained their original forms. The scripture¹⁵³ says: "All sentient beings proceed from the womb of the Tathagata*, because the very body of Samantabhadra¹⁵⁴ is everywhere."

Although it is said that we ourselves are entirely the Law Body, the distinction is made (or not) depending on whether the viewpoint is from delusion or enlightenment. Thus, the *Sutra of Neither Increase Nor Decrease*¹⁵⁵ states: "On the one hand we speak of the Law Body transmigrating through the Five Paths of existence¹⁵⁶ and call It 'sentient beings'. Or we assign the name 'bodhisattva' to the Law Body's practice of the Six Virtues. Or again, we speak of the Law Body turning back the current of rebirth and exhausting its source [i.e., karma], and we call It 'Buddha'." Now when we consider the Manifest Traces, this can be understood as follows: "The Law Body softens Its light and identifies with the dust, and we give It the name 'gods'."

Thus, although the body of the Original Ground and the Manifest Traces are identical, their effects, which vary with the occasion, will sometimes be superior and sometimes inferior. As for its effects in our country, how superlative is the appearance of the Manifest Traces! This is because, in antiquity, when En no Gyoja*¹⁵⁷ was practicing austerities on Mt. Yoshino and the form of

Sakyamuni * appeared before him, the ascetic said: "In this august form it will be difficult to convert the people of this country. You should conceal yourself." Then the shape of Maitreya appeared to him, but En said: "This likewise will not do." However, when the Buddha manifested a fearsome shape as Zao* Gongen, En responded, "Truly, this is one who can convert our land to Buddhism." And today the Buddha manifests this Trace.

The significance of this fearsome aspect is that as his period of influence is exhausted Sakyamuni* comes as a demon to devour the unconverted and to encourage men to strive for enlightenment. When the devotee venerates this manifestation wholeheartedly with deep faith, he enjoys its benefits. It is the custom in our country that since the gods clearly reveal their decisions for better or worse, people have warm faith and reverence toward them. There are foolish people who seldom place their reliance on the buddhas and bodhisattvas, whose benefits are more moderate than those of the skillful means of the gods who soften their light. But there are also benefits from afar to be received from buddhas and bodhisattvas which flow from their fundamental essence the benefits of the various buddhas being especially effective for those in distress. In any case, the accommodations which benefit the foolish masses truly have the color of deep compassion and the form of tender versatility. Just as the blue material is bluer than the indigo plant from which its color derives, so the spiritually-valued is more precious than the Buddha from whom this value proceeds such is the benefit of the gods who soften their light!

When the ancient men of virtue built a temple, without fail they began by venerating a propitious manifestation of the gods. This is because without the "skillful means" of the gods who soften their light it is difficult to establish Buddhism. The vows of Abbot Koken* were undertaken in such a spirit, and men of sensitivity will learn from his experience.

1:4 The Gods Esteem Compassion

The venerable Jogambo*158 of Miwa in Yamato province, a man of compassion, concentrated on the practices of the Shingon sect and was thoroughly initiated in the spells for establishing relationships between man and Buddha [*kechien*]. Once when he was traveling on a pilgrimage to Yoshino, 159 he was moved at finding several children crying by the side of the road. 'Why are you crying?'

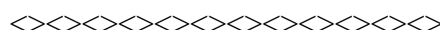
asked Jogambo *. A girl of eleven or twelve replied, her tears flowing ceaselessly. "My mother became sick and died, and my father has gone far away and is not here to help us. The neighbors wish to have nothing to do with such nasty, unpleasant business, and so there is no one to look after the burial. I am only a girl, and my little brother is useless. I am so heartbroken that I can only cry."

Feeling pity in his heart for the children, Jogambo* decided to forgo the pilgrimage and to help themhe could make it to Yoshino some other time. Carrying the corpse to a field conveniently nearby, he set it down, recited some incantations, and quickly buried it. Then, as he was about to return to Miwa, his body became paralyzed and he was unable to move. "Just as I expected," he thought fearfully. "While realizing the importance of strict ritual purity before the Manifest Traces, by acting as I have done I have incurred divine retribution!"

But when he tried to walk in the direction of Yoshino he had not the slightest difficulty. Thinking that perhaps it was the god's wish that he continue, Jogambo* journeyed on without fear. Then suddenly apprehensive, he stopped under a tree some distance from the shrine and recited sutras and spells as homage to the gods. Presently an attendant possessed by the deity danced forth from the shrine and approached him.

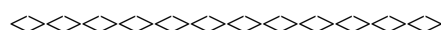
"What is the meaning of this, worthy monk?" she inquired. Jogambo* trembled with fear. "Alas, how short-sighted of reel I should not have come so far, and now I shall be chastised." "Why are you late, worthy monk, when I have been expecting you for so long?" asked the deity as she approached. "I certainly do not abhor what you have done. On the contrary, I respect compassion." And taking the monk by the sleeve, the deity led him to the Worship Hall.

Jogambo* was overcome with awe and gratitude, so that his black sleeves were soaked with tears. After hearing the Buddhist teachings expounded, he returned from his pilgrimage shedding tears of gratitude.



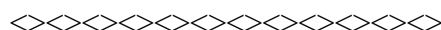
Formerly when Priest Eshin was visiting a shrine, the deity revealed itself to him through a vestal virgin. When Eshin spoke concerning doctrinal matters, she responded graciously; and when questioned about Tendai philosophy, she replied with clarity. Then Eshin, having gradually won his way into the god's favor, put a profound doctrinal matter before her. The vestal stood by a pillar and assumed a thoughtful stance with her ankles crossed. "I have

softened the light and identified with the dust for such a long time that I have quite forgotten!" said the deity, looking rather magnificent.



"I am a manifestation of Kannon." declared Ishihijiri Kyoju * of Todaiji*. And, since no one believed him, he drew up a lengthy manifesto. "You claim to be a manifestation of Kannon," someone remarked, "but since no one believes you, you ought to demonstrate some miraculous powers. As for this manifesto, it is simply impertinent!" Replied Ishihijiri, "I have not assumed the form of Kannon for a very long time, and now I have forgotten even how to employ the miraculous powers."

I find the matter quite an interesting contrast as I turn it over in my mind. Behaving as the occasion dictates in these Latter Days, even the avatars find it difficult to distinguish between their earlier and present states. And so it was said: "You should not evaluate sentient beings with your stupid cow- and goat-like eyes."160 This is truly difficult to comprehend.



An official of the Atsuta Shrine in Owari province tells the story of a holy man called Shorembo* who planned to stop over near the shrine precincts on his way to Mt. Koya* with his mother's ashes. But everyone knew what he carried, and no one would give him lodging. That night, while Shorembo* was keeping vigil by the gate to the south of the main shrine, a shrine official came in a dream to the head priest as a messenger of the august deity.

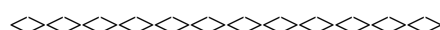
"Tonight I have a most important guest," said the god. "It is my wish that you treat him well." The head priest awoke and sent a messenger to the sanctuary to inquire if anyone had arrived during the night. He returned to report that no one had come but Shorembo*; so the head priest invited the monk in. "Since I am carrying my mother's ashes, I cannot enter," he replied. Then the head priest said, "Where the Great Deity resides, all things are done in accordance with the will of the gods. By virtue of a revelation which I received this night, I am not to consider your presence as tabu." He invited the monk into the shrine precincts, where he entertained him lavishly. Then ordering horse, saddle, and traveling expenses, he sent him on to Koya*. This happened really quite recently.

Moreover, during the Jokyu * War the frightened people living in the area assembled within the Atsuta Shrine's outer mud-wall enclosure. They brought their valuables and various utensils with them, and, crowded together without room to move, one youth preceded his parents to the grave and a young girl was in labor.¹⁶¹ The officials were unable to restrain the people, and, in order to call down the Great Deity that they might seek his advice, had sacred dances performed and the god was petitioned by those who shared this concern. Speaking through one of the shrine priests, the deity declared: "The reason for my coming down from heaven to this land is that I might help the multitude of people. In the light of the present circumstances these actions are not tabu." When he had said this, the people raised their voices in unison and shed tears of joy and sympathetic admiration. A person who was present at the time is alive today and related the incident to me.

Thus, the will of the gods is everywhere the same. If only the heart is pure, the body likewise is not defiled.

1:5 The Gods Esteem Those with Wisdom and Compassion

"I regard Myoebo*¹⁶² and Gedatsubo* as my sons," the Great Deity of Kasuga Shrine¹⁶³ declared. When the two men were once on a pilgrimage to the great shrine, the deer on Kasuga Plain all bent their knees and knelt out of respect for them. When the venerable Myoe* was merely thinking of making a trip to India, the Kasuga deity communicated with him through an oracle at Yuasa to prevent his departure. Indeed, I hear that there is written record of this communication. The deity explained that he would be sad if they were to be separated by such a distance, and Myoe* was impressed that the god disapproved of his leaving. "But if I should decide to go," he inquired, would I reach India safely? "If I am protecting you, what could go wrong?" replied the deity. At that time he touched the holy man's hand, which is said to have remained fragrant throughout his lifetime.



When the venerable Gedatsubo*, living at Kasagi in a secluded retreat which he called Wisdom Heights, invited the deity for a visit, it assumed the form of a child and rode on his shoulders. The god composed this verse:

<i>Ware yukan</i>	I will come,
<i>Yukite maboran</i>	And having arrived will protect
<i>Hannyadai</i>	Wisdom Heights
<i>Shaka no minori no</i>	As long as the Holy Law
<i>Aran kagiri wa</i>	Of Sakyamuni * may survive.164

Once, in a vacant practice hall at Wisdom Heights, the voice of the deity proclaimed:

<i>Ware wo shire</i>	Know who I am!
<i>Shakamuni butsu no</i>	Now that Sakyamuni* Buddha
<i>Yo ni idete</i>	Has appeared,
<i>Sayakeki tsuki no</i>	Think of me as the clear moon
<i>Yo wo terasu to wa</i>	Shining over the land.165

It is said that the deity constantly discoursed on Buddhist doctrine. Indeed, how fortunate and enviable the experience of those who actually heard what took place when Sakyamuni* was in the world.

It is said, "Those having the light of wisdom accompany those having the light of wisdom." Internally, the bright wisdom of the gods is unobscured; externally, their compassion is marvelous. If we have wisdom and compassion, we should feel that the gods consider us as their companions. In a certain book it says, "Fire breaks out where it is dry, and water flows where it is moist."166 If we dry up the attachments of the heart, the fire of wisdom will break out; if we have the moisture of sympathy, the water of compassion will issue forth.

1:6 Profound is the Grace of the Gods Who Soften their Light

In Nara a disciple of the venerable Gedatsubo* known as the Undersecretary Monk Shoen* was a great scholar, but fell into one of the evil paths. His spirit took possession of a woman, and among various things which he said through her was this: "By virtue of the excellence of this illustrious deity's skillful means, he does not send to other hells those who have shown the least devotion to him, whatever their crimes may be. Rather, he deposits them in the hell directly beneath Kasuga Plain, and early every morning the bodhisattva Jizo* from the Third Shrine167 brings water in a lustration vessel and scatters it with a ritual sprinkler. If a single drop of water reaches the mouth of a sinner, his misery is temporarily re-

lieved. And when for even a short time a man's thoughts dwell on the Truth, the god does not neglect to have him daily hear the exposition of the Mahayana * sutras and the chanting of the sacred spells. Through this skillful means, in the end one rises out of hell. The scholars hear discourses on the *Great Wisdom Sutra*¹⁶⁸ held at Kosen* Hall east of Mt. Kasuga, and their debates and discussions are the same as those of living men. Scholars in the past, they are all still scholars. And they are most grateful to hear the illustrious deity expounding the Law before their very eyes."

Jizo* occupies one of the four sites of the Kasuga Shrine, and his grace is said to be truly efficacious. He is the bodhisattva who leads and is entrusted [with mankind during the interval between the death of Sakyamuni* and the coming of Maitreya], when there is no Buddha in the world. His Original Ground and Trace Manifestations are equally to be relied on; consequently, the benefits of the gods who soften their light are everywhere identical. A number of monks from Enryakuji who had been turned into goblins¹⁶⁹ somewhere behind the great shrine of the Hiyoshi deity were restored by the "skillful means" of this god who softened his light. There, too, among the various shrines, the god Juzenji* frequently manifests himself, his Original Ground being the bodhisattva Jizo*.¹⁷⁰

When we consider that somehow or other we have had the good fortune to have received a human form in this life, we should aspire for release by employing the skillful means of a single method if we are to succeed in meeting the Law of the Buddha. "It is important to place reliance on the skillful means of a single Buddha and a single bodhisattva," says the *Sutra on Viewing the Mind-Ground*.¹⁷¹ Inwardly, we should rely on the fact that our Buddha-nature provides us with the condition for eternal life; outwardly, we should rely on the compassion and "skillful means" of the Original Grounds who Manifest their Traces, centering our thoughts deeply on the way of release from birth-and-death.

The horrors of the Three Evil Destinies lie just beneath our feet; we have not yet awakened from the long night's dream of rebirth through the Six Paths of phenomenal existence. If we return to our old haunts in the Three Evil Destinies, having once had the exceptional good fortune to have received a human body and to have heard the Buddha's teaching,¹⁷² of what avail will be a thousand regrets and a hundred laments? During many lives it is rare to float up into the human world, and we encounter the Buddha's teaching once in a hundred million aeons. Do not waste the days vainly

following your whims. Time waits for no one, and we cannot know when death will come. Let us seriously exert ourselves.

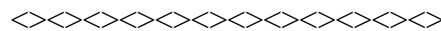
1:7 The Native Gods Esteem the Sincere Desire for Enlightenment

In Nara lived a learned priest known as Eicho * [1014-95]. After years of burning the midnight oil he developed a reputation for being a great scholar. Once when he was at the great Kasuga Shrine on a pilgrimage the deity spoke to him in a dream. Eicho* questioned him about the doctrines of the *Treatise on Yoga* and the *Completion of Mere Ideation*¹⁷³ and was vouchsafed a reply. However, the monk was not able to see the august countenance.

"For many years I have devoted myself to the way of learning, carrying on the Idealist (*yuishiki*) tradition which is the light of the Law, and offering up those rites in which the gods delight," he remarked. "As a result, I perceive your august form before me and hear the sound of your sublime words; and I should like to think that this is an effect of good karma from earlier lives. If I could likewise view your noble countenance, how deeply my heart would rejoice."

"Your pursuit of learning is admirable," came the reply. "and because of this I have held discourse with you. But since you have no sincere desire for enlightenment, I do not wish to meet you face to face."

Eicho* woke from his dream overwhelmed with compunction. Indeed, the doctrines of Buddhism, whatever the sect, are for the purpose of liberation from the cycle of birth-and-death; one should not think of fame and profit. The conduct of the scholars in the seminaries of Nara and Kyoto has only fame and profit as its objective, and the pursuit of enlightenment is outside its purview. To fall into heresy and sink into the lower realms of existence because of this would be most regrettable. With this in mind, Eicho* forthwith became a recluse, and, with singleness of purpose, devoted himself to the way of release.



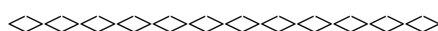
Long ago [1081] Miidera was burned down by monks from Enryakuji, and nothing remained of halls and pagodas, monks' quarters, Buddhist images, or sutras. The monks were dispersed through the fields and mountains, and the Miidera became a completely uninhabited temple. One of the monks made a pilgrimage to

the shrine of the illustrious god Shinra 174 and there spent the night. In a dream he saw the bright deity push open the doors of the shrine. Because the god appeared to be in a very good humor, the monk in his dream made bold to address him.

"When I consider your august vow to protect the Buddhist teachings of this temple and think how profound must be your sorrow at what has been completely lost, why is this not reflected on your countenance?"

"How could I not feel grieved?" replied the god. "But even so, it pleases me that this incident should give rise to a genuine desire for enlightenment in a single monk. One can always restore the halls, pagodas, images and sutras if one has the money. But it is the man aspiring to Buddhahood, though one in ten million, who is to be valued highly."

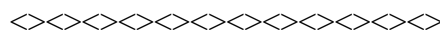
It is related that the monk awoke from his dream pondering how wondrous was the divine will, and developed a sincere desire for enlightenment. The divine will, which delights in men awakening the desire for enlightenment and entering upon the True Way, does not vary regardless of the deity. Nor does it seem to be in conformity with the will of the gods for us to pray for the things of this lifepoverty and prosperity being determined by one's actions in former lives. It is shameful simply to petition the gods and buddhas for good fortune in this world; in fact, it is stupid. One ought to direct this same amount of merit from religious practice toward the attainment of perfect wisdom. And even if he receives no sign from the gods, he should continue to pray for a genuine desire for enlightenment.



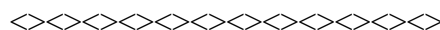
A poor monk at Enryakuji living in the East Pagoda's Northern Valley made a hundred-day pilgrimage to the Hiyoshi shrine in order to improve his lot. He was vouchsafed a revelation in which the god informed him that he would make suitable arrangements. Then, while happily passing the time in anticipation, he was evicted for some trifling reason from the quarters where he had lived for many years. As there was nowhere else for him to go, the monk took identical lodgings in the West Pagoda's Southern Valley. After having received his revelation, he had waited expectantly. Now not only was there no such good fortune as he had anticipated, but he was even expelled from his quarters by the superintendent. With a feeling of embarrassment he again confined himself in the shrine and prayed to the god. Once again he was vouchsafed a revelation.

"Because there is not the slightest chance of good fortune for you in this life by virtue of your bad karma from former lives," explained the god, "I have simply moved you to warm quarters in the West Pagoda's Southern Valley since it is cold in the East Pagoda's Northern Valley and I consider even this a bit of a concession! Aside from this it is not within my power to affect your fortunes."

After receiving this pronouncement, the monk resigned himself and did not press the matter further. Thus it has been said, "Even the power of the gods cannot overcome the force of karma."



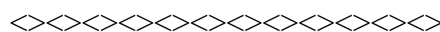
At the time of the Buddha, five hundred of his kinsmen were attacked by Prince Virudhaka *, and the Buddha was unable to help them. People conjectured, "Since they are relatives of Blessed Sakyamuni*, he will surely employ some miraculous power to save them." In order to resolve their doubts, Sakyamuni* placed one of his kinsmen in his begging bowl and hid it in the heavens. But on the day when the other kinsmen were attacked, the man died spontaneously in the holy bowl. The Buddha then explained the causes underlying the incident. "These five hundred kinsmen long ago were five hundred fishermen who pulled out a large fish from the sea and killed it. That large fish was today's Prince Virudhaka*. At that time I was a child and stroked the fish's head with a blade of grass, and, as a result, today I have a headache." On that day even the Buddha was afflicted. How then as ordinary men can we avoid the law of moral causation?



Although the bhikkhu Rigunshi was a virtuous arhat, he was destitute. Although he went out to beg, he obtained no food. Whenever he swept the dirt from the stupa where the Buddha discoursed, on that day he would receive alms. On one occasion Rigunshi overslept and Sariputra* swept the platform. Later when Rigunshi went begging, he received nothing. And with no food but sand and water for seven days, he died of hunger. The Buddha explained the reason for this as follows. "In the past Rigunshi was unfilial toward his mother, and, when she was hungry and begged for something to eat, he told her to eat sand and drink water. For seven days he gave her no food, and this finally killed her. For such bad karma, though he is a virtuous monk, he is still punished."

Because of such karma, poverty and low social position, the dif-

in the next life, he attained birth in paradise. Thus, even if we are refused a favorable omen, it is not futile to pray to the gods and buddhas. This may be part of the divine plan! We should simply keep the faith, persevere in practice, and rely on their mysterious grace.



In a dream Seal of the Law Hochibo * no Shoshin* [XII cen.] met the god Juzenji* coming up Mt. Hiei from West Sakamoto. The god rode in a small palanquin with his attendants in stately array, and Shoshin*, wishing to use the occasion to make some request, recalled the poverty of his aged mother and asked the deity to provide for her support. The god's countenance had been truly gracious and he appeared to be in a pleasant mood. But on hearing this request, he looked dejected and tired, and a pensiveness came over him. Shoshin* then reconsidered: it certainly was not in conformity with the divine will for him to have asked for the things of this world. "Since my aged mother is not long for this world, anything will suffice. But how is she to attain enlightenment in the next life? Please give her your earnest help," At this the monk saw the god's countenance resume its original appearance; in a happy frame of mind again he smiled and nodded his assent, Gradually the hue of the mother's desire for enlightenment deepened and her end was auspicious.

It is utterly foolish to pray to the gods and buddhas with our thoughts only on worldly affairs. The intention of the gods who soften their light is to lead people into the Way of the Buddha, Worldly prosperity is only an occasional "skillful means" to this end. This incident was related to me by students of Shoshin's* disciples, It is a true story.

1:8 The Dubious Custom of Presenting the Gods with Offerings of Living Beings

It has become a tradition for people to visit the Itsukushima shrine¹⁷⁸ in Aki province to pray for the religious conviction to pursue enlightenment. Some have attributed this to the fact that long ago Kobo* Daishi made a pilgrimage here. Having discoursed on the profundities of Buddhism, he was apprised by the deities that he would receive in recompense whatever he might request. "For myself I want nothing," he replied, "but should any in these degenerate

times pray for the resolve to pursue enlightenment, please grant them religious determination." "We have heard your request," was the reply. And from that day to this even men of considerable religious attainment have constantly paid their respects to the shrine.

While inspecting the premises, a certain venerable priest who had confined himself to the shrine on retreat saw countless numbers of fish from the sea donated as offerings to the gods. Now the Original Ground of the gods who soften their light are the buddhas and bodhisattvas, who, placing compassion before all else, admonish men not to take life. This custom of making offerings of fish was so utterly questionable that the monk prayed to the gods especially that they might resolve his doubts about the matter.

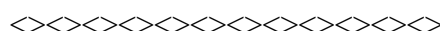
This is what the deities revealed to him: "Indeed, it is a strange business! Unaware of the nature of moral causality, wantonly taking life and unable to rid themselves of delusion, there are those who hope to serve us by offerings of living beings. Because we transfer the responsibility for this to ourselves, their guilt is light. The creatures whom they kill use this as a "skillful means" to enter into the Way of the Buddha, since their lives are wantonly cast away and offered up to us, their days numbered by past karma now being exhausted. Accordingly, we gather to us those fish whose numbered days of retribution are spent." When he had heard this, the priest's doubts were immediately resolved.

This is perhaps the reason that offerings of deer and birds are made at Suwa in Nagano province, and at Utsunomiya in Tochigi province, where there is much hunting. Ordinary people cannot understand the "skillful means" of the provisional manifestations of the buddha. So also is it with the practice of using sacred formulas to subdue one's opponent. For the sake of society and for the sake of others, the exorcist, abiding in a resolve to show compassion and benefit sentient beings, subjugates the violent individual who is their enemy. It is said that this individual will then surely abide in compassion, put an end to evil thoughts, and in a future life will attain enlightenment. Were the exorcist to act simply with the thought that the man was his enemy, this would be contrary to the spirit of his religious discipline and clearly a misdeed to hinder his spiritual progress. In any case the method would not work under these circumstances. Thus, the "skillful means" of the gods will accord with this principle. Indeed, to refrain from killing, to observe the commandments as taught by Buddhism, and to devote oneself to the nectar of the Law this truly conforms to the will of the gods!

So, concerning the fact that Confucianism and Taoism were first disseminated in Han China, and filial rites were performed using cows and goats, an ancient sage remarked: "It is not easy to spread the Law of the Buddha. Accordingly, the Indian bodhisattvas were born into the land of the Han and in the beginning promulgated non-Buddhist scriptures, acquainted the people with the notion that their fathers and mothers were divine spirits, and taught the disposition of filial piety as skillful means of the Dharma." Therefore we speak of the non-Buddhist scriptures as "provisional teachings;" they are not the strict teaching of the Buddha. After Buddhism became widespread, those who followed the teachings of Sakyamuni * revised these native ceremonies, converting them into Buddhist rites of filial devotion.

If we consider the matter in this way, we find that in the days when our own country had neither seen nor heard the name of Buddhism and was not acquainted with the principle of moral causation, as accommodations to serve the Buddha and advance the Dharma, the bodhisattvas taught people what are known as Shinto* ceremonies, gradually employing them as "skillful means" for the propagation of Buddhism. Had the strict Buddhist teaching reflecting the mind of the true nature of these deities become widespread, people would have abandoned the ancient customs and devoted themselves to the nectar of the Law; and this would certainly have been in conformity with the will of the gods. However, since the mind of man finds it difficult to abandon deeply-entrenched customs and hard to forget what has been dyed into one's thinking, this would have been poor strategy. People would have continued to observe the tabus and to make much of the native ceremonies, while their reverence for Buddhism would have been minimal.

To observe the Buddhist regulations in the presence of the gods who soften their light is surely compatible with the will of the gods. And to make pilgrimages to places such as Kumano 179 does not violate the Buddhist precepts. The teaching and practice of Buddhism at various miraculous shrines from medieval times being in accord with their Original Ground, the prestige of the gods who soften their light is likewise to be gratefully maintained.



At the foot of a certain mountain in China was a shrine with miraculous powers which the people of the country venerated with offerings of cattle, sheep, fish and birds. The shrine deity was only

an old pot. Now it happened that a Zen master came and struck the pot, saying, "Whence comes the deity? Where are the miraculous spirits?" And he completely demolished it.

Then a layman in a plain blue robe appeared, tipped his hat, and bowed respectfully to the Zen master. "I have suffered many afflictions here. Now by virtue of your discoursing on the doctrine of no-rebirth in the cycle of transmigration, I am suddenly released from my painful karma and have been born into the heavens. I cannot repay your kindness." Having said this, he departed.

It has been stated that when the gods receive offerings of slain creatures, their lot is pain; but when the pure nectar of the Law is offered up in profound discourse, then they experience happiness. Bearing this in mind, we should make guiltless offerings to the gods and revere the miraculous nectar of Buddhism.

1:9 Delusion Checked by the Accommodations of the Gods Who Soften their Light

The Land Steward of Takataki 180 in Kazusa province made his yearly181 pilgrimage to Kumano. Cherishing his one and only daughter, and feeling, moreover, that the experience would benefit her, he took her along with him on the trip. The daughter was exceptionally beautiful, and in the quarters of the Kumano priests lived a young monk from Kyoto called Ajari Something-or-other. On seeing the girl the monk was troubled at heart and longed unbearably for her. But having undertaken the practice of Buddhism at this miraculous shrine and resolved to observe the pure discipline, he was chagrined at having met such an unhappy fate and at being unable to clear his mind of delusive thoughts. He prayed both to the principal deity and to the provisional manifestations to put an end to his troubled state of mind, but as the days passed the vision of her loveliness would not leave him and he could think of nothing else. Unable to endure the torment any longer and hoping to divert his mind, he strapped on his implement box and set out vacantly for Kazusa province. He passed Kamakura, and, at a place called Mutsura, lay down on the beach while waiting for a favorable boat that would take him across the bay to Kazusa. Tired from his travels, he dozed off.

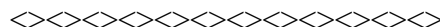
In his dream he made his way by ship to Kazusa and inquired until he came to Takataki. The Land Steward came to greet him and asked why he had traveled so far. "I wanted to visit Kamakura and I

made a trip to perform certain austerities," replied the Ajari. "Having heard that your house was nearby, I have come to visit you." The Land Steward entertained him lavishly and when the Ajari remarked that he was about to be on his way, the man detained him with an invitation to spend some time getting acquainted with life in the country.

This had been the Ajari's plan from the beginning and he stayed on, calling on the girl at various times and visiting her stealthily. As their mutual affection deepened, a baby boy was born to them, to the great annoyance of the girl's parents. She was immediately disinherited as an unfilial child, and the two lovers went into hiding, staying at the house of a relative in Kamakura. As the months and years passed, the girl's parents finally relented: "She is our only daughter; and besides, there is nothing we can do to change matters." The priest, in addition to being an average young man of pleasant appearance, was quick-witted and excelled in calligraphy and like accomplishments. Accordingly, the girl's parents decided to accept him as their son-in-law, and her father sent him to Kamakura as his representative to inform the authorities. Since the grandson likewise was quite well-behaved, the grandparents entertained and pampered him. In time, several children were born to the couple.

In their son's thirteenth year they went up to Kamakura for his Coming-of-Age Ceremony. The luggage was put in order and a number of ships were outfitted. But just as they were crossing the bay, a strong wind came up and the waves ran high. The child was at the gunwale looking out and accidentally tumbled into the sea. Crying for help, he sank into the waves and was seen no more.

The Ajari woke from his dream heartbroken and in great distress. During the space of a short nap he had reviewed in detail the events of thirteen years. Even if his plan were to succeed and he attained happiness and prosperity, they would be but the dream of a moment; and though there might be pleasure, there would also be misery. Considering the futility of his plan, the Ajari immediately set out and returned to Kumano. Truly, the dream was a skillful device of the gods who soften their light. 182



During Chuang Chou's short nap long ago, he dreamed that he became a butterfly and frolicked in a garden of flowers for a hundred years. Upon waking he found that only a short time had

elapsed. The *Chuang Tzu* comments: "Did Chuang Chou in a dream become a butterfly; or did a butterfly in a dream become Chuang Chou?"

Indeed, although we consider things to be real, they are figments of a dream; and it is because they are figments of a dream that they are difficult to distinguish as such. Transmigration in the Three Realms [of desire, form, and beyond form] and the transformations through the four kinds of living beings are all a delusive dream occurring during our nap of ignorance. So the *Sutra of Perfect Enlightenment* explains, "When we first realize that all sentient beings have been Buddha from the very beginning, then 'birth-and-death' and 'nirvana' are both as figments of a dream." When we open our minds to true understanding, we see that the beginningless cycle of birth-and-death and the nirvana of attainment [*shigaku*] are both manifest in the short nap of ignorance. Only the unborn substratum of mind which is Original Enlightenment [*hongaku*] is the True Mind that knows no napping and no dreaming.

An ancient has said, "There is no difference between yesterday's reality and today's dream. When one has not crossed over to the land of enlightenment, experience is like a dream in which even the figments of a dream, depending on circumstances, resemble enlightenment. But what man of understanding will think that 'dream' and 'enlightenment' are distinguishable?" The profound reason of things is difficult to comprehend. But the thoughtful man must not entertain any doubts about the illusory things of the world.

Po [Chü-i, 772-846] says: "Flourishing and withering, all things pass away to become as a dream. To put aside both grief and delight at this is *zen*." It is not only because things pass away that they are empty. It is because they have no self-nature, even when present in time, that things are Empty which thus is involved in the created while being itself uncreated. When we know all phenomena to be in fact a dream, and, with neither pleasure nor grief, the mind-ground is quiet and serene, we will then quite naturally be in conformity with the Gate of Emptiness [which leads to spiritual realization].

Again Po says, "The efficacy of *zen* is known to the individual but is not apparent to others so that even at times when he is expected to grieve, he does not grieve." The meaning of this statement is as follows: "The figments of a dream are so inconsequential that pleasure and grief should not occupy the mind. The things of the world that we are wont to think of as '*satori*' are all a dream. To take

pleasure in life, to grieve at death, to delight at meeting and to feel regret at parting is to have a heart which does not realize that they are all a dream. But the man whose heart is unmoved by all these things is one who enters the Gate of Emptiness. That which is spoken by the mouth we should not call 'zen', but rather, the serenity after having set aside all thoughts from the mind." The *Chuang Tzu* says: "Dogs that bark well are said not to be good; men who speak cleverly are said not to be wise."

Accordingly, he who does not rid his heart of the desire for fame and profit and the objects of the five senses is far from the Gate of Emptiness, though he may discourse eloquently on the doctrines of Buddhism. The *Net of Brahma* says, "Though he explain Emptiness with his mouth, his actions are in the phenomenal world." Those with true wisdom and religious conviction are rare in these Latter Days, and though a man may explain the Law with his mouth, he does not follow the Way with his heart. As he believes the figments of a dream to be reality, his attachment is deep and his craving strong. In the *Completion of Mere Ideation* it is said, "When one has not yet attained true enlightenment, he constantly lives in a dream. For this reason the Buddha describes birth-and-death as a long night." The Great Teacher Tz'u En 183 comments, "When the Law is external to the mind, we transmigrate through birth-and-death; but when we realize the One Mind as enlightenment, we cast birth-and-death aside forever." This is because we are constantly reborn by virtue of the erroneous state in which we experience the unrelieved darkness of the long night of birth-and-death and view the Law as something external. It is said that by our not seeing the Law as external to the mind, the Law becomes mind and the mind becomes the Law, and we will leave the cycle of birth-and-death. The thoughtful man, realizing the One Mind as the source of all phenomena, must awaken from his nap in the Three Realms [of desire, form, and beyond form].

1:10 A Pure Land Devotee Punished for Slighting the Gods

In Chinzei [Kyushu*] lived a lay scholar of the Pure Land sect who conducted a survey of the shrine lands under his jurisdiction as Land Steward. After he had appropriated certain property as in excess of what was registered, the priests and monks attached to the shrine expressed their resentment and made an appeal to the government in Kamakura. "As for the appropriation of excess lands,

what the Land Steward decides has the authority of his office," was the reply. Since Kamakura would take no action, the shrine officials argued at length with the Land Steward, but he would not give in. When they threatened to put a curse on him, he simply ridiculed them. "I'm not the least bit frightened. Curse away! What does a Pure Land devotee care about the gods? How can even the gods inflict punishment on a devotee who is to receive the bright light of Amida accepting him into the Pure Land?"

The priests of the shrine were deeply angered and placed a curse on him, so that presently he was afflicted with a grave illness and began to rave. The Land Steward's mother, a nun, was greatly alarmed and pleaded with him in tears, "Consider your filial obligations to me. Return the shrine lands and tell them you have made a mistake." But all to no avail. As the sickness became progressively worse and there appeared to be little hope for the man's recovery, his mother, unable to stand the strain any longer, called upon the god, who sent a messenger to the sick man's house. "The shrine lands must be restored at all costs! Say there has been an error and return the property to the shrine." But the sick man shook his head with an air of madness. "I pay no attention to the gods," he replied, and would not relent in the slightest.

After the messenger secretly reported to the Land Steward's mother what had happened, the god finally took possession of a vestal and held discourse with the woman, who tried to placate him. "The sick man declares that he will return the shrine lands," said the nun, "Please spare his life this time." "He is one who shakes his head and says, 'I pay no attention to the gods!'" replied the vestal, laughing outright. "O what a defiled mind! I am a Transformation Body of the Eleven-Faced Kannon. 184 If one relies on the Original Vow of Amida, my primordial form, and calls upon his name with an upright heart, how endearing do I consider this, how precious! But how can such a dirty, defiled, and unrighteous mind be worthy of the Original Vow?" The vestal snapped her fingers with irritation and her tears fell quietly, so that those who heard it all wept profusely.

In the end the Land Steward did not recover from his head shaking and he expired. In his final hour his teacher and religious mentor of many years came to encourage him to say the *nembutsu*. "Impertinent fellow!" was his response, striking his teacher with a pillow; and the man struck him back on the head. Indeed, he seems to have had a peculiar life.

Then his mother, the nun, also fell ill and called down

Hakusan Gongen 185 to pray for recovery. "Inasmuch as I commanded him to stop behaving as he did, I do not feel that I have done anything blameworthy in the sight of the gods." Replied the deity: "Even though you commanded him to stop, it displeases me that in your heart you felt ill-will toward me out of sympathy for your child." In the end the nun also passed away.

Soon after his son succeeded the Land Steward as head of the house, a heron came to roost on the ridgepole of the house, and this was interpreted as an admonition from the gods. "What punishment can the gods inflict? I can contain it," declared a resident soothsayer. A cup still in his hands, the man's fingers were bent backwards as though bound by cords, and crouching over, he died on the spot. The soothsayer's descendants are living today and tell people of the incident, which, since it happened in our own times, is known to many. With the man's descendants and relations alive today, I hesitate to relate the matter. However, my purpose is not to carry gossip, but simply to let people know why they should not belittle the majesty of the gods.

The *nembutsu* sects are an important gateway to salvation appropriate to this defiled world, and provide the common man with a direct route to release from birth-and-death. But though they are indeed most excellent, there are those who pass judgment on other practices, other ways of acquiring merit. They go as far as to make light of the other buddhas, bodhisattvas, and divinities, and to ridicule the various teachings of the Mahayana*. These commonplace people have a way of thinking which does not admit that other disciplines also lead to paradise; understanding nothing outside their own beliefs, they disparage the other buddhas and bodhisattvas. The schools of the *nembutsu* sects are numerous, but if we discuss the issue in the light of their common basic principles, we find that in general their sutras and commentaries do not contest the attainment of paradise through other disciplines. The *Sutra of Meditation on Amida Buddha*¹⁸⁶ states: "Reciting the scriptures of the Mahayana*, expounding their fundamental principle, showing filial devotion to one's parents, observing five, or eight, of the Buddhist commandments, or even the five social virtues of Confucianism^{one} will still transfer the merit of his actions to others and attain birth in paradise."

In the *Larger Pure Land Sutra*¹⁸⁷ it is said: "Among my forty-eight vows, the eighteenth is for those who make a special practice of the *nembutsu*; by the nineteenth, I vow to meet on their deathbeds those who devote themselves to meritorious virtues; and in accord-

ance with the twentieth vow, those who accrue merit and collect their thoughts will be born in paradise."

Thus, the *nembutsu*, being especially selected from among the various practices and established on a single vow, is primary, fundamental; but the other practices, based on the entire set of productive vows, are secondary, complementary. If one admits as much, then how can he say that the other practices do not lead to birth in, paradise?

In the commentary of Shan-tao 188 it is stated, "Because they devote themselves to the myriad practices, they all can go to paradise." It thus appears that if one devotes himself to any of the myriad disciplines and virtuous activities, he will attain birth in paradise. In a commentary [*Sanzengi*] on miscellaneous practices he says, "Although we grant that birth in paradise can be attained by applying these methods, they are all called indiscriminate practices." But though it applies the terms "distant" and "familiar," it does not appear to say that birth in paradise cannot be attained through them.

Even more to the point are the many examples from India, China, and Japan based on the writings and biographies of those who achieved their objective of birth in paradise through recitation of the *Lotus Sutra* and the chanting of sacred formulas. We should not lose the efficacy of the Mahayana* by curbing it, nor disparage and neglect the benefits of the other teachings. Thus, while respecting and relying solely on Amida's Vow and diligently seeking benefit from the *nembutsu*, we should not disparage other disciplines nor make light of other buddhas, bodhisattvas, and deities. The consequences of this offense can be seen in the final moments of the Land Steward, related above. The capsizing of the vehicle in front is a warning to those that follow those who truly desire birth in the Pure Land should bear in mind the significance of this incident.

To speak in such a way is itself certainly a severe criticism, but I have tried to illustrate a certain way of thinking. The attitude which denies the attainments of paradise to other disciplines seems to do homage to Amida; actually, it disparages him. This is because Amida, with widespread compassion, also welcomes into his Pure Land those who cultivate the myriad disciplines and virtuous actions. The boundaries of his paradise are limitless and will encompass those groups which follow other teachings and other sects. Amida excels the other buddhas, his Pure Land surpasses theirs, his forty-eight world-transcending vows are reliable, and his great, limitless paradise is most splendid. So if one rejects the non-

nembutsu disciplines and doctrines and denies their efficacy for attaining birth in the Pure Land, he minimizes the Buddha's compassion and treats his paradise as if it had narrow boundaries.

This reminds me of a certain wet-nurse who wished to praise the little princess in her charge. "The princess I take care of has a most beautiful appearance. Her eyes are narrow and pretty." Then someone mentioned to her that narrow eyes were a defect. "Indeed? Well, one of her eyes is quite big!" Similarly, some people try unsuccessfully to praise Amida. Moreover, even among those who would deny the attainment of paradise to the other disciplines there are various viewpoints. "Those who say that other practices do not lead to the Pure Land are not in possession of the Three Qualities of Mind 189 for reaching it," explains a certain master. "When one has the Three Qualities he sees that the other disciplines all become as the *nembutsu*, and he will attain birth in Amida's Pure Land (*oho**). But if he lacks these three qualities, he will not attain this birth, even though he recites the Buddha's name."

If this is true, then we should' not doubt that the other disciplines also lead to birth in paradise. If one utterly lacks these three qualities, then he will not attain *oho**, though he may say the *nembutsu*. Between the *nembutsu* and other practices there is absolutely no difference. The earlier Pure Land scholars spoke in a similar vein while propagating their sect as circumstances permitted. There is nothing to blame in this attitude. Later scholars and householders, hearing only the words [but not understanding the meaning of the doctrine], disparage other practices.

Not long ago when the *nembutsu* doctrine was becoming widespread, certain people threw copies of the *Lotus Sutra* into the river and others rubbed Jizo's* head with smartweed, 190 saying that the non-Amidist buddhas and scriptures were useless. In one village the serving girls were discussing the affairs of a neighboring household: "They've already crushed smartweed on the neighbor's Jizo* down as far as his eyes!" What shameful behavior! During a ceremony honoring the bodhisattva Jizo* a certain priest of the Pure Land sect, because he felt the service was improper, took down a statue of Amida which was standing beside the Jizo*. Another individual remarked, "Those who believe in Jizo* will fall into hell, because Jizo* resides in hell." If this is the case, then by virtue of the "skillful means" to benefit sentient beings and having vowed out of their great compassion vicariously to bear the sufferings of others, both Amida and Kannon are, of their own accord, also in hell! Why limit it to Jizo*? Because the mind of discrimination is deeply at-

tached to the things of this world, none of these people understands the basis of the appearances of the Buddha.

In a northern province lived a sutra-chanter who performed the Thousand-part Sutra Recitation, 191 but joined an Amidist sect at the urging of a *nembutsu* devotee: "Those who recite the *Lotus Sutra* will certainly fall into hell; it is a grave error. Those who hope for birth in the Pure Land other than through the *nembutsu* are foolish indeed!" The man trusted the words of the devotee. In all that he did, his heart and mouth had no peace, as he kept repeating, "How wretched and miserable I am for having chanted the sutras these many years, and not once having recited the *nembutsu*." The man became seriously ill as a result, no doubt, of such a perverted notion and fell into a frenzy. "Oh, how I regret having chanted the sutras," he droned monotonously. Finally, the man gnawed off his tongue and lips, and, smeared with blood, died raving. The monk who had encouraged him then remarked, "Having repented of the sin of reciting the *Lotus Sutra* and biting off his tongue and lips in retribution, he has atoned for his crime and has certainly been born in the Pure Land."

When the *nembutsu* doctrine became popular in the capital some time ago, a mandala was painted to express the assertion that the wicked will attain *ōjō**, but not those who observe the commandments and recite the sutras. It depicted the celestial light of salvation falling on a murderer, but not on a distinguished-looking monk chanting the sutras. The work became a sensation, and a letter of protest was sent to the court from Nara, which said in part: "Those who see the traditional pictures of hell will repent of having done evil, and those who venerate this mandala will deplore having performed good works." 192

When we interpret things according to the four terms of differentiation, 193 we find that the good man has evil propensities. Although on the surface he resembles a good man, he is not so in reality because of his desire for fame and profit. Moreover, the evil man has good roots of merit from prior existences, and though on the surface he appears to be wicked, yet in the depths of his being exists an upright heart and a desire to follow the Buddha's teachings. From such premises ignorant priests and laymen, their hearts biased and proud, criticize and slander the man who observes the commandments and cultivates the good. "He is an evil man, his religious practice is unorthodox, and he will not be born in the Pure Land." And of the man who does evil rather than good they say, "He is a good man, the light of salvation will shine upon him, and his birth in the Pure Land is assured."

These fixed delusions are a serious error. They are rare among those who have studied the Holy Teachings and become acquainted with their senior brethren in the faith, but one now and then hears of such peculiarities among laymen in remote areas. In the outlying reaches of remote provinces there are many distorted schools of thought, not only in the *nembutsu* tradition, but in Tendai, Shingon, Zen, and the rest. Accordingly, we should exert every effort to become intimate with a man of wisdom, make the Holy Teachings our own, and thus avoid entering the forest of erroneous views.

For this reason the *Sutra [on Viewing * the Mind-Ground]* tells us: "It is not difficult to realize Enlightenment, the marvelous fruit of religious practice; .but the opportunity of meeting a genuine spiritual adviser is very uncertain." And an ancient sage has remarked that "when we have not met an outstanding teacher who has made his appearance in the world, then we imbibe a distorted version of the sacred medicine of the Mahayana*."

According to the Tendai patriarch [Chih-i], "A wise man of non-Buddhist persuasion converts falsity into truth, heterodoxy into True Law. A dull Buddhist takes the truth and turns it into falsity, making heresy of the True Law" (*Cessation and Insight*). The Sixth Zen Patriarch [Hui-neng, 638-713] states: "When the man of false views explains the True Law, the True Law becomes heterodoxy; when the man of true understanding interprets heterodoxy, then heterodoxy becomes True Law."

Nowadays those able to view things correctly are rare, and there are those who adapt the Buddha's truth to their own erroneous views, leading themselves and others into the path of error. When a cow drinks water, it becomes milk; with a serpent, it becomes poison. Though the Dharma has a single taste, the truth or falsity of its application depends on men. Understand this well, and, avoiding the error of false views, enter into the True Path.

2:1 The Man Who Was Vouchsafed a Relic of the Buddha

In Kawachi province lay priest Shorembo, wishing to acquire a genuine relic of the Buddha, performed the relic-prayers and prostrations of Amoghavajara (Fuku*, 705-774) five hundred times every day for 14-15 years. Then he visited the tomb of Prince Shotoku* (573-621), where he prayed earnestly. At midnight an old priest came forth from the tomb and told Shorembo* to take his request to a shrine vestal reclining nearby, who led him to the rear door of the Jodo* Hall. Here he was shown a crystal reliquary and given one of the ten grains which it contained. The vestal told Shorembo**

*that her name was Jakujo *. When he inquired for her on the following morning, he was informed that the vestal had been seen around the premises for about a week, but no one knew where she came from or who she was. Truly, it was a divine manifestation. A monk who actually saw the relic related to me what he heard. This happened very recently. Although the lay priest was unschooled in the Buddhist mysteries, his deep faith caused this miraculous result. The Garland Sutra, Commentary on the Great Wisdom Sutra, and the Lotus Sutra all teach the importance of faith.*

A householder had great faith in a certain monk, relying on his advice in worldly matters even to the point of requesting medicine of him. The monk knew nothing about medicine and would prescribe roasted wisteria nodes for every ailment. But taken with faith, it could cure many ills. Once when the man lost a horse, he went to the monk for advice and was told to roast some wisteria nodes. The man trustingly did as he was told; and while he was at the foot of a mountain collecting nodes, he spied his horse in a nearby valley.

The Net of Brahma Sutra tells of a demon who appeared to a man in the guise of the Buddha in an attempt to deceive him; but his plan was frustrated by the man's deep faith.

An old monk who took orders late in life went to a temple and with deep faith said that he wished to acquire the initial fruits of enlightenment. "Just follow the eating regulations!" teased the younger monks. On his head they placed a kind of handball (comparable to a zenkiku, "meditation ball," which is used to keep people alert during meditation), and told the old man that this was the initial fruit of enlightenment. The old monk maintained his deep faith and actually attained it, from there progressing through the four stages, at which time the young monks apologized for their flippant behavior.

Retired Emperor Toba (r. 1107-1123) inspected the mementos collected at the Zentoin ("Temple of Former Trips to China") on Mount Hiei. Among the effects left by Ennin (794-864) was a round object which made a sound when dropped, but no one at the monastery knew its purpose. Lay priest Shinzei¹⁹⁴ identified it as a "meditation ball". His learning was so impressive that he also recognized a "Law stick" (hojo*), a pole placed in such a way as to prod a person if his posture became faulty during meditation; and an "old mans helper" (joro*), an armrest used by old monks as a support during meditation.*

Among the Buddha's disciples Cudapanthaka (Shuriantoku) was so dull that he forgot his own name. In order to express the notion of meditation (shikan) to him, the Buddha likened kan to a broom and shi to sweeping. But when Cudapanthaka* could remember "broom," he would forget "sweeping"; and when he remembered "sweeping", he would forget "broom. "Finally the Five Hundred Arhats taught him a verse which said that he who guards mouth, thought and body will cross over the world of birth-and-death. Acting on this with faith, he attained spiritual realization. Faith and practice are better than much learning. The Dharmapada (Hokkukyo*, T. 210) says that it is better conscientiously to put into practice a single stanza of the Teaching than to recite a thousand verses.*

2:2 The Efficacy of the Buddha of Healing

At Chugun * in Hitachi province a boy living near a thatched chapel dedicated to the Buddha of Healing, Yakushi Nyorai, became ill and died. He was abandoned in the fields, but for several days the animals did not molest him. It is believed that Yakushi carried the boy back to his house, where he revived. The Yakushi image was moved to the Land Steward's residence where a hall was built to house it; and the boy, having meanwhile become a monk, was given custody of it. This happened at the end of the Bun'ei period (1264-74).

A young serf of the Atsuta Shrine suddenly went blind one year on the fifteenth day of the eleventh month. On a pilgrimage to a shrine-temple (jinguji) he prayed to the Buddha Yakushi; and on the night of the fifteenth day of the third month in the following year, a priest came to him in a dream and told him to get up and open his eyes. His sight restored, the boy returned to serve at the shrine. This happened during the Bun'ei period (1264-74).*

2:3 The Efficacy of Amida

In Kamakura lived a grand dame called Machi no Tsubone, who had in her intimate service a young girl who seems to have been blessed by her good actions in former lives. The girl had faith in calling on the Buddha's name and performed this practice secretly, hidden from the eyes of the world.

Her mistress was very stern and meticulous .in observing the tabus and festive proprieties. One New Year's Day as the young girl was serving at table, she was praying as usual and blurted out without thinking: "Praise to the Buddha Amida!" The mistress became violently angry.

"It's as though someone had just died. How very rude it is of you to say the *nembutsu* today of all days." Taking hold of the girl, the lady heated a coin until it was red hot and touched it to her cheek. But the girl, wondering how it could possibly be a crime to recite the *nembutsu*, continued to direct her thoughts to the Buddha. And, strange to say, the coin left no scar.

Later the mistress repaired to her private oratory to perform the first rites of the year. As she prayed before the enshrined image, a standing gold statue of the Buddha Amida, she noticed a black, coin-shaped mark on its cheek. When curiosity led her to examine it carefully, she discovered that a coin mark made by burning metal was at the very place she had touched the coin to the cheek of the young girl. So the woman summoned the girl, only to find that she had not the slightest blemish on her cheek.

With shame and repentance, the mistress called in an artisan to cover the scar with quantities of gold leaf, but it would not be hidden. The statue, which exists today, is called the "Coin-Burned Buddha." 195 I have myself prayed before it, and at the time the scar appeared to be triangular. This actually happened.

Those with faith are not without hope either for the present or for the future. It is ridiculous that while many are willing to sacrifice their lives for the sake of loyalty or worldly success, none will do so for the Buddha's Teaching, whose rewards are far greater.

2:4 The Efficacy of Yakushi and Kannon

In the Yamada District of Owari Province lived Lieutenant of the Right Horse Guards Akinaga, who sided with the Imperial forces during the Jokyu* War and was severely wounded during the fighting at Kuize River. 196 Leaving him for dead, the troops rode back to the capital, but two of his friends broke away from the main force and scouted the neighborhood stealthily on foot. When they came to the battlefield that night to recover Akinaga's body for burial, they found him gravely injured but still alive. So they hoisted him on their shoulders and carried him to a mountain north of Ohaka*. Among his many wounds, the most serious was one he sustained by being pinned to the ground by an arrow which penetrated his windpipe.

"Nothing can be done to save me," he told his friends. "So take my head with you and leave." But the friends sympathized with his misfortune and looked about for some way to help him. A party of warriors came to scour the area for stragglers, and, as night was breaking, the friends concealed the wounded man in the hollow of a large tree and stole away, as nothing else could be done. Looking for traces of blood, the warriors searched the area thoroughly, but they left without discovering Akinaga.

Subsequently a black-robed monk appeared to Akinaga, saying that he had come from Yokokura, and gave him some plant leaves which he had rubbed together. When Akinaga swallowed them, the blood drained from his lungs, his bodily symptoms were relieved, and he felt that he had recovered. Then the monk disappeared. The two friends again returned, inquired about his health, and carried him from the tree. It was as Akinaga had said, for he had recovered physically.

They were going down on foot to their native [Owari] province

when they came to the swollen waters of the Orizu River. As they waited for the water to recede there was nothing else to be done they were encountered by warriors from the East and immediately apprehended. Akinaga felt that it would be mortifying to prolong his life and expose himself to shame, having already been marked for death. But when he walked to the edge of the river with the intention of hurling himself into its waters, he was addressed by a young monk.

"I have come from Ryusenji *.197 Having thus been saved, you are not to perish. Do yourself no harm." Akinaga wondered if he were in a dream; but this was reality. Still, his wounds were painful, the day was hot, and he felt that he could not endure the agony. But when he again drew near the river to throw himself in, the monk restrained him with a rope: "You are not to die! This is not meant to be!" Thus restrained, Akinaga gave up the idea of suicide.

Akinaga was known to the congregation and officials at Atsuta Shrine, who spoke to his captors. "Let us be responsible for him. He lectures on the sutras, performs other Buddhist rites on the shrine premises, and is conscientious about public affairs a prominent person in these parts."

But his captors would not permit this, since Akinaga was a man of wide reputation. He was taken to Kamakura and brought before Yoshitoki, who ordered that he be beheaded immediately, and he was dispatched to Yuigahama beach. Again the same monk came as before and spoke to him in a vision: "Do not grieve. You are not to die!" Nevertheless it seemed to Akinaga that he had now come to his final hour, so he called the name of Buddha with single-minded devotion.

In the vicinity of Midarebashi Bridge he met a friend of many years standing who inquired what was going on. His captors bridled their horses while Akinaga poured out his story, with flowing tears. "I, who was to have perished at Kuize River, had hoped to avoid any further shame if I could help it. But now I have come to this pass. At this very moment I am on my way to the beach to have my head severed. But it delights me that we are able to meet for the last time."

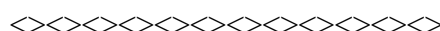
"I have been your close friend for years," replied the man. "I will go and ask Lord Sagami to place you in my custody. Just wait a bit." The man spurred on his horse and spoke to Yoshitoki, who gave him a letter of custody; then the man galloped back and secured Akinaga's release. He accompanied his friend, plied him with many kindnesses, and restored him to health. Akinaga lived in

the province until he reached a ripe old age. Due to the injury to his windpipe, his voice was hoarse.

His grandchild and others of his family are alive today. A lay priest who was his adopted son told me this story. It really happened. People commonly experienced such blessings in antiquity, but in these Latter Days we consider ourselves to be most favored. To be favored even by a dream is a blessing, but to have the benefit of being helped by the divine manifesting itself in the real world is most gratifying.

The Yakushi ["Physician Buddha"] of Yokokura in Mino province is said to have been fashioned from the same block of wood as the Yakushi in the Komponchudo * [on Mt. Hiei]. It is known for its miraculous properties and over the years Akinaga had frequently visited it. They say that Ryusenji* ["Dragon Mountain Temple"] was built and dedicated in the space of one night by a dragon king who appeared to Akinaga in a dream. When dawn broke, he awoke to find that a moat had been excavated [for the dragon to live in]; its remains can be seen even today. A Horse-headed Kannon¹⁹⁸ resides there which attracts crowds of people who believe it to be a miraculous image. Akinaga used to make monthly pilgrimages, coming every eighteenth day to recite the *Kannon Sutra*¹⁹⁹ thirty-three times. It was through the causality of such meritorious actions that he received divine assistance.

Manjusri (Monju) extols Kannon in the Surangama* Sutra (Shuryogongyo*); and Prince Shotoku* is a manifestation of Kannon, as Kan-non is a manifestation of Areida, according to the esoteric tradition. Japan has a special affinity with Amida and Kannon.*



A young lady in abject poverty made frequent visits to Kiyomizu Temple,²⁰⁰ amassing much merit for her devotion. During one of her trips, a divine apparition in the form of an old monk came to her with instructions to steal the robe of a person nearby. The woman woke from her dream in great consternation, wondering how she could possibly comply. Still, the oracle was from the gods and so she decided that she would do as she was told, however shameful the act might appear to others. Taking down a white garment which hung on a nearby screen, she donned it, holding its top edge over her head to conceal her face, as decorum required, while the rest trailed down her back. The woman started home at once.

She was proceeding on her way when, at the Fifth Street Bridge, a samurai with much pomp and splendor came to walk

along with her. He appeared to be an official of the Great Watch. When the man inquired how it was that she happened to be out alone, being a lady of such distinction, she replied that she was returning from a visit to the temple. Then the samurai casually asked if she would care to go along with him out to the back country.

"I have no one to look after me," replied the woman. "If you will offer to help me, I will go wherever you go."

"Do you really mean it?"

The woman replied that she was quite serious. When the samurai looked at her by the light of the moon, he found the charming features of a young woman.

"Done!" he exclaimed, giving the woman a horse to mount. And he took her with him.

There must have been a karmic bond between them for this to have happened. Passing the years in deep mutual affection, they bore sons and prospered, somewhere in Mutsu Province.

After ten years passed, the lady accompanied her husband to the capital on his next tour of duty in the Great Watch. She did not wish to admit it, but by now the lady had no relations left there although she continued to talk as though she had. As the couple entered the capital, they were passing a prosperous-looking house when the wife remarked that that was where her aunt lived. Taking the palanquin on to the premises, she entered the house and asked for the mistress.

"Originally I am from the capital, but my relations have all passed away and I have no one close. I told my husband that this was my aunt's place. Please understand! We are meeting for the first time, but I need your help." And taking out fifty pieces of gold, she offered them to the mistress of the house, who did not demur.

"My niece will be staying with us," announced the mistress, entertaining the woman as though she were a relative. The house lacked nothing and the couple was lavishly entertained. Finally, after the *sake* had been passed around, things settled down.

"How extraordinary it is," the hostess remarked to her guest, "that among the many inhabitants of the capital we two should have come on such intimate terms. There must be a wondrous karmic bond between us."

"This could not have its origins only in the present life," replied the lady. "Since the karmic bonds which lie between us from the past are profound, I will tell you all that has happened to me just as it occurred." And she described her life in detail from the beginning.

Suddenly the mistress clapped her hands. "How unexpected!" she exclaimed. "That was my robe. After it was stolen, I blamed the Buddha for it; and, in my foolishness, I have not since then been up to the temple. Oh, how shallow is the common mind which cannot anticipate the happy consequences of the divine plans! We are truly indebted to the skillful methods of Kannon's compassion."

The two women wrung their tear-soaked sleeves and presently went up together to Kiyomizu Temple. As the attachments between them were deep, the lady would send to her friend presents of local products, while the mistress would respond with various items from the capital. Even blood relatives would not have done as much for one another.

Wonderful are the skillful designs of the Holy One!

*Faith is important. All Buddhas have a True Body (shinjin) and a Transformation Body (ojin *); likewise, sentient beings have a wisdom-mind and a delusion-mind. The True Body of Buddha is the eternal, formless Law Body (hosshin), it cannot be recognized by the delusion-mind but only with the wisdom-mind. It is the Transformation Body which employs marvelous expedients to lead us from delusion.*

2:5 Jizo* Nurses the Sick

In Kamakura a Shingon master known as the "Governor-monk" (Sochi Sozu), having reached his eightieth year, wished to transmit the esoteric methods and seal of transmission to a talented young disciple. But the boy was only eighteen so the ordination ceremony (kanjo*) was not permitted. As his sickness progressed, the old monk, regretting that the tradition would be lost, asked his disciples to pray to Emma, king of the world of the dead, to prolong his life until he could ordain the young monk. They replied that this was an improper request for one of his years.*

"It is not my own life that I prize, but that of the Teaching," said the monk. "I don't care what people say. If I ask Emma for a respite of a hundred days for the sake of the Dharma, how can he refuse?" And the old monk had his disciples begin the ceremony for prolonging life.

As it was then the beginning of the tenth month and he had decided to perform the transmission rite in the first month of the new year (when the young disciple would be a year older, by Japanese count), he likewise began the hundred-day prefatory exercises. Meanwhile he was restored to his usual heartiness and gradually instructed his successor in the precepts. "I transmit the essence of the esoteric teaching, recognizing the identity of Amida and Jizo," he said. "I follow Jizo*; and reciting the "Mantra of Light" (komyo* shingon, whose recitation is said to effect birth in Amida's Western Paradise), I embrace the souls in hell. You are to perform my memorial services on the twenty-fourth of every month (a day sacred to Jizo*)."*

*On the fourteenth day of the new year the ordination ceremony was performed. The following day the monk's condition worsened, and he prepared for the end. While those who nursed him took their rest, he was attended by a beautiful young monk whom no one had seen before. When his disciples were informed of this, they thought that perhaps it was the ministration of the Bodhisattva Jizo *. And some recalled that when the young attendant left, he carried a metal-ringed staff (shakujo*), one of Jizo's* conventional accessories. On the twenty-fourth of the month the old monk sat upright, made symbolic gestures with his hands, and causing his disciples to invoke the name of Jizo*, died as though entering into deep meditation. The monk's disciples recounted this story.*

The benefits of venerating Jizo are set forth in the Sutra of Ten Gakras (Juringyo*, T. 410, 411).201 Sakyamuni* entrusted sentient beings to Jizo's* care between the period of his death and the arrival of the next Buddha, Maitreya. Among all the buddhas and bodhisattvas Jizo* is in a special way the bodhisattva of our world.*

Among the secret writings by Eisai (1141-1215) is a one-volume work known as "The Mystery of Jizo and Fudo*"202, which states that Jizo* is the ultimate expression of the lenient aspect of Mahavairocana*, Fudo* being his harsh manifestation, the extreme which breaks and subdues evil. They may be likened to the administrative and military aspects of government, which applies lenient or harsh methods depending on the circumstances.*

When the nun An'yo (ca. 947-1010), Eshin's younger sister, was on the point of death, priest Shozan* (939-1011) of the Shugakuin recited the Fire-World Spell (kakai no ju) while Eshin intoned the name of Jizo*. Then they saw Fudo* push the nun out of the flames and Jizo* take her by the hand to lead her back to life.*

When one of Eshin's disciples died suddenly, Fudo's Spell of Compassionate Help (jiku no shu) was intoned. The disciple returned to life and related that as he was being taken away by four or five men, a young monk begged them to forbear, but to no avail. "Though you begrudge him even to me," said the monk, "I will have him back." As he spoke, two youths, their hair done up in the old style and carrying white staves, chased away the tormentors and brought the disciple to the monk, who returned him to the land of the living. The secret writing by Eisai bears out the teaching of Jizo's* lenient activity, and Fudo's* saving by harsh methods.*

2:6 Various Favors of the Bodhisattva Jizo*

On a beach in Kamakura was an old Jizo* Hall enshrining a sixteen-foot image203 of the bodhisattva which was frequented by the people in the neighborhood living on the beach. One day those who had been in the habit of visiting the image all had separate dreams in which a handsome young monk spoke to them.

"You often visit me. But now I have been sold and will be taken elsewhere; so I have come to bid you a fond farewell." The people were all mystified.

It happened that the owner of the hall was poor and was selling the chapel built by his forbears. In the transaction the statue was acquired by the venerable Gangyo *,²⁰⁴ the great restorer of Toji*. While transporting the image to the Nikaido* area for restoration, he was downcast at not having enough workers to manage the job when a powerful monk of low station came from nowhere, saying that he would do the work of ten men. Now ten ordinary workers would not have been enough, but this priest picked up the statue and carried it with ease. Then when Gangyo* was about to offer him some food, he vanished into thin air. People wondered if he was a divine manifestation. One of my fellow monks actually saw this and told me about it.

Now the back of the statue's neck had deteriorated, so the priest called an artisan to repair it, but the man refused. "It is a miraculous image and I cannot bring myself to do it any harm." But just as Gangyo* was about to call another artisan, the first man returned saying that a young monk had appeared to him saying: "Repair my body. It will cause me no distress."

The artisan repaired the statue and the devotees returned, donating materials to conduct religious rites. The expression of the Buddha is no different from that of a man. It is one of the marvels of our time.

The incident was relayed by one of Gangyo's* disciples and became widely known. The people near the beach who had witnessed the dream made pilgrimages by foot to express their devotion; and others who heard of the affair also came to pay their respects.²⁰⁵

The Commentary on the Great Wisdom Sutra states that it is no crime to break a Buddhist image while one is repairing it, because the intention is good. Devadatta (Chodatsu) spilled blood and fell into the lowest hell because of his attempt to kill Sakyamuni*, whereas the physician Jiva* (Giba) spilled blood and was reborn in the heavens. The act was the same but the rewards were different. Good and evil depend on the direction of the heart; that which is done is in itself neither right nor wrong. So it is in our relationships with living beings and venerable work of art. It is said that the Maitreya image at Kasagi lost its miraculous powers after being painted. One can either venerate an old statue just as it is; or, if it becomes unsightly, the regulations provide that it may be hidden behind a curtain. Just as a homely woman may appear fascinating when she is concealed and cannot be seen, so also may an old image attract the faith of believers.*

Recently on Kade-no-koji *206 Street there has been a Jizo* with remarkable powers for helping people. The men and women of the capital flock to it, among whose number was a young lady, beautiful of face and figure, who often came to spend the night.

Now a young monk who frequently came to pray before the image became enamored of this lady. At his wit's end over how he could get acquainted, he came up with the idea of approaching her by pretending to be a manifestation of the enshrined bodhisattva. One night when the lady, exhausted from her devotions, was resting, the monk whispered in her ear: "When you leave the temple, put your trust in the first person you meet."

The monk withdrew and from a distance saw the lady get up as the dawn was faintly breaking, rouse her maid-servant, and quickly leave the temple. "I've done it!" he thought, preparing to intercept her.

But his clogs had been mislaid and he had difficulty finding them. He might be too late. Looking in the direction the woman had taken, the monk decided that she was proceeding east on Kade-no-koji* and ran down the street after her. But she was nowhere in sight.

It had been ordained that the lady would turn down Karasumaru Street. There in the light of the waning moon she came upon a lay priest on horseback accompanied by four or five men. At seeing her stop, looking as though she wished to speak with him, the lay priest got down from his horse and asked what she wanted.

The woman did not reply immediately, but after a time she spoke to him through her maid-servant as go-between.

"I hesitate to address you, but recently I have been visiting the Kade-no-koji* Jizo*, who instructed me in a visitation to put my trust in the first person I met this morning after leaving the temple. I hesitate to speak out like this; but how could I avoid saying something?" The woman was overcome with embarrassment.

It had been three years since the lay priest had lost his wife with whom he had lived for a long time, and he had decided not to remarry until visiting the Jizo* for guidance. Now that this had occurred just as he was on his way to visit the Jizo* Hall, the lay priest, without further ado, provided the lady with a horse and returned home with her. He was a samurai of some means and had land in the country.

Meanwhile the monk ran first one way and then another with his clogs clattering. Sweating and panting for breath he tried to intercept the lady, inquiring of everyone he saw. It was already light

when he was informed where the lady he described had gone. Unable to restrain himself, he went up to the gate of the lay priest's house.

"That was no manifestation of Jizo *. I was playing a joke on you!" he yelled. But no one believed him. People merely said: "What are you doing? Are you crazy?" He had gained nothing by his dishonesty.

Because the woman, out of deep faith, took his words as those of the Buddha, she achieved her heart's desire. The ways of the Buddha are wonderful!

Similarly, an old monk of Kurama, because he reigned a miraculous manifestation, had his living quarters trampled to pieces by an ox. I will not relate the incident in detail as it is well known.

A hunter in Suruga kept a small Jizo image in his house which he venerated with flowers and incense. One day he dreamed that he was being taken away by demons and that Jizo* intervened in his behalf.*

"This man is to go to hell for taking life," said the demons. But Jizo secured his release by promising to admonish him. The man refrained from killing for a month or two, but then went back to his old habits.*

Then the man died; and as the ox-and-horse-headed jailers of hell came for him, Jizo again begged for his life but was told that since the man had broken his promise, he could not be released. After much insistence, Jizo* saved the man a second time.*

The hunter kept his word for a year. When he relapsed again, he was stricken with a grave illness and died. Many demons came to carry him away, but this time Jizo did not appear. "Even Jizo* has abandoned me," cried the hunter but continued to pray fervently. Finally the bodhisattva came like a shadow by his side and the man grasped the hem of his robe to detain him.*

"How is it that you help such an evil man?" asked the jailers. "He always lies."

"I didn't help him," replied the Jizo*. "He took hold of me."

At that, one of the jailers shot the man through the back with an arrow, while another pierced his breast with a spear. The jailers withdrew, and the man was restored to life to find wounds in his chest. Eventually he became a monk and now devotes himself to the service of Jizo. This happened during the Koan* period.207*

At Ikoma in Yamato province a Hosso scholar called Ronshikibo* observed the post-noon fast and lived in retirement reciting the Lotus Sutra. But he would not take alms for expounding the scriptures and performing other religious services, and had a small plot of land tilled to satisfy his needs. After his death his hermitage was left to a disciple, Sanikubo*. The disciple also died but returned to life after a day and a night to relate the following story.*

"I went to the palace of Emma, king of the dead, and as I was leaving I

*met Ronshikibo *, who took me to his quarters. He explained to me that as a disciple of the Buddha, he should have profited from the good karma of having expounded the Law. It was not fitting for him to have land tilled on his behalf, and for this he had been summoned to the underworld.*

"When I asked what was to become of me, I was told to wait and ask Jizo, who took me to Emma. He then led me to a distant plain on which were countless hungry ghosts, looking just the way they are shown in pictures. One of them said that I was its child, and that the hunger and thirst which it suffered were the retribution for crimes committed on my behalf. It asked that I be given to it to eat, but was told that though I appeared to be its child, I was in fact a different person. When we left I was told that, in truth, this was my mother. But even if she were to have eaten me, her relief would have been short-lived. Jizo* said that he rescued me through this deception because it would have been profitless to have lost my life to no purpose. I was to exert myself to relieve my mother's torment. Then Jizo* sent me away, and I revived." This story was told to me by a monk who had met both Ronshikibo* and his disciple. It happened very recently.*

A nembutsu recluse had land tilled to support himself, and was shown the sinfulness of this in a dream. On a mountain he saw a fiery chariot drawn by a lion and driven by an infernal jailer, who remarked: "This is how I shall punish the enemy."

The monk, filled with awe, made no reply. Three young monks standing on top of a mountain asked if he heard what the jailer said, and he replied that he had. "As one who tills the soil and kills many insects you must be warned," they continued, and three times repeated a verse of admonition. I heard from the monk myself that he gave up tilling the soil.

In Kamakura lived two samurai friends who both venerated Jizo. One was poor and offered incense and flowers before an old, unrepaid statue. The other was prosperous and performed his devotions before an image which had been skillfully carved and placed in a beautiful household shrine. When the wealthy samurai died, his statue was bequeathed to his poor friend, who now transferred his attention to the new Jizo* and completely neglected his old statue. When the old Jizo* appeared to the man in a dream and spoke a verse of reproach, he awoke in consternation, placed the old Jizo* in the shrine with the other, and venerated them together.*

At the foot of Mount Tsukuba in Hitachi province lived an old lay priest who, with his own hands, fashioned an odd-looking Jizo; and the people of his household often petitioned it with considerable success. A young child living in the house accidentally fell into a well and perished. "It's too bad that while this Jizo* is busy answering everybody's prayers, he takes my child's life," said the mother, weeping bitterly. That night Jizo* appeared to her in a dream standing beside the well. He told her not to bear any resentment toward him since the child's death resulted from karma against which he was powerless; but he would help the child in the next life. The woman saw Jizo* take the young child out of the well and carry it away, and her grief was somewhat relieved.*

In the words handed down to us from an old worthy, the true body (*shinjin*) of the Buddha is formless and ineffable (*muso * munen*). Great compassion is his original vow, and he appears in various guises by virtue of the good seeds of merit which we have sown in previous lives. Whatever form he takes is a physical manifestation of Buddha (*ojin**). In conforming to the level of belief and understanding of the devotee, the Buddha simply assumes the form of wood and stone for those who think in terms of wood and stone. Even at the level of wood and stone, he who thinks on the Buddha will be benefited by the Buddha. When reverence and faith are genuinely deep and one feels sincerely close to the Buddha, then he is not at all far from the benefits of his living manifestations. But when one is shallow and behaves impudently, then it is difficult for the operation of grace to become manifest. Worldly behavior is such that although we show respect to men, before the Buddha we have neither fear nor shame. How then can we obtain his grace and receive his benefits? This is the way the shallow are always wont to behave.

2:7 The Blessings of Fudo*

After many years of discipline at a mountain temple in Shinano province, an old monk began having hallucinations and was no longer his usual self. So his many disciples recited the Spell of Compassionate Help in order that he might meet death in the proper frame of mind. Among those present was a man from whose head issued black smoke. When the others later questioned him, the man related that he had seen many obstacles on the old monk's path; but, as he persisted in the spell, he was aware of Fudo's sword sweeping them away. The old monk calmly prepared for death, and, in appreciation of the man's help, bequeathed to him, rather than to his close disciples, a relic of the Buddha which was the principal object of worship at the temple. He then passed on peacefully.*

The following day a lay priest who had been the monk's benefactor rode up to the temple and related a dream of the previous night. He had seen the hindrances to the holy man's enlightenment swept away by Fudo Myoo*, and observed that he came to a happy end.*

A sutra says that we should pray to Fudo because of the severity of the Three Hindrances to enlightenment. Jizo* is the ultimate of Mahavairocana's* compassion; Fudo*, of his wisdom. The help of the Buddhas and Bodhisattvas appears in response to the sincerity of the devotee, just as a bell sounds according to the force with which it is struck.*

I-hsing (Ichigyo, 683-727) says that even though one performs religious exercises for the sake of worldly happiness, he will ultimately attain the fruits*

of Buddhahood. The world's waters all flow into the ocean; so also does all good return to the Buddha-nature. But a person who applies himself will achieve the goal sooner.

2:8 Maitreya's Ascetic

*Recently the Shingon monk, Yuishimbo *, lived at Iwashimizu in Yawata. He transmitted the Hirosawa school of Shingon, and, as a follower of Maitreya, desired birth in the Inner Court of his Tusita* Heaven.²⁰⁸ He had many followers and encouraged a certain monk to come to him for instruction. "The efficacy of Shingon is not to be despised even in these Latter Days," he said. Yuishimbo* had the monk put out his tongue and then performed some mystic gestures, whereupon the monk tasted something sweet as nectar. With another sign he caused the taste to disappear. Then he made a "bell" gesture, which brought forth a wondrous sound. Yuishimbo* told the monk that he performed these marvels in order to stimulate his faith in Shingon, and that he was to tell no one about them. This happened toward the end of the Bun'ei era (1264-74). Yuishimbo's* disciples had no doubt that he was born into Maitreya's Pure Land.*

Maitreya is the Teacher of the future who will succeed Sakyamuni. The Sutra of the Bodhisattva Maitreya's Birth in the Tusita* Heaven (Joshokyo*, T. 452) describes the ease of birth in that land. Many long for rebirth in India,²⁰⁹ but since this is not a land of reward, ordinary desire is sufficient to accomplish this. Aspiration for Enlightenment²¹⁰ is not necessary for birth either in the Tusita* Heaven nor in Amida's Pure Land; but from the latter there is no backsliding (futai) into the world of transmigration. In the Tusita* Heaven the Inner and Outer Courts differ. In the Outer Court there is regression, but progress is possible. But among the forty-nine palaces of the Inner Court is the Pavilion of Everlasting Life (muryojuin*)²¹¹ which is the same as Amida's Pure land of Supreme Bliss (gokuraku). When one has been born in the Pure Land of one Buddha, he is not far from those of the others. If one does have the Aspiration for Enlightenment he is assured of birth in Amida's Pure Land. The Treatise on the Pure Land²¹² says that the Aspiration for Enlightenment is to be cultivated. And the commentary (Ojoronchu*, T. 1819) on this work by T'an-luan (Donran, 476-542) says the same thing. But the Aspiration for Enlightenment is not absolutely required, only serious intention and a few good deeds. And there is no writing which says that Aspiration for Enlightenment is necessary for birth in Maitreya's Pure Land. The esoteric tradition considers that Amida's Pure Land (an'yo*) and the Tusita* Heaven are overt names for the land of Esoteric Grandeur of the Lotus Womb (mitsugon kezo*).²¹³ It is customary to identify Maitreya with Mahavairocana* of the Matrix World and Amida with the Mahavairocana* of the Diamond World Mandala. But the Mahavairocana* of this dual aspect is a single reality, as are Maitreya and Amida.*

*The great pagoda and other buildings on Mount Koya * reflect the patterns of the Shingon mandalas. The efficacy of Shingon in these Latter Days is upheld by scripture, verified by current happenings, and is not to be doubted. The Sutra of the Six Virtues (Rokuharamitsukyo*, T. 261) classifies the Buddha's teachings in five groups: sutras, regulations, commentaries (abhidharma), wisdom treatises, and mystic symbols. The Hinayana* had only the first three, the fourth is common to the Mahayana*, and the fifth to the esoteric traditions. During the Period of the True Law the first three divisions flourished, and many followed the Way. They were like weak medicine for curing a light illness. During the Period of the Imitation Law, a stronger medicine was required, and so the various exoteric Mahayana* methods were promulgated. But in these Latter Days a high grade of medicine is necessary to cure our grave spiritual illness. And so we have the esoteric teachings.*

It is the custom in Japan that the emperor and his ministers perform the Water-sprinkling (kanjo) Ceremony and practice Shingon. Although it is believed that the ordinary man should not study these methods, the sutras do not distinguish between noble and base. Since Shingon is an unusual, secret method, it is only natural that such an attitude should exist. According to Kukai's* Collected Works of Prose and Poetry (Shoryoshu*), Hui-kuo (Keika, 746-805) said that among the Buddhist teachings the esoteric method is most exalted, as is a king among the people.*

Some Pure Land devotees say that during these Latter Days the methods of the Holy Path are not effective, but this is completely at variance with the scriptures. Even Honen, founder of the Pure Land movement in Japan, states in his Collection of Passages (Senjakushu*, 1198-1212) that the nembutsu will be efficacious during the Latter Days, just as is the Shingon teaching.*

When Jogambo (1168-1251) of Takedani in Daigo, a noted scholar of the Jodo* sect, was asked by the emperor for the best method to console the spirits of the dead, he recommended the Jewel-box Spell (Hokyoin* darani) and the Mantra of Light (Komyo* shingon). He defended this view against the criticism of a disciple who said that as a teacher of Pure Land doctrine he should not praise the methods of another sect. The Full Rope of Salvation Sutra (Fukukensakukyo*, T. 1092), where the Mantra of Light is revealed, states that if it is chanted while sand is sprinkled on the body of a dead person, the spirit of that person will be born in Amida's Land of Supreme Bliss (gokuraku). Such written proof is not available concerning the efficacy of the nembutsu in these circumstances; and one should not reply to the emperor without written proof. The Hanjusan hymn (T. 1981) of Shan-tao (Zendo*, 613-81) states that those who cannot be saved by any other teaching can profit from dharani*. The Shingon and nembutsu teachings are compatible. It is said that at the present time, members of the Seizan branch of the Jodo* sect study Shingon.*

2:9 The Vicarious Suffering of the Bodhisattva

Although many in misery petition the buddhas and bodhisattvas, they

rarely elicit a response. The reason is that although we speak of the vows and activities of the bodhisattvas against the inexorable effects of our own karma, how can they help us? The power of the gods likewise does not obtain against the force of karma. If the bodhisattvas were not constrained by this, no one would ever fall into suffering. The concept of vicarious suffering (daijuku) has seven modes.

*During the time of the Buddha there was a woman who faithfully supported the Order. A monk became ill and required meat to be used as medicine, but none was to be found anywhere. So the woman cut flesh from her own thigh and gave it to him. The monk recovered. But the woman's pain was unendurable, and she called on the Buddha with deep faith. Sakyamuni * came and gave her medicine to stop the pain. After hearing the Law expounded, the woman came to understand the Way; so she traveled to where the Buddha was staying to speak with him about his visitation.*

"I did not come to you nor was there any medicine or indoctrination," said the Buddha. "It was merely that my compassion was moved by your faith and you saw this thing." The Buddha's action was an incidental cause (zojoen).*

The help of the buddhas and bodhisattvas is only action as incidental cause. Without it and without good roots of merit on the part of sentient beings, it is impossible to rescue them from their suffering. Even if the bodhisattva has deep compassion, there may be nothing to build on. The moon may be bright, but if the water is muddy it will not float there; and the sun may be warm, but if it is cut off by clouds, the frost will not evaporate.

Once Sakyamuni was reborn as a large snake. One noon as he was resting while observing the abstinential rules, a hunter came to flay him for the sake of his gold-colored skin. At first the snake spit forth poison to harm the man; but then he reconsidered that he was observing the abstinential rules and should not harm others. So the hunter removed his skin, and while being devoured by many insects, the Buddha prayed that in the future he might be able to save all those who were eating him. The snake died, and it is related that by his good action he effected the salvation of all those insects. This too is vicarious suffering.*

The natural capacity for understanding among sentient beings is like wood; the Bodhisattva's compassion, like fire. The fire brought from without to light the firewood is an example of incidental causation: it has the power to release the fire already in the wood. Given the same cause, the extent to which there is no capacity for burning in various pieces of wood (depending on dryness and greenness) determines their flammability. Similarly the effectiveness of the compassionate help of the buddhas and bodhisattvas depends on the faith of those who petition.

2:10 Karmic Affinities with the Buddha's Law not without Effect

Kakukai214, steward of Nanshobo* on Mount Koya*, had a

reputation as a prominent contemporary scholar of the Esoteric Sect. Wishing to know about his earlier existence, he prayed to the Great Teacher [Kukai *] and was shown the circumstances of seven of his former lives.

"First of all you were a small clam in the sea west of Tennoji* Temple tossed in by the waves. While you were lying on the beach, a small child picked you up and brought you to the front of the Golden Hall where you heard the chanting of the *Hymn in Praise of Relics (Sharisanden)*. By virtue of this you were reborn as a dog living at Tennoji* who constantly heard the sutras and mystic formulas being chanted. Then you were reborn as an ox; and because of having carried paper used for the copying of the *Great Wisdom Sutra*, you were reborn as a horse. The horse carried pilgrims to Kumano and was reborn as a votive-fire attendant, who lit the way for people by always keeping the fires bright. Having gradually become suffused by the karmic activity of wisdom, you were reborn as caretaker of the Inner Chapel (Oku no In), where constantly your ears were moved and your eyes exposed to the practice of the Three Mysteries. And now you are living as the steward Kakukai."

Having heard of this incident, we can clearly see the value of establishing affinities with the Buddha's Law.

In the Vinaya²¹⁵ it is recorded that a snake hid in the grass to hear the Buddha's discourse and was accidentally killed by a herdsman's staff. Through the merit of having heard the Law, the snake was reborn into the Toriten Heaven and there accompanied the gods to visit the Buddha. The snake heard the Law expounded and attained the first fruit of arhatship.*

In India lived a Brahmin who bought skulls. He would place a copper chopstick into the ear sockets and pay most for those in which it penetrated deeply, less for those which it penetrated slightly, and nothing for those in which it would not go in at all. His reasoning was that the ear-holes of those who heard the Law in ancient times were deep, the ear-holes of those who heard little were shallow, and the ear-holes of those who heard nothing were impenetrable. The man bought the skulls of those who heard the Law, erected stupa, and performed services for them. For this he was born into the heavens. How much better it is for a person to hear the Law himself and to cultivate the discipline, as the (Sho)zenjutenshishomongyo (T. 341) advises.*

Although there are various schools of Buddhism, they do not go beyond the "Three Baskets" (Tripitaka): the sutras emphasize meditation, the vinaya explains the precepts, and the abhidharma discusses wisdom. There are strict and modified interpretations of doctrine, and karmic affinities are not without importance. We find these ideas expressed in the Nirvana Sutra, the Sutra of Ten Cakras, the Sutra on Viewing the Mind-Ground, the Compassion Flower Sutra (Hikekyo*, T. 157), and the Great Collection of Sutras (Daijikkyo*, T. 397).*

Although something may be forbidden by the regulations, do not neglect to form a favorable karmic affinity with it if you believe that such an affinity will bear fruit; and even though something may be advocated in the sutras, if you suspect that it may contain an impediment to salvation, eschew it.

3:1 The Epileptic's Clever Remark

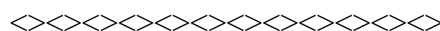
In a certain village lived a man who was subject to fits of madness. The peculiarity of his illness is that it causes agitation and discomfort when one is in the presence of fire or water, or in a large crowd of people. The condition is commonly called epilepsy (*kutsuchi*).

On one occasion the chronic illness flared up when the man was on the bank of a great river. He appeared to have had a seizure and fell into the stream; but because his breathing had stopped, he floated on the water. Carried far out on the current, he washed up on the edge of a river shoal. After a long while the man revived. When he looked around, he found to his surprise that he was in the middle of the river.

"How did I get here?" he wondered, collecting his wits. "I remember being on the river bank . . . and then what happened?" As the man pondered the question, his sickness returned and again he fell into the stream.

"What a precarious life this is!" he thought in amazement. "Having lost my life, I found it. Had I gone on living, I surely would have died. How fortunate it was for me to have lost my life! How unexpected the results!"

Indeed, the current of the great river being swift and the bottom deep, the man had stopped breathing and submerged to die; then, having died (i.e., the vital signs having stopped), he came to float on the water and was carried away. Hence, his speaking in this way a most clever remark, truly wonderful! These words were limited to a particular event. But in a broad sense, I feel that they penetrate even to the profound meaning of the Holy Law in both sacred and secular affairs.



When I related this incident to a monk at a mountain temple, this is what he said to me. "I had an experience just like that. An old monk who was my teacher had a servant taken from him by the

Land Steward, and he took the matter straight to the authorities. But there was nothing to be done. Though the monk brought his suit to court, he could not get a ruling in his favor. His disciples told him to drop the matter; but the man, who had always been obstinate, was now old and perverse and would not follow their advice. He was angry and upset; so, to appease him, I paid a visit to the Land Steward.

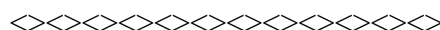
"Our teacher, the old monk, told us all about the trouble you have been having over the servant,' I said. 'We urged him to give in since you had every right to take the man into your service. But he is old and perverse and will not listen. Since he is so overwrought, I have come to your place in order to humor him. But the old monk is entirely at fault. You had a perfect right to take the servant, and I have simply come here to tell you so. I think I can pacify the old monk when I give him your reply. And I sincerely apologize for having brought the matter up.'"

Since the disciple deliberately backed down, the Land Steward called to him in reply: "You are a sensible monk and a discriminating individual. I don't have to, but I will give you the servant since I like what you have said." The disciple declined his offer three times but was forced to accept, and he returned with the servant. He remarked that what had happened might be described this way: "Because I lost, I won. Had I won, I would have lost. How fortunate it was for me to have lost! How unexpected the results!" It was a most interesting parallel.

When we observe the condition of the monk who conscientiously follows the rules and regulations of his calling, we see him giving up family and cherished home, leaving behind his manor, his fields, and his domestic animals. The only things he keeps are the three garments and the single bowl of the monk. But, by so doing, he makes the land within the four seas his home; and when he stands to beg at the gates of many households, his provisions are inexhaustible. His house is enormousthe temples and monastic establishments are all his house. And the produce of field and garden are all his food. If one owns one specific house, this is not a house bounded by the four seas. And when one actually owns fields, they are limited to what he gets as his lot from all the land throughout the provinces. So also, concerning this we can say: "Having no home, he has a home. And were he to own a home, then perhaps he would have none."

It is the foolish attitude of the worldly man to be forever entangled with parents, relatives, family, and household, that their

happiness might be maximized. But the killer-demon of impermanence is ruthless, and we cannot avoid the pain of separation. Old age and youth are without guarantees, and whether we die early or late is a variable condition of life. To assume the role of the truly-concerned by severing the fetters of affection, leaving home and casting aside social obligation to enter into Non-Action is to leave the village of Transmigration through the Three Worlds. Worldly sentiment has come to hold that to turn our backs on the world and to enter the True Path is mad and nonsensical. This is really foolish!

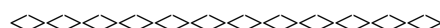


During the T'ang the Meditation Master Chih-yen, 217 a prominent general during the Wu-te period (617-626) who frequently distinguished himself in the art of war, was to have been invested with many rewards. But in his fortieth year he took orders and retired into the mountains. Two of his old friends sought him out.

"Your Excellency is mad!" they said to him. "Why in the world do you live in this way?"

"You say that I should awaken from my madness," he replied. "But *your* madness is the greatest. Coveting the sensual, desiring fame, being proud of one's prosperity, and seeking patronage is action which leads to the transmigration of birth and death. How will you extricate yourselves?"

The two men left full of admiration.



Moreover, in India the Philosopher Jayasena was the disciple of Sthiramati and Silabhadra*, and a teacher of Tripitaka Hsüan-tsang.²¹⁸ He had mastered Astronomy and Geography, and the scriptures of Buddhists and non-Buddhists alike, including both the Hinayana* and Mahayana* teachings. Though a layman, he had abandoned the world and secluded himself at a place called Walking Stick Forest Vihara, not neglecting his progress toward detachment for a single moment. King Siladitya*²¹⁹ summoned him to be State Philosopher, offering him eighty large estates. But Jayasena would not go. Though he was firmly requested, he steadfastly declined. "When one has accepted payment from others," he said, "he worries himself over their affairs. But I am busily concerned with putting away that which binds and envelops me in birth-and-death. What time do I have to serve you?" And he was not forced to go.

Indeed, when we depend on the favors of others, we become as those people and are not ourselves. Taking the grief and troubles of others onto ourselves, even in the present life we bring pain to our bodies and discomfort to our minds. And then, in spite of all our concern, either no favor is bestowed; or, if it is, the favor is good for nothing. The bigger the favor, the bigger the discontent: there are penalties and assessments are heavy. Not only is there no pleasure in this world, but there is also no leisure. And when there is no leisure, we are unable to strive for our future enlightenment nor establish the determination to perform Buddhist practices. Neither aware of the misery in which we live nor comprehending our painful plight, we simply accept these as inevitable. Throwing away the chance of a lifetime, the chance for enlightenment which comes to us from being born as a human being, we return in the end to the Three Evil Paths of rebirth. How utterly foolish. Consider seriously the words of the Philosopher Jayasena. The person of sensibility will learn about the aftereffects of his behavior. The monk at heart, one who has renounced the world though his external appearance be that of a layman, is truly enviable. Lamentable is the moral decline in these Latter Days. There are those who give the physical appearance of leaving hearth and home, take the tonsure, dress in the dyed robes of a monk, and study the pure and unsullied Law; but only as a means to acquire fame and prosperity. Making success the road they would follow, wealth and status as their goal, they proceed to become National Teachers and covet high office. But the sensible man will realize that being born in human form is as rare as the dirt under one's nails when compared with the entire earth, and to meet a Buddha is as rare as the flowering of the udumbara flower. 220 Praying to the gods and buddhas, cultivating good companions in the faith, he will awaken the Aspiration for Enlightenment and pursue the practice of detachment.

Shan-tao's Hanjusan hymn also warns of the dangers of familial and social attachments.

After Sakyamuni had abandoned his kingly status and had gone to Mount Dandaloka, he sent his servant Chandaka back to the palace. Chandaka said: "You grew up in a spacious palace, admired by many. How can you live alone on such a secluded mountain? I will stay and serve you."*

"We are born alone and we die alone," replied Sakyamuni. "In the interim what need is there for a companion? When I attain the unexcelled Way, all living beings will accompany me." We repay our family and friends best by encouraging their religious aspirations.*

The Hosso sect distinguishes three modes of consciousness: (1) False existence, whereby things exist in imagination but not in reality (henge); (2)*

*Existence having the character of dependence on others (eta); and (3) Existence as the ultimate reality of things. (enjo *). For example, (1) one may imagine a hemp rope to be a snake, or (2) see the "rope" as a temporary aggregate of hemp, or (3) view the hemp as its basic substance. Vasubandhu (Tenjin, ca. 320-400) urges the elimination of discursive thought [in his Thirty Stanzas on Mere Ideation (Yuishiki sanju*, T. 1586)].*

From the Mere Ideation viewpoint we can say: "Because things do not exist, they exist. If they existed, then perhaps they would not exist. How fortunate that they do not exist." (That is, the gross forms of dependent existence, being temporary, "do not exist" at least in any ultimate sense. But at the same time we take the temporary, provisional existence at face value as "existing.")

According to the Diamond Sutra (Kongokyo, T. 235), when Sakyamuni* was attending the Buddha Dipamkara* as a bodhisattva, he had not the least attainment of Supreme Enlightenment. If he had, then Dipamkara* would not have told him that in the future he would become a buddha called Sakyamuni*. It was when he had no attainment that he received notice. Thus, "because there was no attainment, he attained. Had there been attainment, then perhaps he would not have attained."*

Tendai doctrine shows the paradox: "Because there is no causality (en), there is causality. . . ." Shingon: "Because there is no enlightenment (kaku), there is enlightenment. . . ."

Likewise the Zen sect speaks of "direct pointing to one's Mind, seeing into one's nature and attaining Buddhahood" (jikishi ninshin kensho jobutsu*). According to the statement, we see into our own nature to attain Buddhahood. But that nature which is seen is Buddha from the very beginning (so what is to be "attained"?). The Sutra of Heroic Deed (Shuryogonkyo*, T. 945; Surangama*) states the paradox that knowing is the root of ignorance. And the Zen patriarch, Bodhidharma (Bodaidaruma, d. 528?) says that not to comprehend a single doctrine is to see the Way of the Buddha, and not to perform a single religious exercise is to practice the Way. So with respect to seeing into one's true nature: "Because we did not see it, therefore we saw it. Had we seen it, then perhaps we would not have seen it." The paradox has many applications.*

3:2 The Man Who Lost a Lawsuit on Purpose

In Shimosa province a vassal of the shogun* had a dispute with the representative of the manor, and confronted him at court in Kamakura. This was during the administration of Hojo* Yasutoki (regent 1224-42). When a strong argument was advanced by the representative of the manor, the Land Steward (i.e., the vassal) clapped his hands, and, turning to Yasutoki, admitted his defeat. While everyone in the assembly laughed, Yasutoki remarked that in the many years he had been hearing cases, there had never been a person who admitted being in the wrong.*

"It is customary that even those who have lost a case will say a word in their own behalf You are an honest man. "Seeing that Yasutoki spoke with tears of admiration in his eyes, those who were laughing put on a pained expression. The representative of the manor stated that the facts in the case had not hitherto been clearly explained, and that the Land Steward had not acted out of bad faith; and he exempted him from three of the six years' allotment from the manor which was overdue. Here again: "Because he lost, he won. . . ."

We should admit our errors. The Sutra on Viewing the Mind-Ground states that if evil is hidden, it proliferates; but if it is disclosed and repented of, it disappears. It is said that hiding one's fault is like burying the root of a tree in the ground, where it flourishes; repentance is like exposing the root so that the tree withers.

*The Hundred Parable Sutra (Hyakuyukyo *, T. 209) tells of a foolish man long ago who married into a family. Although various entertainments were prodded for him, he put on affected airs and took very little to eat, although he was famished. His wife left the room for a moment, and the man took a large mouthful of rice which he was about to eat, when she returned. The man's face turned red with embarrassment. Seeing that his cheeks were swollen, the wife asked what the trouble was. But the man's face only grew redder and redder and he could not reply. The wife then called her parents, the neighbors, and finally a doctor, who lanced the man's cheek with a red-hot needle. Out spilled the rice, and the man's shame knew no bounds.*

A Land Steward in Kyushu fell on hard times and found it necessary to sell his property. His legitimate heir, a man of means, bought the property and returned it to his father. But when the father died, the land was bequeathed not to the legitimate heir, but to the second son. The elder brother took the matter to court at Kamakura, where the authorities reluctantly awarded the decision to the younger brother. Yasutoki, however, felt sympathy for the elder brother and decided to provide for him in his own house.*

The elder brother lived with a woman who was cultivated but poor. She did not have a single hair on her head, and when Yasutoki asked the reason for this, he was told that it resulted from her carrying water on her head since she had no servants. After two or three years a fief became vacant in the man's province, even larger than the one held by his father, and Yasutoki gave it to him. When the man was asked why he was taking his woman companion along with him, he replied that for years he had shown her an unhappy time and he wished to make up for this. Yasutoki, impressed by the man's loyalty, made ample provision for his maintenance. Yasutoki was truly a wise and sympathetic man who made the troubles of the people his own troubles.

The History of the Later Han Dynasty (Hou Han Shu) tells us not to forget the friends we knew in poverty nor to cast off the wife married in adversity. The attitude of the elder brother was in conformity with the teaching of the ancients. The Confucian Analects speaks of "the poor man who yet does not flatter, and the rich man who is not proud." The History of the Later Han Dynasty states that if a thousand people point accusing fingers at a man, he will die even if he does not happen to be sick.

Yasutoki always used to say that a poor man might not flatter, but that a prosperous man was sure to be proud. While he was looked up to by many, he respected others and acted prudently, so that for a period of twenty years (1224-42) he kept the nation at peace. 221 Because he considered the hardship it would cause people, he did not engage in building projects. Once it was rumored that Yasutoki was admonished by the shogun (Yoritsune, 1218-56) to build a fence around his house. People came and offered to build a wall and a moat, saying that if everyone contributed a little, they could be completed in ten days. Yasutoki thanked them for their good will but replied that even though they thought that the work could be done easily, it would entail bringing laborers from various provinces and the hardships would be incalculable.*

"They are said to be for my protection," he remarked. "But when my fortune is exhausted, even mounds of iron will not avail. And while my fortune holds and I serve my lord, what is there to fear? I shall repair the fence; but I have no intention of constructing a moat or a wall."

Yoritomo (1147-99) planned to go to Kyoto. Although many opposed the move, none dared to voice their objections. Hatta Tomoie was asked his opinion and replied: "In India the lion is king of beasts. Even when he does not intend to harm the other animals, those who hear him roar lose their courage, and some even die of fright. Even though you do not mean to trouble people, how could they not be upset?"

(The Way and its Power, Tao Te Ching 49 says): "The sage has no mind of his own but makes the mind of the people his mind." The sage ruler conforms to men's thinking and will consider their inconvenience.

King Wen of Wei (186-226) considered himself to be a wise king. When he asked his ministers if this were so, Jen Tso replied that it was not: "A wise king is one who receives his position from heaven, but you acquired yours by force. This is not the behavior of a wise king." Jen Tso spoke bearing in mind that King Wen had seized the throne from his uncle and taken the empress as his wife.

The king became angry and sent Jen Tso away. Then he asked Ti Huang if he were a wise king. "A wise king is one who lives among wise ministers," was the reply. "Since you employ such a person as Jen Tso, you are indeed a wise king. "Shamed by this remark, King Wen recalled Jen Tso, reformed his government, and acquired the reputation for being a wise king. (Cf., Sasamegoto, NKBT 66, pp. 185, 264).

3:3 The Conversation between Gon'yubo* and his Younger Sister, the Lady-in-Waiting

Some time ago in Kai province lived a scholar called Gon'yubo who was very irascible. But since he was a good scholar, his disciples put up with him. His younger sister lost her only child whom she loved dearly. Her grief was so excessive that even outsiders came to console her, but not Gon'yubo*. When his disciples criticized him for lack of sympathy, he lost his temper as usual.*

"Inconsiderate woman.! The sister of a monk is not like an ordinary householder. Does she think that while we live in this world of birth, old age, sickness and death, we will not have grief at the separation from those we love? I will speak to her."

*"I hear that you reproach me for not having sympathized with you in your grief," Gon'yubo * said to his sister.*

"In my misery I may have said as much, "she replied.

"Inconsiderate woman!" scolded the monk. "What is born must perish; those who meet must part. Are mother and child never separated in this world? This should not surprise and distress you. It is really useless to discuss it."

The woman apologized for her weakness but was again berated by the monk. "If you understand the reason for things happening as they do and you still grieve, what is the use of understanding?"

"Well then," replied his sister, drying her tears. "Is it wrong for a person to lose his temper, or is it permissible?"

"It is one of the basic illusions, being one of the Three Poisons of covetousness, anger, and delusion. How can there be any doubt about this? It is a fearful sin."

"If you have such understanding," retorted his sister. "Then how is it that you have such a bad temper?" Gon'yubo was completely bested. "Well then, wail to your heart's content!" he growled as he beat his retreat.*

To understand the reason of things and then to act as if one did not understand is at variance with the Way. A person may be very learned; but if he does not correct the faults of his body and rectify the biases of his mind, it is as though he vainly counted other people's jewels. Wisdom (chie) and learning (tamon) are to be distinguished. The Classic of Documents (Shu Ching) states that everyone knows that men should be courageous in battle, but few are. Our holy man, not comprehending the reason of things, was completely beaten by a housewife. His sister was a person of inferior learning but superior wisdom and turned the tables on him.

After Sakyamuni's death Aniruddha (Zenshi Bosatsu) saw Ananda* (Anan) grieving in the Jetavana park which the Buddha had often frequented, and he rebuked him for behaving just like an ordinary unenlightened man. Ananda* replied that although he understood the problem, he nevertheless was attached to the Form which he had served faithfully for twenty-five years. Then Aniruddha also wept.*

How is the ordinary man then to make his heart act in accordance with the reason of things? Not to be moved by the eight winds that fan the passions is to have the virtue of a sage, but even the virtuous occasionally act in an unenlightened manner. Did not Gon'yubo understand this?*

During the time of the Buddha a similar incident took place. A wise layman called Citta (Shitta Koji) supported the Buddhist community, and a monk known as Kusaladhamma (Zembo Bikku) frequently came to his house to receive alms. Once when Citta was visited by a monk from a distant region, he treated his guest especially well and Kusaladhamma became jealous.*

"Today's fare looks delightful," he remarked sarcastically. "You have exhausted the delicacies of mountain and sea. The only thing lacking is oil-cake. "By this he let it be known that the householder made a living by selling oil.

*"What you have just said reminds me of something," Citta replied. "In a certain country where I travel on business lives a fowl which has the shape of an ordinary chicken and the voice of a crow. When I asked about this, I was told that the fowl took the shape of its father, a chicken, and the voice of its mother, a crow. They call it a 'crow-chicken.' Now when I look at you, the form is that of a monk, but the speech, that of a layman. You remind me of a crow-chicken." Kusaladhamma said nothing but got up in a rage and left without eating. Gon'yubo's *attitude was similar to thisperhaps he was Kusaladhamma's reincarnation.*

The Final Admonition Sutra (Yuikyogyo, T. 389) says that without wisdom a monk is not a follower of the Way of the Buddha, nor is he a layman. There is no name for him. He is a hunter wearing a monk's scarf.*

3:4 Good and Bad Distinguished in the Dialogues of the Zen Masters

The late Shinkan of Kusakawa spent thirteen years in China studying various doctrines. Among those who visited him on his return to Japan was a certain hermit who remarked that he did not understand the Tendai doctrine of the "grasses and trees attaining Buddhahood" (somoku jobutsu*). For some time Shinkan did not reply, and then he said: "Let us put aside for the time being the question of the grasses and trees attaining Buddhahood. What about your attainment of Buddhahood?"*

"I have not yet achieved this," replied the hermit.

"Take care of that first," said Shinkan, and retired. The hermit frowned and left without saying a word. The Zen method is to ask directly and to answer directly, keeping in mind the basic purpose of the religious life.

Long ago monk Ta-chu (Daiju, VIII cen.) went to see Ma-tsu (Baso, 707-86), who asked why he had come.

"To seek the Dharma," Ta-chu replied.

"How is it that you cast away your own treasure and look for it elsewhere?"

"What is this treasure of mine?" asked Ta-chu.

"The very thing which you ask of me that is your treasure," Ma-tsu replied. At these words, Ta-chu understood the Way. And from that time on when students would ask him about the Dharma, he would tell them to open up their own treasure and make use of their own riches.

In Japan learning has been pursued for the sake of prestige, and the practice which leads to an understanding of the True Way has been on the decline for some time. Learning at most of the temples is solely for prestige and not from any desire for liberation.

Still, there are those who awaken to the religious life through the study

of doctrine. I have heard that after Eshin (Genshin, 942-1017) aroused the Aspiration for Enlightenment, he venerated the two characters myō-ri ("fame"). He considered that it was from a desire for prestige that he had studied; and it was by virtue of his learning that his Aspiration for Enlightenment arose. Without his desire for fame, there would have been no learning; and without learning, no wisdom. Without wisdom it would have been difficult for the Desire for Enlightenment to have arisen. The Vimalakīrti* Sutra (Yūmakitsu-shōsetsu-gyō*, T. 475) speaks of entering the Way after being caught on the fish-hook of desire. It says that when there is attachment to the sensuous, the bodhisattva becomes a beautiful woman as a device for leading people into the Way of the Buddha.*

The Mikawa lay priest (Ōe Sadamoto, 962-1034), Morioe no Ben, and Bridge-of-the-Law Tobo* and others all experienced religious awakening as a result of their distress at separation from women they loved. Their women were no doubt manifestations of bodhisattvas.*

3:5 The Discrepancy between Doctrine and Practice among the Vinaya Scholars

Chien Chen (Ganjin, 687-763) came to Japan during the reign of Emperor Shōmu and established three ordination platforms, one at the Todaiji* in Nara, one at the Kannonji in Kyūshū*, and one at the Yakushiji in Shimotsuke. He instituted the orthodox regulations for the priesthood, but in time they fell into disuse. Since the early Heian period people have taken the precepts in name only, and have come up from the provinces and run around the ordination platform without being aware of the major and minor precepts, and without even knowing when they are violating the injunctions.*

So the late Gedatsu Shōnin (Jōkei*, 1155-1213) selected six men of quality to maintain the fast and study the regulations. Perhaps because the times were not right, none of them followed the strict procedures. However, there was one who studied the precepts and observed the fast during the summer retreat (ango, held from the 15th day of the fourth month to the 15th day of the seventh month). And while he gave up the observances after the retreat was over, recently there have been many among the scholars who have raised the Aspiration for Enlightenment and who observe the precepts.²²²*

Among these six men was one who broke the fast and maintained many young temple-pages (chigo) in the monks' quarters. For food he would send them out to the Saogawa River to catch fish. While one was cooking a live fish, it jumped out of the pot. Whereupon the monk's favorite page washed it off and returned it. The monk applauded him, saying that it was well for young boys not to be too fastidious about such small matters. Another monk asked how the monastic rules classified such an act and was told that it was a lesser offense (ha'itsudai) in the Hinayanist regulations and a major offense (harai) according to the Bodhisattva precepts. The divorce between theory and practice has long been common throughout the country. The decline of*

Buddhism will come from within, from those who use it for fame and proof it but do not practice it.

3:6 Good Advice from a Child

In Nara a Ritsu monk returned to the life of a layman and had many sons. His favorite, a child of four, climbed up on his father's knee once when two or three acquaintances were visiting.

"Here is a dull fellow," remarked his father. "As big as he is, he sleeps only with his mother, not with his father."

"My father says that I sleep with my mother, but so does he!" answered the child. It was as though he were teaching his father a lesson by shaming him.

In China lived a man named Yüan Ch'i (Genkei). When he was ten his father, at the wife's urging, made preparations to abandon his aged father in the mountains. Yüan Ch'i protested, but to no avail. So the two of them took the old man in a palanquin deep into the mountains and left him there. When Yüan Ch'i suggested that they return with the palanquin, his father asked what he would do with it and suggested that he leave it.

"When you are old," replied Yüan Ch'i, "I will use it again to take you away." The man reconsidered and took his father back home. The incident became known and the boy was called "The Filial Grandson" for having instructed his father, and for having saved his grandfather. (From the Biographies of Filial Sons.)

Among Confucius' four leading disciples was Min Tsu-ch'ien (Bin Shiken), who was disliked by his stepmother. While she clothed her own two children in the usual cotton cloth, she made Ch'ien wear clothes whose thread was made from the tassels of wild reeds. Ch'ien bore this without bitterness, but his father eventually found out about it and angrily dismissed his wife. Ch'ien then admonished his father: "With a mother in the house, one child wears simple clothes; without a mother, three children wear them." And if the man remarried, all three would be stepchildren. The father listened to reason and prevented his wife's leaving. Later, the woman had a change of heart and came to favor Ch'ien even more than her own children. Ch'ien acquired the reputation for being a urge man and ultimately became one of Confucius' leading disciples. (From the Historical Records.)

In the state of Lu a woman and her two sons lived together in poverty. During the sons' absence a neighbor subjected the woman to humiliation, and when the sons returned home, they killed the man to vindicate their mother's honor and then reported the matter to the authorities.

"My mother and younger brother have committed no crime," said he eldest. "I am the one to be punished."

"My mother and elder brother are not to blame," said the younger son." I am the one to be punished.

And when the mother was summoned and questioned she said: "My two

sons are not to blame. It is my fault for not having raised them properly. They should both be spared."

The official then announced that although they had all made the same claim to exonerate the others, one of the sons would have to bear the punishment; and the mother was to make the choice. She chose the younger. Since parents usually cherish their youngest, the king asked why she gave up this one.

"The younger brother is my natural son; the elder is my stepson. When his father was dying, he asked me to raise him as my own child. I cannot forget his words, so I hope to save the elder by sacrificing the younger."

The king was impressed: "Within one gate, three sages; within one house, three just men. "He took the two sons into his service and the mother likewise prospered.

By setting aside self-interest, we completely attain it. That which harms others, harms us; that which benefits others, benefits us. Those who do not understand this principle are animals in human skin. (From the Biographies of Filial Sons.)

3:7 A Story about Confucius

*Confucius (551-479 B. C.) was a manifestation during the Chou period of the Bodhisattva Manava * and taught the Way of the Former Kings as a device (hoben*) to accommodate the Dharma to mankind. He taught benevolence and righteousness and rectified their hearts. Duke Ai of Lu once remarked that the most forgetful man he ever heard of was the man who forgot his own wife when he moved. Confucius replied that he knew of two who were even more forgetful Chieh and Chou forgot their own persons. King Chieh (1818-1766 B. C.) of the Hsia and King Chou (1154-1123) of the Yin were rulers lacking benevolence and wisdom who brought their countries to ruin and oppressed the people. They incurred the punishment of heaven and suddenly were exterminated. These were men who forgot their own persons. A wife, being outside one's own person, might conceivably be mislaid. But it is ridiculous to forget one's own self. Duke Ai felt shame at these words, reformed his government, and became known as a wise king. (From the Sayings of the Confucian School.)*

Those who do not forget their own persons, that is, their own best interests, are rare. Those who maintain their families or manage the country bringing to perfection the Five Constant Virtues of benevolence, righteousness, propriety of demeanor, wisdom, and good faith, are those who do not forget their own persons. These five Confucian virtues correspond to the Buddhist virtues. The Classic of Filial Piety (Hsiao Ching) says that when we are in a superior position, we should not be arrogant, and when we are in an inferior position we should not be quarrelsome; but that everywhere we should make way for others. Extravagance is to be avoided.

The likelihood of having the good fortune to be born in human form

may be likened to the amount of dirt on a toe-nail compared to that of the entire worm (Nirvana Sutra). The opportunity to encounter the teaching of the Buddha is rarer than the appearance of the flower of the Udumbara tree which blooms only once in three thousand years (Lotus Sutra). He who does not perfect the body given him by his parents is a man who forgets the body of this one life. But a person who neglects the practices of Buddhism forgets the bodies of many lives.

3:8 The Discourse of the Sage of Toga-no-o

A number of recluses from Mount Koya * made a pilgrimage to Toga-no-o²²³ to establish karmic affinities with the venerable Myoe* [Koben*, 1173-1232], sending in word of their arrival. At first they were told that he had a cold and would not hold an audience. But presently Myoe* appeared on the heels of his messenger. The group was hustled in and the sage addressed them.

"The way this monk Myoe* pampers himself is so gross that he goes about with an attendant. All of you have come a long distance from Koya* to visit this old priest. When you wanted to come in to see me, I acted like an ordinary layman by saying that I had a cold. Even if I had been laid up with a grave illness, I should have agreed to meet with you to discuss the Law of the Buddha. If my condition were any less serious, there could be no conceivable justification for my behavior. I have simply lost sight of *that which is appropriate*²²⁴ for a person in my circumstances.

"If I were to write in simple characters what to teach people, after having examined the sacred writings over the many years of my life, it would be the six syllables, "Do what is suitable." I teach that which is appropriate according to the ways and methods of what is suitable for the layman, or for the priest, or for the recluse. But in these Latter Days people are confused about what is appropriate. The king and ministers, those acquainted with the uses of external support, should protect the Law and respect it, not losing sight of the fact that Lord Sakyamuni* has entrusted it to their care. That is what is appropriate for the emperor. And other laymen should not act contrary to his purposes.

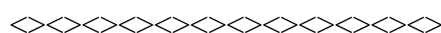
"The sects and the teachings of monks who have left their homes for various temples on many mountains may differ, but they are all children of Sakyamuni*. So once they take their vows, shave their heads and dye their garments, they should abandon desire and cut off attachment, being mindful of the Five Aggregates of the elements of which we are constituted and pursuing the practice of

the Three Teachings [morality, wisdom, meditation]. But although they shave their heads, they do not shave their desires; and they dye their clothes but not their hearts. Some assume the responsibilities for wife and child, while others buckle on armor. The country is gradually being overrun with monks who act just as the Three Poisons [of covetousness, anger, and delusion] and the Five Desires [for property, sex, food, fame, and sleep] lead them; so that in the end they do not maintain the Five Commandments nor engage in the Ten Good Deeds. They are not mindful of what is appropriate to those who have abandoned the life of the householder (*shukke*).

"The recluse in particular should cast away pride and attachment and obliterate worldly thoughts, training mind and body according to what is appropriate to the teaching of the Law instead of acting like men of the world. To behave as everyone else does truly violates the teaching of the Buddha."

Thus Myoe * spoke tearfully on the profound meaning of the Law as what was appropriate for those who had entered upon the Way of release and liberation, and on what was essential in the teaching for this generation, so that the venerable recluses wrung out their black, tear-drenched sleeves. Myoe* spoke from the evening of that day throughout the night until morning, then during the following day until they heard the sound of a bell. On inquiring which it was, he was told that it was the vesper bell. "What a long time I've been talking," he remarked, and then retired.

It had seemed that the discourse had lasted only a moment. The monks recalled that the Buddha's sermon of sixty short kalpas²²⁵ had seemed to his audience as only half a day long; and they all felt that had they lived at that time and heard him preach, it would have been just like this. Deeply impressed, they returned to Mount Koya*.



A venerable recluse who was observing the post-noon fast was invited to perform a religious service in Kawachi province. It was a wintry day over a seven-league stretch of road, and he was asked to come before noon. The recluse was mounted on a horse which could not move very fast; and, although the day was cloudy and he could not see the sun, it seemed to have been high in the sky for a considerable time.

The monk remarked that the sun seemed to have passed the meridian; but his host replied that it was still before noon, and, with

various delicacies, encouraged him to eat. By nature a gourmand, he ate with gusto until he was sated, finishing up with dessert. As he was picking his teeth, he heard the sound of a bell; and when he made inquiry was informed that it was the vesper bell. This can be compared to Myoe's * being startled by the vesper bell, but the recluse's diversion by food was downright reprehensible compared with Myoe's* forgetting the time while discussing the Law.

When we view the present world using the past as our mirror, we find genuine differences among what prospers and what is rejected. The recluse of old imbued his heart with the Buddha's Law and set aside the myriad matters of the world, while in the present age men abandon the Buddha's Law but do not neglect worldly fame and profit. Under such circumstances they only bear the name of "recluse" (*tonsei*), but do not know its reality. Year after year we can see an increasing number of people who "escape the world" (*tonsei*) simply to get ahead in life and in spite of the fact that they have no religious aspiration at all. While in the world they are nobodies without either fame or profit, but on entering the gate of the recluse they now have both! So nowadays perhaps we ought to change the character *ton* in *tonsei* ("to escape the world") and write it with a homonym so as to read *tonsei* ("to covet the world").

<i>Tonsei no</i>	Let us change
<i>Ton wa tokiyo ni</i>	The character <i>ton</i> in <i>tonsei</i>
<i>Kakikaen</i>	To accord with the times:
<i>Mukashi wa nogare</i>	Of old it meant "to escape,"
<i>Ima wa musaboru</i>	And now it means "to covet."

Forgetting one's Buddha-nature is the ordinary way of birth-and-death; not to forget the Great Self of the Law Body of the Buddha is what is appropriate to the true follower of the Way. The Zen master Kuei-feng Tsungmi (Keiho Shumitsu*, 780-841) said that the discriminations of the deluded intellect are mad ramblings by which we forget our True Mind; when a single thought does not arise, this is understanding which manifests our Original Mind. Te-shan Hsüan-chien (Tokusan Senkan, 772-865) said that only when you have nothing in your mind, and no mind in things, are you vacant and spiritual, empty and marvelous. The sayings of Confucius are a means to lead people to Buddhism. Once a person distinguishes what is appropriate to one who follows the Way, then he will appreciate what it means to be born in human form.*

I was indeed fortunate to have heard the essentials of the various doctrines from the late founder of the Tofukuji, the priest Shoichi* (Enni Ben'en, 1202-80). I only regret having met him in his late years and that I could not*

*sit at his feet for long. Once when he was going down to the Kanto * (in 1264?) I prepared a meal which an ordinary person would have said was excellent. But Ben'en only remarked: "Why did you do such a thing? This is not what is appropriate for me. It is said that when the incipient Bodhisattva is diverted by mundane matters, he destroys the bud of the Way." I was deeply impressed by his words. He was alluding to the Profound Meaning of the Lotus Sutra (Hokke gengi, T. 1716) which says that we should concentrate on inner reflection to the exclusion of all else, even the practice of the Buddhist virtues; otherwise the bud of Mind Concentration (kanjin) is destroyed. Those who are suddenly enlightened and immediately manifest this in practice are rare, like the Dragon Girl who aspired for enlightenment and presently attained Buddhahood.²²⁶ But those of sudden awakening and gradual realization are many, as we can also see from a statement in the Sutra of Heroic Deed. Although we speak of being enlightened suddenly, one's natural disposition toward illusion is difficult to exhaust. Although the wind ceases, the waves still rise; and although the sun comes out, the frost only gradually disappears.*

4:1 The Silent Clerics

At a mountain temple were four monks who wished to experience the Reality which is beyond words and practice the silence of Vimalakirti*.²²⁷ Vowing their intention, the four adorned the practice hall, and, cutting off the myriad worldly attachments and quieting the activities of body, word, and thought, they entered the hall to begin seven days of silence. A single attendant had access to the room.

It had grown late and the night was dark. Seeing that the lamp was about to go out, the monk in the lowest seat called out: "Attendant. Raise the taper!"

"In the hall of silence there is to be no talking," said the monk seated next to him.

The monk in the third seat was extremely annoyed at hearing the two speaking. "You have lost your senses!" he cried.

The old monk in the senior seat thought it shameful and irritating that the others had spoken out, though each had done so for different reasons.

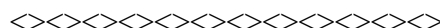
"I alone have said nothing!" he remarked, nodding his head. With his superior air he looked especially foolish.

When we consider this incident, we are reminded that for everyone it is difficult to avoid such attitudes. When we hear people talking about the affairs of others, we find that a person will criticize

another mercilessly for something which he himself enjoys doing. Lenient toward his own failings, he excuses himself by saying: "How self-indulgent of me!" or some such remark, unaware of the fact that he is criticizing others while overlooking his own cherished flaws. Thus it is written: "Censure others bearing in mind your own faults; endanger others considering your own downfall. . . ."

Rakuten (Po Chii-i, 772-846) said: "Everyone has one bad habit; my bad habit is literature." Good habits are important.

We all cherish and overlook the shortcomings of that to which we are partial while searching out and condemning the defects of that of which we disapprove. But there are defects in that which pleases me, and I should not become strongly attached to it, taking heed of the fact that others may criticize its shortcomings. Neither should I violently condemn that with which I have no rapport, but recognize that it has its virtues. This will be the attitude of the superior man. Although there are differences in degree, in all things nothing is without its merits and its shortcomings. At no time are the Goddess of Virtue and the Goddess of Darkness apart. This is the heavenly order of things. And so it is said that it is water which bears the boat up, and water which capsizes it; the ruler it is who benefits the people, but he also causes them distress; 228 water, fire, and the like benefit man, but they also harm him these all illustrate the same point and should be borne in mind. The power of the Buddha's Law is such, that when it is embraced, the benefit is great; when it is rejected, the punishment is likewise great. Compared to this, the profit and loss of things of the world are as nothing; the loss, moreover, is relatively greater than the profit. With Buddhism, on the other hand, the loss is small and the profit great. We ought to abandon our worldly condition of great loss also inasmuch as it becomes the occasion of our disparaging the Buddha's Law and enter upon that Path of great profit. But there are many who are attached to the things of the world, having become habituated to them from beginningless time. Those people are rare, who, meeting the Law of the Buddha for the first time, are attracted to it and practice it. What a pity!



A certain lay priest was fond of playing *go*, and would play on to the end of a winter's night. Because his hands were cold, on top of a rheumatic condition, he played the "stones" (*ishi*) after heating them first in an earthenware cup. When the oil from the lamp was

consumed, he burned reeds and continued to play, When the ashes blew over him, he donned a bamboo hat and kept on going. I heard that this occurred only recently. A man who applied himself to meditation and other religious practices with such zeal would not find the path to enlightenment difficult.

There was a lowly monk who, having a taste for *sake* but not the price of it, tore off one of his sleeves for its purchase. Were he as ungrudging in his support of the Three Treasures, in filial behavior toward his parents, and in almsgiving to the unfortunate, there would be no lack of divine response. If one neglects to perform a good deed with the excuse that there is nothing to be done, it is not that there is really nothing to be done, but only that he lacks the will to do it.

A lay priest, who was also a doctor, loved rice-cakes (*mochi*). Called for his services to a man's home where it happened that they were being prepared, the lay priest, at the sound of the pounding, began moaning in a low voice and ended up gripping the edge of a straw mat.

"You ought to make the rice-cakes somewhere where I can't hear the noise," he remarked. "The sound of the pounding drives me wild with anticipation."

I heard about this incident from the man who owned the house. There can be no doubt that one who would so love the Law and utterly delight in the words of the Buddha would attain the goal of his religious endeavors. Although such cases as this are rare, everyone has that of which he is enamored. Those relatively free of attachments may like to sleep in late, or may be given to fooling around.

There was a monk at a temple in Nara, who, instead of eating his morning gruel, was accustomed to sleep until the sun was high in the sky. When someone asked why he did not eat the gruel, he replied that sleep was far tastier. Had one such a taste for the delights of the Law and of meditation, the path of the Buddha would not be distant.

Similarly, there are those who like poetry and music, those who enjoy gambling and hunting, those given to sensual pleasures, or to food and drink, who are unmindful of the fact that by these things their wealth will be exhausted, their health mined, and that sickness will arise and misfortune follow. Just as there are differences in the things of the world which men value, so also it is with respect to that which will bring them to the path of the Buddha: the various gates of the Law differ according to people's tastes and the level of their

faith and interpretation of the doctrines. For this reason the Buddha, without exhausting the myriad expedients (*ki*), bestows the Accommodated Truths (*hoben* *) and sets up the unnumerable (literally, 84,000) gates of the Law. If people would delight in and practice the Buddha's Teaching just as they enjoy *sake* and *go*, they would easily come to an understanding of the Way.

The Buddha has provided many methods to accommodate the doctrine to many tastes, so it is foolish to be exclusively attached to one's own method while despising others.

Recently a monk with a reputation as a scholar of the Three-Treatise (Sanron) doctrines remarked to a colleague: "While each of the other sects holds to the one-sided view that its teacher is superior, only my Three-Treatise position does not have this bias."

The statement itself is biased! He is saying in effect that the other sects, because each maintains a particular viewpoint, are inferior. *His* sect does not support any particular philosophical position and is therefore superior. This is bias indeed! It is like saying in the Hall of Silence: "There is to be no talking." For the most part, each sect says the same about its own position. Here is a rough example. The Three-Treatise scholar says: "The Hosso* sect holds to Three Vehicles and the Tendai to One; for my sect there is neither three nor one." This has all the look of one-sidedness. Even the wise are not aware that they adopt this attitude, nor do they escape the fault of holding various views concerning "right" and "wrong". All the more so do those who have learned a little of the methods of one particular sect criticize and slander the deliberations of other sects which they do not understand. The crime of slandering the Law is thus difficult to avoid.

It is difficult for the wise to avoid prejudice; how much more so the uninformed. If one practices the Tendai method of Mind Concentration (kanjin), it is essential that he put aside doctrinal distinctions and conform to the level impartiality of Pure Consciousness. But like the four "silent" monks who had discourse by the very act of saying there should be none, so also, if one arouses the mind to the notion of non-arising, then by that very act thought arises. The statement in the Sutra on Perfect Enlightenment (Engakukyo, T. 842) that we should never permit distracting thoughts to arise is like saying in the Hall of Silence: "There is to be no talking." And if one becomes attached to the notion of nondiscrimination, this person too has delusive attachment. He is like the monk in the senior seat who said: "I alone have said nothing."*

The Tendai patriarch (Chih-i, 538-97) comments on the essential unity

*of the earlier Indian schools of Buddhism. The commentaries of the various sects each see something of the other's weakness and censure it in the light of what they take to be their own superior principles. It is like a wrestler who takes his own strong points and compares them with his opponent's weaknesses. According to the Great Cessation and Insight, Gunavarman (Gunabatsuma Sanzo *, 367-431) said that although the various Buddhas differ, the object of their practice is identical; and that while the biased man distinguishes between this and that doctrine, the adept is not contentious. The Garland Sutra illustrates the position of the Hosso* and Sanron schools on the nature of Mere Ideation.*

Two nuns passing by Otsu saw a vehicle on the side of the road with only one wheel. "This carriage slanders the Great Vehicle of the Mahayana*, for (it proclaims that with one wheel) it is defective," said one. "Perhaps not so," responded the other. "For (it says that with only one wheel) there is nothing wanting."229*

In Kyoto lived a physiognomist called Ben'a, one of whose legs was shorter than the other so that he limped. "Is it true that people laugh at me because my one leg is too short?" he asked his apprentice. "I can't imagine why they do this," was the reply. "But they say that one of your legs is longer than the other.

Although the words may differ in worldly reasoning, the reality does not. A carriage with one wheel does not move whether we say that it has one wheel or that it lacks one wheel. Whether he is criticized for having a short leg or a long leg, Ben'a's body was as it was. And whatever the sectarian differences, the substance of the Dharma is the same. Bhavaviveka (Shoben*, ca. 490-570) said: "As opposed to your speaking of consciousness only (yuishiki), I contend that only the objective worm (yuikyo*) exists. In fact, there is neither consciousness-only nor objective-world only. When Maitreya becomes the Buddha of our world, I will prove it to you. Since we shall be Bodhisattvas at that time, we will not employ these distinctions." It is said that he then entered a rock cave, sealed the entrance, and expired.*

The Zen master Wei K'uan (Ikan, 755-817?), a disciple of Ma-tsu (Baso), was questioned by Po Chü-i (Haku Kyo): "As Zen master, how do you explain the doctrine of the Buddha?" The point of the question was that Zen is a sect which does not rely on words. But the Doctrine is thought of as something discussed by a teacher.

The Zen master replied: "When enlightenment is realized through the body, this is morality (kai); when it is realized through words, this is doctrine (ho); and when it is realized through mind, this is meditation (zen). although enlightenment has three applications, its substance is not divisible. Although the Yangtze, Yellow, Huai, and Han Rivers have different names, the substance of their water is the same. Morality, doctrine, and meditation are inseparable. How could they exist as separate entities?"*

Kuei-feng Tsung-mi said that meditation (zen) was the Buddha's thought, and doctrine (kyo) the Buddha's words; and that among the various*

*buddhas, heart and mind were compatible. This statement appears both in the Mirror of Sectarian Differences (Sugyoroku *, T. 2016) and in the Collected Sayings on Zen Principles (Zengenshosenshu*, T. 2015). The three kinds of learning morality (kai), meditation (jo*) and wisdom (e) are essentially one, although methods may vary. Their interdependence can be seen from the words of Kuei-feng, Nanzan Risshi (Tao hsüan, 596-667), the Dharmapada, the Perfection of Wisdom in 25,000 Lines (Daibongyo*, T. 223), the Net of Brahma Sutra, Chih-i, the Lotus Meditation Sutra (Hokke sammaikyo*, T. 269), the Sutra to Resolve Doubts about the Imitative Law (Zoboketsugikyo*, T. 2870), and the Hundred Parable Sutra.*

The Buddhist regulations are the rules of deportment for the sons of the Buddha; the vinaya is the life of the Dharma. Ching-ch'i Chan-jan (Keikei Tannen, 711-82) said that there was no difference between the regulations of the Hinayana and those of the Mahayana*, but that their benefit depended on the recipient's state of mind.*

When Kasyapa smiled faintly in response to the Buddha's holding out the flower (nenge misho*) on Eagle Peak, the Buddha transmitted to him the Eye of the True Law (shobo* genzo*). If the discourses and the regulations were of no value, they would not have been assembled. The compilation of the Three Baskets (Tripitaka*, Sanzo*) was the work of the first patriarch (of the Zen sect) Kasyapa*. The regulations (ritsu) were recited by Upali* (Ubari), the discourses (kyo*) by Ananda* (Anan). And these were then collected by Kasyapa*. This is recorded in the first book of the Commentary on the Great Wisdom Sutra (Daichidoron, T. 1509).*

Among those who follow the Zen methods nowadays are some who disparage the doctrinal approach. This is at variance with the intentions of the patriarchs. Zen scholars, denigrating the precepts as proper to the Hinayana, liken Ritsu scholars to beasts. Then the Ritsu scholars say that Mahayanists* do not understand the operation of moral causation and violate the regulations, so that they are like non-Buddhists. Thus, by mutual vilification both bring about the extinction of the Dharma.*

Some perform Buddhist services for profit, saying: "I am a disciple of the Buddha. This is what must be done. "But when it comes to observing the precepts and correcting their faults, then they say: "I follow the Mahayana, not the Hinayana*." The Buddha Treasury Sutra (Butsuzokyo*, T. 653) calls such people "bat-monks" (choso* biku). If one says that they are to be numbered among the birds, they reply that they live in the ground, and go into their holes. But to escape the duties of living on the ground, they say they live in the sky. Indeed, they are neither bird nor beast. So also the Law-breaking monk says that he is a follower of the Buddha in order to escape his secular duties. But then he does not observe the precepts, claiming to be an adherent of the Mahayana*.*

The followers of the various sects should not criticize one another. The Commentary on the Great Wisdom Sutra says that even if a man observes the regulations in their purity, if he delights in his own methods and vilifies those

of others, he cannot avoid falling into the Three Evil Destinies.

The general principle of the Law of the Buddha is this:

<i>Shoaku makusa</i>	Avoid all evil,
<i>Shuzen bugyo *</i>	Cultivate every good,
<i>Jijo* koi</i>	And purify your thoughts
<i>Ze shobutsu kyo*</i>	This all Buddhas teach.230

Mahayana scholars should not disparage this statement, which has been handed down by the seven Buddhas. "Avoid all evil" may be translated as kai (morality); "cultivate every good," as jo* (meditation); and "purify the mind", as e (wisdom). Kai is like apprehending a thief, jo* is like binding him, and e is like executing him.*

Criticism abounds both among the followers of the Pure Land and those of the Holy Path (shodo, that is, the non-nembutsu sects which emphasize "self-power," jiriki). Those who practice the nembutsu despise the Shingon and Tendai methods as trivialities; and those who follow the Shingon and Tendai despise the nembutsu. But this ignores the "skillful means" (hoben*) of the Buddha and violates the injunctions of the patriarchs. Pure Land devotees are told in various writings not to disparage other practices. Shantao says in his Hanjusan hymn: "Sakyamuni* is our father and mother. For our sake he has explained the Law with skillful means. If a person acts according to the Teaching, he will see Buddha in all sects, and will be born into Amida's Pure Land."*

It is indeed difficult to understand those who disparage other practices and other sects in spite of the admonitions of the founders of their own sects. Among the followers of the Lotus are also those who vilify the nembutsu. This is contrary to the views of the Tendai patriarch (Chih-i). In the Perpetually-moving samadhi (jogyo* sammai) of the Tendai practice, for ninety days one intones the name of Amida with the mouth and sees the form of Amida in the mind. Some chant first and then meditate; others meditate first and then chant; and still others do both simultaneously. But whether walking, chanting, or meditating, they abide in Amida. Ching-ch'i Chan-jan says that praise of Amida is frequently to be found among the various teachings of Buddhism.*

This practice is exemplified in the Tendai doctrine of the Three Truths. Because Amida is enlightened as to the Three Truths and manifests the three corresponding virtues, he is called Amida in the language of India, and Muryoju in Chinese. A is equivalent to Mu and signifies Emptiness (ku*); its related virtue is wisdom (hannya). Mi is equivalent to royo* and signifies the Conditioned (ke); its related virtue is liberation from the bonds of Illusion and suffering (gedatsu). Da is equivalent to ju and signifies the Middle Way (chudo*); its virtue is the eternal life of the Law Body.*

The T'ien T'ai monk Yang Chieh (Yoketsu, 11th cen.) believed in Amida's Pure Land, as we see in his death-verse. Chih-i likewise had Pure*

Land texts recited at his deathbed, and in dying declared that Kannon had arrived to escort him to the Pure Land.

*Recently Kenshin (1132-92) of Ohara * would sometimes say that he was going to recite the nembutsu in assembly, and then would go into the hall and read the Lotus Sutra. Or he would say that he was going to recite the Lotus Sutra and then do the nembutsu. Earlier scholars did not make sharp distinctions among the various practices, Amida being identified with certain aspects of Shingon and Tendai doctrine. Among Zen Masters, Chikaku Zenji (Yung-ming Yen-shou, 904-975) practiced the nembutsu and encouraged others to.*

A statement in the Oral Instructions of the Ancient Sages (Kotoku no kuden; not identified) speaking of Kannon as a manifestation of Amida corresponds to Koya Daishi's (Kukai's*) remark in his Explanatory Notes to the Lotus Sutra (Hokke no gokaidai). Citing the Diamond Head Sutra (Kongochogyo*, T. 865) he states that the Lotus Sutra has the esoteric name, Kanjizai-o* ("The All-seeing Lord"), and that this Buddha is known as Muryoju*, that is, Amida. The identity of the Lotus Sutra, Amida and Kannon is argued in this work.*

Jizo is also identical to Amida and Kannon. Keiso (955-1019) of the Miidera wrote on a pillar of the Jizo* Hall: "The appearance of priest Hozo* (i.e., Amida) long ago is just like that of Jizo* today, who is represented as a monk. And consider the character 'zo*' in both of their names. "Kan'in Kubu of the Enryakuji saw the writing and ordered it removed. He should have been acquainted with the identity of Amida and Jizo*.*

Among those who study the doctrines broadly there is no prejudice. We ought to put a stop to such biased thoughts as "right" and "wrong," and instead be diligent in practice. In writing of these matters, my criticism of others may also appear as a bias. On the other hand, perhaps the person who thinks that he alone is without prejudice is like the priest who declared that he was the only one who had not broken the rule of silence.

4:2 The Monk Who Had Children

A monk of Shinano province had three children, each by a different woman. When the mother of the first child brought it to him, the monk had doubts since he had been very circumspect in his affair with her. So he named the child "Unexpected" (Omoiyorazu). Since the mother of the second child used to visit him secretly from time to time in his quarters, there was little doubt that the child was his. So he called it "Probably" (Samoaruran). He had maintained the third woman in a house, so there was no doubt that he had fathered her child. He called it "Unquestionably" (Shisainashi). This happened only recently.

A monk's having children is not without precedent. The monk Kumarayana (Kumaraen) of India was transporting to China the sandalwood image of the Buddha made by King Udyana* (Uden-o*), the original of the*

*Sakyamuni * at the Seiryōji* in Saga. Then the King of Kucha joined Kumarayana* to his daughter in marriage, and from that union Kumarajiva* (344-413) was born. Kumarajiva* went to China and had four children: Sho*, Cho*, Yu* and Ei [that is, Chu Tao-sheng (ca. 360-434), Seng-chao (374-414), Tao-jung (IV-V cen.) and Seng-jui (378-444?)]. They collaborated with him in translating the Lotus Sutra. Although there are instances of such behavior among the sages in antiquity, they were men of such parts that their children were also wise and distinguished. But today, when the father is foolish, how can a son amount to anything?*

The times decline and men degenerate. As the years go by, men of wisdom and virtuous practice become rare. In antiquity there were many distinguished monks and sages. And although the ways of monk and layman differ, warriors of an earlier age acted with such high-handed pride as even to try to usurp the position of emperor. Masakado (d. 940) was styled "Prince of the Tairas." And it is related that such was the self-discipline of Hatakeyama Shigetada (1164-1205) that he did not permit smoke to rise in his mansion because he aspired to become governor of the northern military prefecture. His son (Shigeyoshi?), who became a monk, was also a man of parts.

Nowadays people are an inferior breed. In the (Nirvana) Sutra the Buddha says: "After my extinction many will become monks merely to relieve their hunger. I call these 'those who harm the joy of the mind' (igyo songai)." Worthless monks are also called "bald householders" (kafuro koji), and "thieves wearing surplices" (kesa wo kitaru zoku).*

4:3 The Monk Who was Nursed by His Daughter

The abbot of a mountain temple in the Eastern Provinces was distinguished as a scholar and had many disciples and followers. But in his old age he became paralyzed and lay on his bed passing the years and months barely alive while his body no longer responded to his wishes. His disciples grew tired of nursing, and finally abandoned him. Then from nowhere appeared a woman who asked if she could take care of the old monk. "As you wish," replied the disciples, and gave their permission. The old monk was unable to speak, but the woman nursed him with a great deal of loving care.

When asked her identity, the woman vaguely replied that she was just a shiftless person not worth knowing about. But as she continued to nurse him with rare solicitude over the days and months, the invalid had to speak to her.

"When I have been abandoned even by my disciples of many years who have both religious and worldly obligations to me, I am extremely grateful for the tender care you have given me. I believe

that we surely must have bonds from some previous life to have brought this to pass, and it troubles me that you are so secretive. Who are you, anyhow?"

"Now I will tell you frankly," the woman replied in tears. "I have an unsuspected relationship with you, since I am the daughter of Such-and-such, a person with whom you had a chance affair. Although she said nothing to you, my mother informed me that I was the child of this union. Considering that I am your daughter in body and soul, I have thought over the years that I would like to see you and be recognized by others as your daughter. I considered this for many years, but inasmuch as I was illegitimate, I was hesitant. When I heard that those who nursed you in your illness had tired of it and that you were destitute, I made up my mind that out of filial obligation I would tenderly care for you until your death."

The invalid, impressed by such devotion, was unable to wipe away his tears. "How wondrous are the bonds between parent and child to have brought this to pass."

They were very close to each other. The monk was nursed until the end of his life and died in the woman's tender care. Her extreme sense of filial piety is to be highly esteemed. The saying is indeed true that daughters have a greater sense of filial piety than sons and are more obliging in providing support.

4:4 The Monk Who Encouraged Marriage

At a mountain temple called Matsu-no-o in Yamato province lived the monk Churembo *, who after having become paralyzed, put up a small hut near the highway in Takita. Whenever monks from the mountain temple passed along the road, he would inquire if they were single; and if they replied that they were, this is how he would encourage them.

"Get yourself a wife right away! It was my lot to be a scholar, and I have been single since my youth. I had a great many disciples and followers, but after I became paralyzed and crippled, these people no longer care about me. I have ended up as a destitute old beggar who has a hard time making ends meet, carrying on barely alive by the side of the road. I feel that if I had a wife and children I might not have come to such a bitter pass. Now, when you are just the right youthful age, get together with someone. As the years go by, the affection between husband and wife deepens. Don't think that such illness as mine just happens to other people."

An unexpected piece of advice to be sure; but since the monk spoke from personal experience, perhaps there was some truth to it.

4:5 The Wife Who was an Impediment in the Final Hour

A priest at a mountain temple fell into the ways of the world and exchanged vows with a certain woman. While they were living together with deep mutual affection, the priest fell gravely ill and was sick for many days. Because his wife had nursed him ever so tenderly, he was very close to her and had few contacts with his disciples or any others. He felt that he had been most wise to have established this mutual relationship and looked forward to a peaceful demise. Finally, in the fullness of time, his original desire to follow the Way returned and he continually repeated the name of the Buddha. Thinking that his end was at hand, he sat up in the posture of meditation and joined his hands. Facing the west, he recited the *nembutsu*.

"Oh no! You are leaving me. Where are you going?" cried his wife, throwing her arms around the monk's neck and pulling him-down.

"For heaven's sake, let me die in peace!" pleaded the monk, lifting himself up to recite the *nembutsu*. But again she toppled him over. Although the monk lifted his voice to recite the name of the Buddha, he died on his back, wrestling with his wife. The manner of his passing was most unbecoming. I wonder if it was an obstacle to his obtaining salvation?

Such incidents are rare. But when wife and child are lined up before us and we see their grief and yearning, how could they not be an impediment for those of inferior capacities? Those who truly wish to be freed from illusion should cast off the impediments to the Way which leads to the mountain of Enlightenment, and loosen the mooring lines of the boat which crosses the sea of the passions [to the Other Shore].

4:6 The Monk Whose Wife Tried To Kill Him

At a mountain village in the Eastern Provinces was a monk who lived the life of a recluse. Originally he had been a priest of the Kofukuji * in Nara and used to tell how in his youth he had witnessed

Shunjōbo's * reconstruction of the Great Buddha Hall at the Todaiji*. He remained single until late in life, but when he reached seventy he exchanged vows with a young nun and put her up in his quarters, probably with the thought that she would take care of him.

This nun was about thirty years of age; and, being from the capital, had a witty comment about everything. She held nothing back and discussed the old monk's behavior with others.

"The Lord Abbot of the house calls out to me, 'Well, the passion's up. Heat the water and prepare a bath.' So I hurry and tell him the bath is ready and he says to me: 'All of a sudden my passion has cooled.' It's always the same; and then he gets mad, loses interest, and is in a bad mood." It is amusing that while his temper rises with the temperature of the water, his sexual interest cools along with his passion.

Instead of the nun taking care of the old monk, she secretly carried on an affair with a young ascetic. The old monk's quarters were pleasantly appointed and there were also money and provisions for the needs of every season. So the nun decided to get rid of the old monk and live in his quarters after exchanging vows with the young ascetic. At an opportune moment she brought the old monk to the ground; then with all the strength of her vigorous young body in its prime, she twisted the old monk's genitals until he thought he was dead for sure.

"Have pity! Help!" he cried at the top of his voice. "She's killing me!"

The sound of his screaming was heard faintly at a hermitage on the other side of the ridge. The recluse who lived there was startled and ran to the old monk's place to find him already changing color and apparently not breathing. The recluse gave the nun a powerful kick and pulled her away.

The old monk recovered. Since the scandal could not be hushed up, he appealed to the local Land Steward who held a trial by confrontation (*monchu**). The nun was clearly in the wrong and had nothing to say. Her crime was serious and the court could have exacted whatever penalty it wished the severing of a hand, a foot, or even her neck. But since the monk was already a recluse [and thus somewhat outside the pale of the law] and the Land Steward was a man of compassion, he merely banished her from his territory.

I often saw both the old monk and the nun. I wasn't there when this incident took place, but I heard about it in detail. When we consider such an incident as this, it is hard to follow the advice of the monk with paralysis.²³¹ We should weigh the options carefully.

4:7 One Should Be Wary of Attachment at the Time of Death

In Ohara * lived a monk who had religious aspirations, but who was without understanding. Deciding that there was no point in continuing to live in this miserable, floating world, he prepared himself to observe thirty-seven days of silence, and then, on the final day of services, to meet his end by hanging. He discussed his plan with two or three fellow-monks and retired into the practice hall.

News of the affair having spread abroad, the Ohara* Superintendant of Priests,²³² moved by admiration and respect, conducted an Expounding-on-Birth-in-the-Pure-Land (*ojoko**) and other services in order to establish karmic affinities with the holy man. As the event was newsworthy, Kenshin wrote to high-ranking prelates in the capital, inviting them to attend, in the hope that the holy man might hear their recitation of Amida's name and his desire for birth in the Pure Land would be reinforced. Then he inaugurated a seven-day service for the continuous repetition of the nembutsu.²³³

When word reached the capital, laymen and clerics of both sexes assembled that they might establish a karmic bond with the holy man. They asked to meet with him, and the monk went out to receive them, although this confidants did not approve, considering his behavior unseemly and ostentatious.

The allotted number of days having been fulfilled, the monk's final bath was prepared.

"Now that you have come this far, nothing should be bothering you," said one of his companions. "But the mind of man is fickle; so if there are any attachments standing in your way, speak up. You must face death with no mental blocks. Now is not the time for silence."

"When I first made my decision, I was stout-hearted," replied the monk. "And when I heard about the fellow who died the other day in the bath-house fire, I thought that I should like to go as soon as possible, that I would no longer know such tragedy. But now my resolution fails me and I am no longer in any hurry."

Among the monk's long-standing disciples was a sharp-witted lay priest who lived in the capital and who had come to Ohara* for the occasion. Perhaps because he was piqued at not being permitted into the practice hall, he edged up close to the sliding panel and, when he heard the holy man speak, called out in a loud voice.

"Deliberations are in order before the affair has been decided. But having made a noisy announcement of your intentions, and

having set the day and the hour, you cannot now come out with sage reasons for changing your mind. This is the work of the devil, so take your bath and get on with it. You're just trying to stall!"

Thus reproached, the monk was silent. Then, making a wry face, he performed his ablutions, hung a rope from a nettle-tree in front of the hall, and hanged himself by the neck. The people venerated and revered him, each taking something which he left behind as a memento.

Some six months after this affair, the Abbot Superintendent fell ill. Signs indicated that a supernatural force was at work, so they protected his body by covering it with mystic formulas. The Abbot babbled, saying many strange things. The ghost of the monk who had hanged himself had taken possession of his faculties.

"Alas! You should have stopped me," said the voice. "It irks me that when I wanted to abandon my plan, you did nothing to help!"

Unable to forget and to cast off his delusive thoughts and attachments, the monk had entered into the path of the demons. What a futile undertaking! We should be well aware and fearful of delusive and binding thoughts.

This is a true story, having been related to me by an Ohara * monk of my acquaintance who witnessed it with his own eyes.

4:8 The Monk Who Drowned Himself

On a mountain lived a monk with a deep understanding of the Way whose heart was not fixed on this floating world. Wishing to enter quickly into Paradise, he decided to meet his end by drowning. With the support of a fellow-monk, he prepared a boat and rowed out on a lake.

"The moment of death is the most important in one's entire life," said the holy man. "Now even when one is accustomed to a situation, mistakes occur, and he may blunder through carelessness. Since I have never before attained birth in the Pure Land nor experienced death, I am uncertain how I shall behave. If, after I go into the water, delusive and binding thoughts arise so that I begrudge my life, and should extraneous notions distract me from my purpose, my birth in the Pure Land is not assured. Should I want to return after I enter the water, I will jerk the line. Then pull me out."

The monk tied a rope to his side and dived into the water, reciting the name of Amida, but soon felt uncomfortable. So he jerked the line and his companion hauled him out, soaking wet.

Although his friend did not know what was going through his mind, he brought him back as promised.

"It was painful in the water and when delusive thoughts arose, I knew that in this state of mind I should never attain birth in the Pure Land. So I came back," explained the monk.

After several days passed, the monk decided that this time he would surely not fail, and again rode out in the boat. But after diving in, he pulled on the line as before, and his companion hauled him back. Two or three unsuccessful attempts later the monk went out again without any high hopes.

But this time after diving in, he did not jerk the rope. In the sky, celestial music was heard and a purple cloud trailed over the waves. When his friend beheld these auspicious signs, tears of gratitude fell with the water dripping from the oars.

Truly, the mind which clings to the thought of self and desires fame cannot be born into the Pure Land. But with genuine faith one can realize his cherished desire. Unlike the monk who hanged himself, wise indeed was this one who kept trying and attained birth in the Pure Land!

4:9 One Who Would Aspire to Enlightenment Should Cast Off Attachment

*Kenshin of Ohara * held a discussion for forty-eight days on the Essentials of Salvation (Ojoyoshu*, T. 2682) with Honen* and Shunjo* (1121-1206). After the ceremony was over, Honen* asked Shunjo* what he thought was the gist of the discussion. Shunjo* replied: "I understand it to be that attachment which can be stopped should be stopped be it only for a miserable pot of rice-bran paste." Kenshin was impressed and said that he had not heard such a splendid comment during the entire discussion.*

Truly the round of transmigration arises from a single thought of attachment. However broad their program of accommodation, the various teachings have no other object than to eliminate the attachment of sentient beings. In the Lotus Sutra the Buddha says that he makes it possible for sentient beings to withdraw from that to which they are attached. By burning the firewood of the passions in the fire of wisdom, we leave the bitterness of desire and know enlightenment. All imperfection is merely attachment.

The Commentary on the Great Wisdom Sutra, commenting on the eighteen kinds of Emptiness²³⁴ says that although Emptiness is one, it is called by eighteen names because of the eighteen attachments of sentient beings. Although fire is one, there is a pine fire or a bamboo fire, depending on the nature of the firewood.

The Sage of Toga-no-o (Myoe) comments on the difficulty of ridding the*

*self of stubborn passions. Nan-shah (Tao-hsüan, 596-667) says that the Holy Teachings exist to be practiced, not merely to be read about. Myozen * (1184-1225), while discoursing on Tendai's practice of Cessation and Insight (shikan), cited a line of Rakuten's (Po Chü-i's) poetry on nonattachment. Upon hearing it, a lay priest remarked: "Now I understand Cessation and Insight." "Hearing one part, he understands all," said Myozen*.*

Po Chü-i also said that even when one is prosperous, he suffers; because suffering is the mind's anxiety. Moreover, a person can be happy in poverty, because happiness is in one's freedom from anxiety. Hsien-shou (Genju; Fatsang, 643-712) has a similar comment.

In the Imperial Palace is a screen on which is written, in the calligraphy of Empress Komyo (702-760): "The poor are always happy, the rich always wretched." The Final Admonition Sutra (Yuikyogyo*, T. 389) says that a man of wisdom is rich even though he is poor, and a fool is poor even if he is wealthy.*

While some Ritsu monks from Nara were eating at the temple of Shogetsu (d. 1268) of Matsu-no-o, he chanted a passage from the Lotus Sutra which counseled abstention. The monks lost interest in their food and withdrew.*

Attachment is to be avoided. Daie Zenji (I-hsing, 683-727) said that if you have time to be critical of others, be critical of yourself and there will be nothing in your study of Buddhism which cannot be achieved. The Sayings of the Confucian School, compares being with a good man to entering a room full of fragrant herbs, and being with a bad man to entering a fish-market.

Po Chü-i spoke of water and bamboo as his friends, because they cleansed his heartwater, because of its fleeting nature; and bamboo, because it understood the inner Emptiness.

The Lao Tzu says that there is no worse sin than desire, and no worse misfortune than dissatisfaction. (In the Rules to Purify Mind and Maintain Insight) Nan-shah observes; "The four hundred and four grave illnesses have their origin in last night's undigested food; the suffering in the eight places where one is unable to see the Buddha or listen to the Dharma has as its sourcewoman."235

5A:1 The Tendai Scholar Who Escaped the Demon-Sickness

A monk in retreat at the Great Hiei Shrine was visited during the night by an array of pestilential spirits. "All under heaven is calamity, "they said. "and this mountain monk will also have a share."

Then in his dream the monk beheld a shrine priest come forth and tell the spirits to leave him alone. "However, among those who live on this mountain is a certain monk who intends soon to go down to his home country. Harrass him to prevent his leaving, but you are not to take his life." The priest then told the spirits the monk's name, and they departed.

The monk in question was just about to depart. But feeling regret at

leaving Mount Hiei, he had that night composed his mind and recited the "Perfect and Sudden" (Endon) chapter of the Great Cessation and Insight until late. Because of this, the evil spirits were unable to approach him; and they returned to the shrine saying that they had no power over him.

Hearing all this in his dream, the first monk later went to the other's quarters and told what he had witnessed. "I am honored that the god should feel this way about my leaving," was the reply. The second monk decided to stay, and lived for many years on the mountain.

This chapter describes the "Perfect and Sudden" meditation practice, one of the three kinds which Nan-yüeh (Nangaku Eshi, 515-77) transmitted to Chih-i. Tendai scholars all recite it verbally; and although this does not suffice to enlighten their hearts, there is merit in it. The Nirvana Sutra states that the light from that scripture enters the pores of living beings to help bring about their enlightenment. The Net of Brahma Sutra says that when we see the lower animals, we should speak to them about raising the Aspiration for Enlightenment. Even if they do not comprehend the words, the sound of the Law enters through their pores and at length contributes to their enlightenment.

5A:2 The Benefit of Expounding the Perfect and Sudden Teaching

Long ago lived a Hiei monk who was distinguished for his accomplishment. After his death his disciples had no doubt that he would be born in some auspicious place. But the monk appeared to one of them in a dream as a demon.

"Because you delighted in the Perfect and Sudden doctrine," said a disciple in surprise, "we expected that you would be born either into a Pure Land, or into a human or heavenly world. What has become of you?"

"This is the Perfect and Sudden Teaching which I believed and ex-pounded," replied the monk. And as he opened his clenched fist, it shed light all around with the brilliance of a precious gem. "Because I rubbed this jewel up against myself, my suffering is alienated." Then the demonic form flew away.

*Although one may fall into the Evil Destinies because his observance of the discipline is lax, if he strives zealously for understanding, he will attain wisdom and enlightenment. The dragon spirits and demons who benefited by attending the assemblies held by the Buddha when he was in the world belong to this class. But even if one is zealous in the observance of the discipline, if he has no background in meditation and wisdom, it will be difficult for him to be reborn into the human or heavenly worlds, or to enter on to the Way of the Buddha. The Final Admonition Sutra says that if one does not observe the discipline, his potential for good cannot be realized. By observing the regulations (kai), we acquire the capacity for meditation (jo *); and through meditation, wisdom (chie). Our scholar cultivated the Perfect and Sudden practices; but it seems that he was delayed in the Evil Directions by his attachments. Nevertheless, his release seems to be at hand.*

5A:3 The Scholar Who Was Reborn as a Beast

On Mount Hiei lived two scholars who were alike in all respects. Because of this they made a vow to each other saying: "We belong to the same religious tradition, and since our behavior does not differ in a great many ways, we ought to receive the same treatment in the afterlife. If one of us dies before the other, he must return and reveal the place of his rebirth." One of the monks died and revealed to the other in a dream that he had been reborn as a field-hammer (nozuchi). The field-hammer is an unusual animal; it is said to exist as a rarity deep in the mountains. Its body is large, and it has neither eyes, nose, hands, nor feet. They say that it only has a mouth, and that it feeds on human beings.

The monk who died had diligently studied Buddhism for the sake of honor and profit. But in disputation there was anger, no weakening of delusive attachments, and no equanimity. His mouth was clever, but he did not have the eyes of wisdom, the hands of faith, nor the legs of righteous behavior. And so he was reborn as this fearsome thing.

Even minor causes are not without their effects. The Lotus Sutra says that even those who gather sand for a Buddha's stupa will all attain Buddhahood. If a person studies Buddhism for the sake of enlightenment, the profit is great; if for the sake of reputation, the loss is great. Whether one remains in the world or abandons it, his attitude determines the good or evil of his actions. A world-transcender (shussesha) is one who truly intends to attain the Way of the Buddha and liberation; a person who uses Buddhism for worldly gain is a worldling (sekensha). Just as in music when a certain tone is taken as the melody and the remaining four are subsidiary, so the man of the world, although he studies the Buddha's Law, subordinates it to worldly concerns.

A person who enters on the Way of the Buddha should have neither the entanglements of tools, clothing and food, nor dwelling-place and material goods. But with the human body it is difficult to maintain oneself without them. Since it is difficult to be blessed with the opportunity of being born as a human being, we should use this opportunity to practice the Buddhist gray. The sages of old sowed seeds and plowed fields so that the world became a thing of the Dharma. Worldly activity does not run contrary to reality if performed with the proper attitude. Strictly speaking, only the Buddha maintained the discipline. But in the broad sense, all activities can be directed to this end.

5A:4 The Compassionate Man Who Avoided the Demon-Sickness

*Some time ago at Miidera lived two young monks called Shikibu and Jiju *. Shikibu excelled in scholastic ability; Jiju* was noted for his genial disposition. When young pages came to the temple for the first time, Jiju* would put them at ease by showing them pictures and playing games with them.*

A certain prelate made a pilgrimage to Shinra Myojin, the guardian dei-*

ty of the Miidera. In a dream he saw an array of spirits come before the shrine, from which a priest came forth to address them: "You are to spare Jiju * and visit the affliction on Shikibu." The prelate was unable to comprehend the reason for this order inasmuch as Shikibu, unlike Jiju*, was a talented scholar. So he challenged the priest, who replied: "Although Shikibu is indeed a scholar, he acts for his own advantage rather than for the benefit of others. Jiju* is a man of compassion, and there are more than a hundred monks who might not be living in this temple but for him." The prelate awoke from his dream and sent a messenger to Jiju* to inquire of him what had occurred.

"For two or three days I was laid low with a grave illness," replied Jiju*. "But from daybreak this morning I broke into a sweat and was relieved." Then he sent a messenger to Shikibu's quarters and heard that he had been seized by a serious illness at daybreak and had perished. Shikibu ought to have excelled in wisdom (chie); but since his mind was set on personal gain, there was no advantage to all his learning. There is little profit in learning (tamon: "the hearing of many things") because it is worldly wisdom. Compassion (jihi) is the body of the Bodhisattva, the heart of the Buddha.

In a narrow sense we speak of benevolence (jin), in larger sense, we speak of compassion. Just as with burning: although the fire is the same, when the fuel is meager, the flame is small; and when the fuel is abundant, the flame is intense. The Sutra of Meditation on Amida Buddha (Kammuryojukyo*, T. 365) says that the heart of the Buddha is great compassion. The Treatise on Yoga (Yugaron, T. 1579), in answer to the question, "What is the essence of the Bodhisattva?" replies: "Compassion."

In the Deer Park in ancient times lived a deer-king who ruled over a herd of five hundred animals. This was Sakyamuni* during his career as a bodhisattva. Devadatta (Daibadatta) also ruled over a herd of five hundred. After the emperor of the country had gone hunting and killed many deer in the space of a day, the bodhisattva deer-king spoke to him of his sorrow over such useless slaughter. He then offered to present the emperor a deer a day for his table; and the emperor agreed. Every day a single deer was delivered up until eventually the choice fell on one in Devadatta's herd who was with child. "There is no way for me to avoid my responsibility," said the grieving mother. "But it is not the child whose time has come. Let one of the others exchange places with me, and after I have delivered the child, I will go."

"Who is not reluctant to give up his life?" replied Devadatta. "If it is your turn, you ought to go."

Then the woman spoke to the bodhisattva deer-king, who took her place and went up to the emperor's palace. People recognized him from the golden pattern on his fur and informed the emperor that the deer-king had come. "Is the herd exhausted?" asked the emperor. The deer-king related the circumstances of his coming, adding: "It is immeasurably rewarding to succour others through compassion. If a person does not have compassion, he is no different from the foxes and wolves."

"It is I who am the beasta human-headed deer," said the emperor.

"And you are the mana deer-headed man. It is compassion, not physical appearance, which makes the man." The emperor sent the deer back to his herd, and forever after refrained from killing.

*At the time of Sakyamuni's * death in the Sal-tree grove, Cunda (Junda) wished to offer a bowl of food to the Buddha. And as a result of his doing this out of compassion for all living beings, a single bowl of food fed the great assembly. When the Buddha told the assembly of Cunda's intention, they praised him with one voice, though in diverse tongues: "Praise be to Cunda. Although his body is that of a man, his heart is that of a Buddha. "If one's heart is pure, he will escape manifold temptations, just as the wisteria and willow bend but are not broken before the wind.*

Long ago in India the king's consort was a person of deep compassion and respected the Three Treasures of Buddhism, while the king was a wicked man and envied her. When he took his bow in hand to shoot her, the empress felt only compassion in her heart for the king's erroneous views. When the arrow was shot, it turned backwards and lodged in the king's breast, killing him. At the maxim says; "The clenched fist does not touch the smiling face."

5A:5 The Scholar Dispels Ill-will

At the Miidera lived two young Kusha scholars who were great friends. One of them having been offended by the other over some trifling matter, he ran at him with his sword drawn. "What's this?" asked his friend, smiling and unperturbed. "The other day you spoke ill of me, "said the first monk. "And now I shall get even."

"It is because I thought of you as a learned scholar that what you did seemed stupid. But that's over and done with. For what am I now to blame?" The first monk put up his sword and the two were reconciled.

Although they had merely studied the Dharma, yet it was because they understood and believed in the principle that the phenomenal disappears from thought to thought²³⁶ and does not long persist that the offended monk's anger was quickly soothed.

Long ago in China a king wished to test the wise men of the land. So he invited a hundred high-ranking priests to the palace, where he had concealed a large number of warriors. When they suddenly surrounded the monks, making as if to slay them, the monks scattered in all directions. Only one remained seated and composed.

"The others are all terrified. Why are you alone not afraid?" asked the king. "In the process of living," replied the monk, "we die from thought to thought.²³⁷ Why should I now begin to fear?" The king recognized him as a wise man and honored him with the title of National Teacher.

Although we imagine that things of the past do not change, they begin and cease from moment to moment. The former is extinguished and born anew. Its appearance continues because of karma; and when this is exhausted, it disappears. There is light as long as there is oil, but the fire is ex-

tinguished from moment to moment. Springing to life again and again by virtue of the oil, it constantly burns out. It is like a stream of water which appears to be the same but never stops flowing. (According to the Mirror of Sectarian Differences) Confucius remarked that at the end of the day he saw Yen Hui (Gankai, 513-482) as a new person, meaning that the former body vanishes thought by thought. An ancient remarked that the body which had red cheeks in childhood now had gray hair in old age.

Once there was an ascetic who went to another country in his youth and returned to his home town after he had become old. People said: "The man of old has returned. "But the ascetic replied: "I resemble the one of old, but I am not he." People are aware that the years and months pass, but they are not conscious that as the years go by, the body of old passes away.

*Long ago Zen master Tao-lin (Dorin *, 741-824) lived in a tall pine tree on Ch'in Wang Mountain. People called him the "Bird-nest monk." When Po Chü-i came to that part of the country, he spoke to Tao-lin and told him that the place where he lived was quite dangerous.*

"In what way is it dangerous for me?" replied the monk. "Your position is considerably more dangerous than this."

"I administer the Chiang Mountain," said Po. "How is this dangerous?"

"Firewood and fire intermingle; perception and object do not remain distinct. How could this not be a dangerous situation?"

Po continued: "What is the meaning of Buddhism?"

"To avoid evil and do good."

"A child of three knows enough to say that."

"A child of three may be able to say it, "replied the master. "But even an old man of eighty years is unable to practice it."

It has been handed down from earlier men of virtue that whatever differs from the admonition to avoid all evil is not the true Dharma. I-hsing (Daie Zenji, 683-727), the esoteric master, said that the familiar paradox that the passions are identical with enlightenment is like the lotus which does not grow on high ground but in a muddy pool; however, it is an error to extend this in order to condone that which violates the precepts. Yung-chia (Yoka, 665-713), (in his Song of Enlightenment, T. 2014), said that it is wrong to extol Emptiness at the expense of moral causality.*

"To avoid all evil" (shoaku makusa; cf, 4:1) does not merely mean not to perform evil; nor does it mean to do what is formally good. "To cultivate every good" means that even if one performs good works all day long, he does them "without doing" them; nor does he even abide in the place of "no-doing." Tendai (Chih-i) says that the true immortal is not even blessed, much less sinful.

Long ago a wise man admonished his son: "Be careful not to do good."

"Shall I do evil then?" asked the son. The father replied: "You shouldn't even do good, let alone evil."

This is the import of all the scriptures. In the words of the "Bird-nest monk": "Firewood and fire intermingle; perception and object do not remain distinct. "Although the mind, facing the objective world, has the semblance.

of being a continuing existence inasmuch as the appearances of things persist from thought to thought, yet the mind is discrete from moment to moment. Like the fire and firewood which vanish together, mind and its perceptions last but a short time.

The doctrines of the aforementioned scholars of the Miidera are comparable to the attitude of Confucius. We should set our minds intently on the fact of impermanence. There are many ways to enter upon the Buddha's Law, but the understanding of impermanence is basic. Chih-i says that a truly virtuous man does not even create blessings, much less evils. By constantly fixing our minds on impermanence, we discard attachments. By forgetting delusive sentiment, we enter the Way of "no-mind" (mushin), and will come to know egolessness (muga).

5A:6 The Scholar Who Had Distorted Views

On Mount Izu a scholar was approached by a salt-vendor. The monk knew that salt was an important commodity and agreed to buy some. When he asked the price of a bagful, the vendor replied that he would leave it to the monk's judgment.

"Will you trade it for a bolt of fine silk?" asked the scholar. The vendor was happy to do so, and left.

When the scholar's disciples heard what had happened, they upbraided him. "With a bolt of fine silk one can buy fourteen or fifteen bags of salt."

"How mortifying," mused the scholar, scratching his head.

On the following day a lumber-dealer came by on his horse and asked the monk if he wished to buy some wood.

"Unload it!" cried the monk, laying hands on him.

"What's the matter?" asked the lumber-dealer in surprise.

"Yesterday you tricked me."

"That's not so."

Then his disciples spoke to the scholar. "What a mistake to make! The man yesterday was a salt-vendor; this man is a lumber dealer."

*"You are all unscholarly, impertinent fellows who understand nothing," scolded the monk. "To say that a salt-vendor is a salt-vendor and that a lumber-dealer is a lumber-dealer is the attitude of the Special Teaching (bekkyo *). But in the mind of one who understands the Perfect Teaching (enkyo*), a lumber-dealer is a salt-vendor and a salt-vendor is a lumber-dealer."*

The monk's disciples quietly paid the dealer what was owed him and sent the man away.

The scholar's views were truly distorted and came about because of his misunderstanding of the doctrine of the Two Truths, absolute and phenomenal (shinzoku no nitai). A similar position is maintained by the Tendai doctrine of the Three Truths and in the Vimalakirti Sutra (Yuimakyo*, T. 475).*

*Our scholar misunderstood the notion of the Undifferentiated (byodo *). If he is speaking of phenomenal identity in the light of the absolute, then how can he show the identity only between salt-vendor and lumber-dealer? The monk, those who lived with him, and his retainers are all identical in this sense. Since everything in the Ten Worlds is one-aspect-without-differentiation, who is it that deceives and who is deceived? But if, in the light of the phenomenal truth, we consider the phenomenal aspect of things, then the salt-vendor and the lumber-dealer are separate beings. Why should he suppress this side of it? Needless to say, his views were biased. And his disciples likewise were not scholarly: why didn't they carry through the reasoning?*

5A:7 The Scholar Who Neglected Worldly Affairs

At Tojoji* in Hitachi Province lived Bridge-of-the-Law Enko* Kyoobo*, scholar of Miidera. To the exclusion of all else, he pored over the Holy Teachings, diligently pursuing both esoteric and overt practices. But in practical matters he was hopeless.

A young monk was loading up a horse with manure to take to the fields, as is the custom in the country. Seeing this, the scholar stopped him.

"What are you doing with manure?" he inquired. "In my prayers I recite the *Benevolent Kings Sutra*²³⁸ for the prosperity of the land. Is the *Benevolent Kings Sutra* inferior to horse-manure that the fields need fertilizing?"

On another occasion he said to his disciples: "People in the world are foolish and not careful about managing things. Now I have invented something interesting: a way to pound two mortars with one pestle. Place one mortar in the usual way, and suspend the other from above, facing downwards. As you move the pestle up and down, it will pound both mortars."

"If the materials to be ground would only stay in place in the upper mortar," replied his disciples, "then indeed you might do it."

"That's a problem!" admitted the scholar, at a loss for words.

5A:8 The Discussion of the Ant and Tick Scholars

On Kasuga Plain in Nara near the scholars' quarters lived an ant and a tick. Naturally, both were scholars, living as they did in this learned neighborhood. Having heard of each other, they

wanted to get together for a discussion of views, and one day when they happened to meet on the road, both were overjoyed. The tick then formally 239 addressed the ant.

"What is the rationale of denominating ants, 'ants' (*ari*)?"

"It is because the ant has (*ari*) fore and aft parts on either side of a constricted waist that they are called 'ants' (*ari*)," was the reply.

"If that which has fore and aft parts is to be called 'ant'," pursued the tick, "then drum-shaped instruments²⁴⁰ and the like ought to be so called."

"It is because we already had the name 'drum-shaped instrument' that they are not called 'ants'. By the same token, tom-toms²⁴¹ and the like are called as they are.

Then the ant questioned the tick.

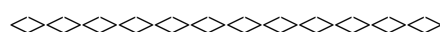
"What is the rationale of denominating ticks, 'ticks' (*tani*)?"

"It is because they have depressions in their back like valleys (*tani*) that they are called 'ticks' (*tani*)."

"If things are called 'ticks' because their backs are troughed, then dumplings, whose backs are troughed, ought to be called *tani*."

"Not so! Because formerly we already had the name 'dumpling', they are not called *tani*. Similarly, cymbals are called as they are."

Someone from Nara related this anecdote and I have recorded it as an example of the workings of intellect. Probably the ant and tick were scholars in a former life. Certainly they are more admirable than the fieldhammer.²⁴²



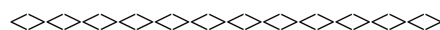
Discussions among animals often appear in the sacred writings. The *Commentary on the Great Wisdom Sutra* tells of a snake, a turtle, and a frog who lived together as friends in a pond. Then came a drought, the water in the pond dried up, and there was no food. Hungry and brooding, the snake sent the turtle as his messenger to where the frog was staying.

"Come over and pay me a little visit," he said. "Let's get together!"

The frog replied with a maxim: "When we are tortured by hunger and thirst, we forget about morality and think only of food. Sympathy and friendship are for normal times, and this is not such a time. I cannot come to see you."

Indeed, it would have been a dangerous visit! Down in one

gulp, and with the best will in the world there would be no bringing him back.



In the ocean lives a creature called a *kiku*. 243 They say it is like a large snake and has no horns. Now the wife of one of these creatures was pregnant and had a craving for fresh monkey liver; so the serpent went to a mountainous region where a monkey was living.

"Are there many nuts on this mountain?" he inquired.

"They are rather difficult to come by."

"In the middle of the ocean is a mountain with lots of nuts," said the *kiku*. "You really ought to go there."

"How am I supposed to get to the middle of the ocean?" asked the monkey.

"Ride on my back." So the monkey rode on the serpent's back and they went far out into the ocean, but he saw no mountain.

"Where in the world is the mountain?" asked the monkey.

"Really!" the serpent replied. "How could there be a mountain in the middle of the ocean? I have brought you here because my wife has a craving for fresh monkey liver."

The monkey paled and spoke in desperation: "If you had only mentioned this when we were on the mountain, I could easily have obliged you. I keep my fresh liver high in a tree on the mountain where I live, and I was in such a hurry that I forgot it."

"Well, go back and get it!" said the serpent, reflecting that it was only for the sake of the liver that he had gone to all this trouble.

"No problem," was the reply. And so they returned to the mountain.

There the monkey climbed up a tree and disappeared into the mountain with these words: "In the middle of the ocean there is no mountain and apart from the body there is no liver."

Nonplussed, the serpent returned to the sea. As set forth in the scriptures, here is an example of wiliness even among animals.

A crow, a dove, and a deer were discussing life's troubles. "There is nothing so irritating as being hungry," said the crow. "When I am hungry I lose my wits and am in danger of being snared in a net."

"For me there is nothing so troublesome as sensual desire," said the dove. "The pain in my breast is difficult to bear."

"For me there is nothing worse than the pain of fear," said the deer. "At the sound of men and the sight of a bow, I race over the mountain peaks and valleys, heedless of the fact that my body may be dashed to pieces."

A centipede, a one-legged mountain-spirit, and a snake lived together on a mountain. "Although I have a hundred legs, I do not consider this to be excessive," said the centipede to the mountain-spirit. "How do you get about with only one leg? You ought to have ninety-nine more."

"I have only one leg," replied the mountain-spirit, "but this does not prevent me from dancing and walking. Cut off your ninety-nine legs and throw them away."

Then the snake said: "I have neither one nor a hundred legs but I move about on my stomach and am not at a disadvantage. Get rid of both the hundred legs and the one leg!" (Cf., Chuang Tzu 17)

For those with many possessions in this world, they do not appear excessive; these people are like the centipede. Others know a single place; and because they are satisfied with this, they are not lacking. They are like the mountain-spirit. Then there are those completely without worldly fortune; but they do not starve to death. They are like the snake. (Chuang Tzu 8:2) says that we cannot shorten a crane's legs nor lengthen a duck's.

When we hear such anecdotes of long ago, why should not the ant and tick scholars have their discussions?

5A:9 The Scholars Who Composed Verse

*Two Lecturer (iko *) monks returning from a court ceremony put on each other's straw sandals by mistake. On returning they exchanged poor waka full of "ifs", "ands" and "buts" typical of pedantic priests.*

5A:10 The Scholar Who Took Everything as a Philosophical Argument

Some time ago at the Miidera lived a scholar called Kyogetsu. He was very learned; but about the Way of Poetry he had not the slightest understanding. His disciples complained to him that he knew nothing about the Way of Poetry as it was then practiced. When he asked for an example, his disciples quoted a verse (Kokinshu* I:1, by Ariwara Motokata, 883-953) which asks two questions. The monk responded with appreciation for its rhetorical qualities but complete incomprehension of its poetic ones.*

The man who has entered the Way sees all things as means toward liberation. The preacher sees all things as texts for expounding the scriptures. And those who study the traditional doctrines see all things as argument (rongi). This is far from the path of release. Although practices which foster the growth of Wisdom are to be taken seriously, disputatiousness is a cause of rebirth.

5A:11 The Scholar Who Loved Poetry

Because Assistant High Priest Eshin was a deeply religious man

who was lacking neither in the theory nor the practice of Buddhism, he abhorred the frivolity of "mad words and specious phrases." His disciples included a young page who day and night devoted himself to the composition of poetry.

"Young boys ought to pursue their studies, but this page only likes poetry and nothing can be done with him," Eshin was informed by his colleagues. "With a person like this around, the others will imitate his behavior and that would be troublesome. Tomorrow morning he will be sent back to his village."

The page, unaware of what had been decided, went out on the veranda that night where the moon was serene and everything peaceful. Cupping his hands as though to scoop up water, the page recited this verse:

<i>Te ni musubu</i>	Like the moon
<i>Mizu ni yadoreru</i>	Reflected on the water
<i>Tsuki kage wa</i>	Cupped in my hands,
<i>Aru ka naki ka no</i>	Is it real or not
<i>Yo ni mo sumu kana</i>	This world in which we live? 244

The Assistant High Priest was deeply impressed and moved by the appropriate spirit and style of the verse. Subsequently he retained the page and he himself came to love poetry. His verse can be found in the collections of many reigns.245

According to another tradition, Eshin heard the page recite this poem on seeing a boat moving on Lake [Biwa in] Omi*:

<i>Yo no naka wo</i>	To what shall I
<i>Nani ni tatoemu</i>	Compare this human life?
<i>Asaborake</i>	To the white wake
<i>Kogiyuku fune no</i>	Of a boat rowing away
<i>Ato no shiranami</i>	At the break of dawn.246

It is said that Eshin thus came to love poetry. The earlier verse was written when Tsurayuki was depressed by a serious illness; the latter is a poem by Mansei. In a most appropriate spirit the poets composed these old verses, which are both in the *Collection of Gleanings*.

The Assistant High Priest also composed this verse:

<i>Urayamashi</i>	As the moon
<i>Ikanaru sora no</i>	For every season,
<i>Tsuki nareba</i>	How enviable
<i>Kokoro no mama ni</i>	That it moves as it pleases
<i>Nishi ni yukuran</i>	Toward the Western Paradise.247

Now we refer to the poetry of "wild words and specious phrases" as "defiled poetry," because it lures us to attachment, imbues us with vain sensuality, and decks us out with empty words. But poetry may express the principles of the Holy Teaching, accompany a sense of impermanence, weaken our worldly ties and profane thoughts, and cause us to forget fame and profit. If, on seeing the leaves scattered by the wind, we come to know the vanity of the world; and if, on composing a verse on the moon hidden in the clouds, we become aware of the unsullied Principle within our hearts, then poetry mediates our entry upon the path of Buddha and becomes a reliable tool for understanding the Law. Accordingly, men of old practiced the Law of Buddha without rejecting the Way of Poetry.

We hear many poems on Personal Grievance (*jukkai*). At a gathering attended by the venerable priest of Ohara * [Jakunen, fl.ca. 1170], Priest Saigyô* (1118-90) and others, someone [Ennin Shonin*] wrote this verse on the grievances of old age.

<i>Yams no ha ni</i>	As the light sinks
<i>Kage katabukite</i>	Through the leaves at the rim
<i>Kuyashiki wa</i>	Of the mountain,
<i>Munashiku sugishi</i>	I am vexed by the months
<i>Tsukihi narikeri</i>	Which have vainly slipped away. ²⁴⁸

As we enter into the writer's feelings, hearing his words at this distance in time, even one whose heart has renounced the world experiences a sense of wonder.²⁴⁹

The Final Admonition Sutra expresses a similar sentiment. Be diligent while you are young. It may have been during the reign of Murakami that a poet (the monk Doin, ca. 1093-ca. 1182) who closely served the emperor composed a poem of regret at old age (Senzaishu* XVII: 1077). It is said to have raised the emperor's Aspiration for Enlightenment. Kanemori (d. 990) also composed a verse (Shuishu* IV: 261) which had a similar effect. Although anything can be a cause for religious awakening, waka is ideal.*

5A:12 The Profound Reason for the Way of Poetry

When we consider *waka* as a means to religious realization, we see that it has the virtue of serenity and peace, of putting a stop to the distractions and undisciplined movements of the mind. With a few words, it encompasses its sentiment. This is the very nature of mystic verses,²⁵⁰ or *dharani**.

The gods of Japan are Manifest Traces, the unexcelled Transformation Bodies (*ojin**) of buddhas and bodhisattvas. The god Susa-no-o initiated composition in thirty-one syllables with the

"many-layered fence at Izumo." 251 Japanese poems do not differ from the words of the Buddha. The *dharani** of India are simply the words used by the people of that country which the Buddha took and interpreted as mystic formulas. For this reason the Meditation Master I-hsing in his *Commentary on the Great Sun Sutra* says: "The languages of every region are all *dharani**." Had the Buddha appeared in Japan, he would simply have used Japanese for mystic verses.

Essentially, mystic spells have no characters; the characters *express* the spells. Do not the characters of every country have the ability to express mystic spells? The Great Teacher of Mount Koya* [Kukai*] said:

The five great elements have vibrations;
[Each of the ten worlds has its language;]
The six kinds of objects are expressive symbols;
[The Dharmakaya Buddha is the Reality.]252

Apart from the Five Tones²⁵³ there is no pitch, and apart from the letter "A"²⁵⁴ there are no words. The letter "A" is the basis of the *mantras* of esoteric Buddhism. And so the scripture [the *Commentary on the Great Wisdom Sutra*] says: "Everything spoken by the tongue is a mystic formula." The thirty-one chapters of the *Great Sun Sutra*²⁵⁵ likewise parallel the thirty-one syllable of *waka*. The principles of secular and religious life are contained in thirty-one syllables: they are that which moves (*o**)²⁵⁶ the *Buddhas and Bodhisattvas* and *elicits a response (kan)* from the gods to men. Although *dharani** employ the ordinary language of India, when the words are maintained *as dharani**, they have the capacity to destroy wickedness and remove suffering. Japanese poetry also uses the ordinary words of the world; and when we use *waka* to convey religious intent, there will necessarily be a favorable response. When they embody the spirit of the Buddha's Law, there can be no doubt that they are *dharani**.

The words of India, China, and Japan differ, but their meanings are mutual and their results the same. Through them Buddhism spread, its doctrines were accepted, and the benefits have not been without avail. Among words there are no fixed standards. If only the meaning is grasped and the thought conveyed, there will necessarily be a favorable response (*kanno**).

Great sages have appeared in our country and composed *waka*. There is even the poem of the Kiyomizu Kannon:

<i>Tada tanome</i>	Although your pain
<i>Shimeji ga hara no</i>	Be as the burning moxa grass
<i>Sasemogusa</i>	On Shimeji's fields,
<i>Waga yo no naka ni</i>	Still trust in me while yet
<i>Aran kagiri wa</i>	I remain in this world. 257

This is certainly a *dharani**; there can be no doubt about it.

Likewise the gods, greatly admiring a man's poetry, will grant him his wish. The efficacy of Japanese poetry and the nature of mystic verses are in every respect to be understood as identical with *dharani**. If one levels the charge that poetry is "specious talk" (*kigo*), he should be aware that the fault lies in the defiled mind of the subject. Even the sacred teachings, when exploited for prestige and profit, generate evil karma. This is *man's* defect. Consequently, the efficacy of mystic verses is not to be lost. In the *Completion of Truth* it says that even the sutras, when they are read at inappropriate occasions, become empty words.

Having come to understand these principles, I have written them down here for a very good reason. Moreover, the same principles appear in sutras and commentaries, so please do not think they are just my personal opinions.

The phenomenal is the absolute (shoho jisso*). The (Great Cessation and Insight says that) a single taste or odor is the Middle Way of Buddhism; and (the Nirvana Sutra says that) coarse words and refined expressions both proceed from the First Principle; nor are the everyday affairs of life at variance with the True Reality.258 I composed a poem to this effect on hearing the belling of deer. A line (from the Sutra of Heroic Deed) also expresses this idea.*

Shingon teaches that all things are a mystic configuration (mandara) leading to delusion or enlightenment depending on one's karma. There is a waka to the effect that some people call burning fields of pampas grass, "mandara"; in the Kanto it is called "matara."*

Waka can express the Mahayana teaching. (The Way and Its Power 49) says that "the sage has no invariable mind of his own; he makes the mind of the people his mind" (Legge, tr.). The sage has no language of his own but makes the language of the people his language. Are these words of the sage not then truly the words with which to expound the Law? The gods and buddhas certainly do use waka as mantras!*

5B:1 The Gods Help People in Response to their Poetry

In the days of Cloistered Sovereign Toba (r. 1107-1123; d. 1156), a person called Kodaijin served as lady-in-waiting to the empress Taikenmon'in.

*One of the royal garments having disappeared, Kodaijin was unjustly suspected of theft, and made a seven-day pilgrimage to Kitano. As she was writing her petition to the deity, she accidentally spilled some perfumed water and was reprimanded but pardoned. In her depressed state, she protested her innocence of the theft to the deity in a poem [which is included in Kiyosuke's Shokushikashu * (ca. 1165), VIII]. That night the sovereign was visited in a dream by a distinguished old man who announced that he was from Kitano and requested that a royal messenger be sent as there was something of interest to be seen. The messenger went to Kitano where he found Kodaijin's poem; and, as he was returning to report to Toba, a serving girl called Shikishima and a priest came into the women's apartments with the missing garment to perform the Lion Dance. Kodaijin was recalled after the incident, but she retired to the Ninnaji and did not return to court.*

An impoverished lady-in-waiting accompanied her mother on a pilgrimage to the Iwashimizu Hachiman shrine to pray for prosperity. After their arrival the exhausted woman lay down and slept through the night. When her mother chided her next morning, the daughter replied with a verse which employed a pun on the name Iwashimizu. She said that although her suffering was beyond words, the god could read her heart. On their return mother and daughter were met on the road by a prosperous courtier who took them under his protection.

Once when she was gravely ill, Koshikibu Naishi (d. 1025) composed a verse regretting that she would be so unfilial as to precede her mother in death. The gods heard her and she recovered.

Oe no Takachika (d. 1046) was seriously ill and had no hope for recovery. But since his illness was retribution by the deity of Sumiyoshi, his mother, Akazome Emon, proposed that the god take her life and spare his. She presented votive strips at the shrine with the verse (Shikashu* X:361):*

<i>Kawaran to</i>	The life I pray
<i>Inoru inochi wa</i>	Be taken in place of his
<i>Oshikarazu</i>	I do not begrudge;
<i>Satemo wakaren</i>	But oh the parting
<i>Koto zo kanashiki</i>	Is so bitter!

That night in a dream she saw a white-haired old man take the votive strip. Takachika recovered.

5B:2 The Admiration Which People Have Felt for Poetry

Monk Ryuson, son of Lord Ietaka (1157-1231) traveled throughout the Kanto* region following the religious life. On one occasion he broke off a sprig of cherry blossoms from a tree in front of the house of the Land Steward, who ordered that he be seized as a thief. When Ryuson* submitted a poem alluding to a verse by Saigyō*, the official set him free. The monk remained at*

the house, where he instructed the Land Steward in poetry and other literary pursuits and was lavishly entertained.

Whey Ryuson set out on the religious life, he left the capital with a companion and traveled to a hamlet in Omi* prefecture. Darkness came, and as there were no better lodgings available, the two squeezed into a hovel and spent the night there. As they were leaving in the morning, their host offered them some coarse food with an apologetic verse, to which they suitably responded.*

While Ryuson was traveling in the Musashino Plain, he became thirsty and dropped in at what appeared to be a shack, asking for a glass of water. From a window a boy of eleven or twelve offered him some water in a chipped bowl. Ryuson* remarked:*

<i>Mochinagara</i>	Although it is full,
<i>Kataware tsuki ni</i>	It seems but a half-moon
<i>Miyuru kana</i>	In the bowl I hold.

The boy immediately capped the verse:

<i>Mada yama no ha wo</i>	Since it has not yet emerged
<i>Ide mo yaraneba</i>	Above the mountain ridge.

Daishimbo, a native of Tsukushi, was imprisoned in Kamakura eight years for larceny. But after having composed a skillful poem at a Tanabata festival, he was rewarded by being made a magistrate in Oshu*.*

The son of an archivist was sent to Mount Hiei and lived in the quarters of a monk who was practicing austerities. He was a handsome child, and once when his mentor had sent him to the capital on an errand, he was inveigled by a monk from Miidera to stay at his temple. When the monks on Hiei heard what had happened, an angry crowd assembled. The situation was saved by the boy's mentor, who sent a poem to the Miidera which the monks there greatly admired. Without further ado they returned the boy to Hiei.

In Kamakura a novice became dissatisfied with his mentor and went over to another monk. Seeing that the boy had left behind a copy of the Shikashu (Collection of Verbal Flowers), the teacher returned it to him with this verse:*

<i>Ika ni shite</i>	How is it
<i>Kotoba no hana no</i>	That the Verbal Flowers
<i>Nokoriken</i>	Be left behind
<i>Utsuroihateshi</i>	When the hue of affection
<i>Hito no kokoro ni</i>	Has faded in your heart?

On reading the poem the boy returned.

A Provincial Governor of Iwami province, having been informed that

the women divers at Iwamigata were adept at singing, summoned several before him. An attractive girl of about seventeen composed a verse and was awarded a purple garment. When she responded with a verse asking what a diving-girl could do with a purple coat worn by nobility, the official was so impressed that he took the girl and her parents back with him to the capital. She became his wife and bore him many sons.

At the house of an aristocrat a grasshopper began chirping in the area where the ladies- in- waiting were amusing themselves. They playfully suggested that a young servant compose a poem on this unlikely subject. The ladies tittered when she began but were soon put to shame by the servant's skillful creation. As the ancients have said, we should be careful about ridiculing others.

On a clear moonlit night in autumn when Fujiwara Toshitsuna (1028-1094) was composing poetry on the topic, "Moon on the Pond," he asked a country servant if he knew anything about waka. Amused at the servant's ignorance, Toshitsuna offered him a leave of absence if he composed a verse. "Do it any way you like. The topic is 'Moon on the Pond,' and the idea is for you to compose a poem describing the way the moon rests on the pond." Toshitsuna even agreed to give him a prize. After a while the servant produced the following:

<i>Sora ya mizu</i>	"Is it sky,
<i>Mizu ya sora to mo</i>	Or is it water?"
<i>Obooezu</i>	I cannot say:
<i>Kayoite sumeru</i>	Shining intermingled,
<i>Aki no yo no tsuki</i>	Moon of an autumn night.

Toshitsuna was impressed and richly rewarded the servant.

*At the death of his wife, Oe * Sadamoto (Jakusho*, 962-1034), governor of Mikawa, was brooding on the vanity of life when he was visited by a woman selling mirrors. A poem wrapped around one of the mirrors turned his heart to the religious life (Shuishu* VIII: 469). And a request from monk Ryozen* to Toshitsuna (see above) was sent as a poem (Shikashu* X: 366).*

A menial living in Mikawa was also a poet and was given a lined garment after writing a waka about Mt. Iimori. And the prelates Kensho and Shinko* both received advancement by writing poems. Ureshisa, servant of the Lay Priest of Uji (Fujiwara Morozane, 1042-1101), sent a clever poem to Akisuke (1090-1155). Subsequently, the Lay Priest presented Akisuke with the servant.*

On a pilgrimage to the Inari Shrine, Izumi Shikibu (b. ca. 976) borrowed a garment from a peasant boy to protect her from the rain. Some days later he appeared at her house with a poem declaring his love for her.

When the Cloistered Sovereign Gosaga (r. 1242-1246) was on a

*pilgrimage to Kumano, a peasant of Ise province composed a poem on seeing the plum trees blossoming at Otonashigawa in Hongu *. The emperor sent his retainers to find the author, who was brought before him and told to make a request. When the man asked to have enough to support his mother, Gosaga presented him with a document exempting him forever from property taxes. It is said that although the man was the son of a farmer, he had been educated as a page and understood the Way of Poetry.*

5B:3 Poems Composed in the Spirit of the Man'yoshu*

Some time ago in Hitachi province lived a mountain ascetic called Kokambo who secretly would visit a certain Totsui*, wife of a farmer in the area. The affair came to the attention of the husband, who decided that it would be the best policy not to shame the hermit, a well-known leader of pilgrims to Kumano. But while Kokambo* was on a pilgrimage, the farmer quietly went to visit relatives at Sembuku in the province of Mutsu. The hermit returned to find the woman gone, and no one in the area knew her whereabouts. While Kokambo* was standing in the bedroom of her house, he saw the wife's handwriting on a pillar:*

<i>Koishikuwa</i>	Though it is far,
<i>Toutemo wase yo</i>	Come if you love me,
<i>Kokambo*</i>	Kokambo*.
<i>Sembuku ni aru zo</i>	I am in Sembuku
<i>Toshiro* no moto ni</i>	At Toshiro's* place!

Kokambo was moved and felt that he should make a reply, even though the woman would not see it. On the pillar he wrote a reply in an unusual format upbraiding the woman for not having notified him earlier. The conception of the poem was unusual although the style was indeed displeasing. However, poems in the Man'yoshu* are not always in thirty-one syllables; but if the sentiment is expressed, perhaps they may be considered as poems. On a sign-board at the Todaiji* there are also a number of old-style verses.*

5B:4 About Saigyo*

A shrine maiden known as Lady Heigo composed poetry spontaneously, expressing the idea of whatever she saw or heard, although her poems did not always follow the usual thirty-one syllable pattern. On viewing a scroll illustrating the life of priest Saigyo (1118-1190), she composed verses expressing the meaning of the pictures. On the illustration of Saigyo's* farewell to Cloistered Sovereign Toba (r. 1107-1123) she wrote:*

<i>Samo koso wa</i>	To be sure,
<i>Aware otoko ya</i>	What a splendid man
<i>To mieshi ni</i>	He seemed to be!
<i>Yo no ma ni kawaru</i>	But how pitiful overnight
<i>Kokoro no itoushi ya</i>	To have changed his mind.

*On an illustration of cherry-blossom viewing on an old tree, she wrote a poem about a woodpecker. Perhaps there was one drawn on the scroll. She also wrote a verse on the provisions Saigyô * had prepared for a trip to the capital having been eaten by deer during the night. These poems were in the spirit of the Man'yôshû*.*

At Iso no Kamifuru in Yamato province a man called Genjiro lost his first wife and had an affair with another just as he remarried. The woman of the affair became despondent and hanged herself Genjiro* then taught himself to write so that he could inscribe on her grave marker the following verse:*

<i>Kono yo ni wa</i>	It is not to be
<i>Ika ni omoedo</i>	Whatever we might hope for
<i>Kanaumaji</i>	In this world;
<i>Raise ni wa kanarazu</i>	But in the next, without fail,
<i>Mairiawau yo</i>	We will get together.

At least the conception of the poem was unusual. It is like Lady Heigo's verses, which reminded me of it. Then there is the poem by the peasant girl who used a bottle of cloudy sake for a comparison, the lady who exchanged poems with an admirer which cleverly incorporated the names of various animals, and the lay priest who exchanged whimsical poems about chestnuts with an attractive young nun.

A man crossed the Western Valley River at the Fuwa Barrier and inquired at a hut as to the name of the river. An old woman replied that it was the river referred to in a poem which she cited as being included in the Man'yôshû [but it is not and the source is unknown]. The man was moved, as though he had met the great poetess Ono no Komachi (fl. ca. 850). A person's sensitivity does not depend on social status. In the words of an ancient: "The distinction between noble and base is in the good or evil of people's actions."*

In Saga lived an indigent courtier whose land faced that of a lady of the aristocracy who acted high-handedly toward her social inferiors. Year by year the lady pushed her boundary line into the courtier's property; and though the man wanted to take the matter to court, he felt that this would not be easy to do. He finally sent the lady a protest in the form of a poem which could also be read as an indecent proposition. The lady was so embarrassed

that she left house and property and moved to the capital. As no provision was made for the house, it became the courtier's. In antiquity men were sensitive and conscious of shame. Nowadays such people are rare.

5B:5 Poems in Dreams

A samurai, unacquainted with the history of Anrakuji's Flying Plum Tree, which flew there on the occasion of a poem by Sugawara Michizane (843-903) during his banishment from the capital to Tsukushi, 259 broke a twig from it. That night he was visited in a dream by a distinguished lady who upbraided him for his behavior (Shinkokinshu XIX: 1853).*

<i>Nasakenaku</i>	It is a cruel man
<i>Oru hito tsurashi</i>	Who breaks without pity
<i>Waga yado no</i>	The high-grown twig
<i>Aruji wasurenu</i>	From the plum which forgets not
<i>Ume no tachie wo</i>	The master of our house.

After a son of my acquaintance, a page at Kokawa Temple, died, someone who worked in the house of the boy's mother had a dream in which she heard his voice reciting a poem.

After the death of Fujiwara Takato (949-1013), a poem was revealed to someone in a dream (Fukuro soshi* IV). Such instances of poems being revealed in dreams are known from antiquity.*

5B:6 Losing One's Life Over Poetry

Fujiwara Nagato (fl. ca. 980) died of chagrin after his poem was criticized by Kinto* (966-1041). Moreover, at the Tentoku poetry competition (960) Taira no Kanemori (d. 990) and Mibu no Tadami (Tadamine's son, fl. ca. 960) each composed a verse on the topic, "First Love." Both poems were of superior quality and the judging was difficult, but Kanemori's was given the decision. Chagrined, Tadami became hopelessly ill and passed away, after explaining the cause of his illness to Kanemori. Although it is not good that the mind be attached to things, we consider Tadami's fondness for the Way of Poetry to be touching. Both poems were included in the Collection of Gleanings (Shuishu* XI: 621, 622).*

5B:7 Linked Verse

When the late lay priest of the To* family²⁶⁰ was ill unto death,

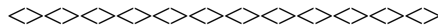
he called together those with whom he had composed poetry over the years. Prostrate on his sickbed in the bright moonlight, and considering that this would be their last meeting, the master of the house composed the opening stanza of a linked verse.

<i>Aware ge ni</i>	Alas! how often
<i>Ima ikutabi ka</i>	After today will I be
<i>Tsuki wo mimu</i>	Seeing the moon?

The party was at a loss as to how to cap the verse, when someone from within the women's quarters replied:

Tatoeba nagaki So is it even when
Inochi naritomo One's life is long.

Everyone admired the response as novel and apposite 261 to the occasion inasmuch as the lay priest had indeed lived a long life; they had been saved from embarrassment. It is said that the priest's younger sister, Lady Wakasa, may have supplied the lines.



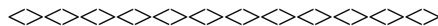
At Gokurakuji in Kamakura the bodhisattva Manjusri* appeared to a monk in a dream and said:

Iza kaerinamu Let us then return
Moto no miyako e To the Original Capital.

One of the monks at the temple composed the following stanza:

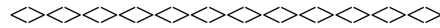
Omoitatsu Apart from
Kokoro no hoka ni The conceptualizing mind
Michi mo nashi There is no Way.

This is most apposite to the notion that our very mind is itself the Way; there is no Way apart from the operation of the senses. The idea is that apart from this there is no place at which to enter upon the path of the Buddha.



A certain Ben no Ajari from a mountain temple in Momo-no-o in Yamato province made a trip to Hasedera. Finding the crimson leaves of autumn most compelling at a mountain temple called

It is not a good poem; but since it goes well with the other items here, I have written it down.

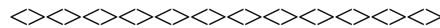


Sakurado * ("Cherry Hall") at Toki in Mino Province is famous for its blossoms. When they were at their prime, someone wrote this stanza and attached it to the branch of a cherry tree.

Toki ni kitaredo	I came to Toki to unwind (<i>toku</i>), but here
Musubime mo nashi	Are neither stress nor artificial flowers. ²⁶³

As there was no one else to supply the opening stanza, Kamata Jirozaemon Jo* Yoshiyuki composed this:

<i>Fukimusubu</i>	Drooping cherry blossoms
<i>Kaze ni midaruru</i>	Are scattered by the wind which
<i>Itozakura</i>	Blows them into clusters.

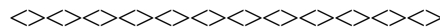


This happened while Goto* Ikinokami Motomasa (1214-1267) of Kamakura was living in the capital. Once when returning from the mountains west of the city where he had been flower viewing, he placed a sprig of blossoms in his quiver. As he was proceeding on his way, a lady-in-waiting, seated on a high viewing platform, called out:

Yasashiku miyuru Ah! The quiver of blossoms
Hanautsubo kana So pleasant to look at!

Motomasa got down from his home and replied:

Mononofu no The warriors,
Sakuragarite shite Gone hunting for cherry blossoms:
Kaeru niwa Their return baggage.



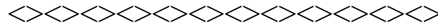
At Bishamon Hall on the road to Izumo a group of people were composing linked verse. One stanza proved difficult to cap:

Usukurenai ni Into a pale crimson
Nareru sora kana Is the sky transformed!

After more than thirty attempts without an interesting response, the lay priest To * was heard in a low voice.

<i>Amatobu ya</i>	Sky-flying!
<i>Inaoosetori no</i>	Silhouettes of wagtails
<i>Kage miete</i>	Suddenly appear.

Tradition says that he answered what was apposite to the occasion. In the audience of commoners was Junembo*. As soon as To* said "Sky-flying," he exclaimed with excitement, "Great! He's capped it!" He was really sharp.

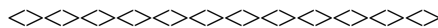


Somewhere or other there was a linked verse meeting which centered on reciting the name of Amida Buddha. A difficult stanza was put forward:

Nanorite izuru Ah! the cuckoo
Hototogisu kana Announces himself!

to which was attached [antithetically]:

<i>Mononofu no</i>	On Bird-Snare Mount	264
<i>Tate wo naraburu</i>	Where side-by-side stand shields	
<i>Tonamiyama</i>	Of warriors	

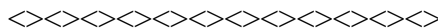


On the hill east of Kyoto some people came together to compose linked verse all night long. Among some "harsh stanzas"²⁶⁵ proposed was this:

<i>Zeso no zoshi* mo</i>	The maid in the kitchen
<i>Akamo wo zo kiru</i>	Also wears a red skirt.

to which was appended to everyone's delight:

<i>Oebi* no</i>	Peeling shells
<i>Kara mukiokeru</i>	And seated in the midst
<i>Naka ni ite</i>	Of lobsters.



At a linked verse gathering of commoner poets²⁶⁶ this stanza was spoken:

<i>Futatabi chigo ni</i>	Once again
<i>Nari ni keru kana</i>	Becoming a child.

Among various replies to this difficult phrase was one by a certain ascetic:

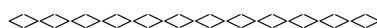
<i>Nogoite wa</i>	The doll seller:
<i>Mata kakinaosu</i>	Wiping off the wooden face,
<i>Kaouri no</i>	He paints it afresh. 267

Splendid! . . . and among the difficult stanzas:

<i>Fune no naka nite</i>	Growing old
<i>Oi ni keru kana</i>	In a tub (= boat/vat)

This was attached:

<i>Ukikusa no</i>	Floating weeds
<i>Kakehi no mizu ni</i>	Carried in with the water
<i>Nagarekite</i>	From the conduit.268

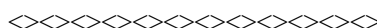


On seeing eight bees, someone wrote:

<i>Yatsu areba koso</i>	Because they are eight
	(<i>yatsu</i> = <i>bach</i> i)
<i>Hachi to iurame</i>	We doubtless call them bees
	(<i>hachi</i>).269

This was added:

<i>Hatachi iba</i>	If twenty (<i>hatachi</i>)
<i>Hataori nite zo</i>	Then they would have to be
<i>Aru beki ni</i>	Crickets (<i>hataori</i>).



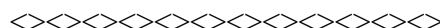
In Nara lived four temple priests who always got together to pass the time by making linked verse. People called them the "Four Heavenly Kings"; so one of them wrote:

<i>Warera wo ba</i>	We are the ones:
<i>Shitenno* to zo</i>	"The Four Heavenly Kings,"
<i>Hito wa iu</i>	People call us.

Another of them capped it:

<i>Shikashi Bishamon</i>	Perhaps, but surely I see
<i>Nashi to koso mire</i>	No God of Wealth before me! 270

All were indigent monks.



Lord Takasuke²⁷¹ handed down a fine literary tradition within his family and was known as a splendid poet. On one occasion, when both serious (*ushin*) and "comic" (*mushin*) linked verse²⁷² were being composed, the following difficult stanza was set forth:

<i>Ko-o ko-o ko-o to</i>	"Ko-o ko-o ko-o,"
<i>Hara zo narikeru</i>	Rumbles the belly.

To which he replied:

<i>Kawafune no</i>	Thus rumbles
<i>Asase mo chikaku</i>	The belly of the river boat
<i>Naru mama ni</i>	Approaching shallows.

It was most apposite!

Once, in a group of commoner poets, there were many who responded to this stanza:

<i>Tsukuri-kaetaru</i>	On the eaves
<i>Yado no nokiba ni</i>	Of my rebuilt house.

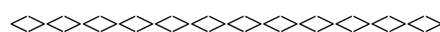
Takasuke completed it with this line:

<i>Mayourashi</i>	They seem perplexed:
<i>Kozo no sudachi no</i>	Returning to last year's nest,
<i>Tsubakurame</i>	Swallows.

For the occasion it was splendid.

While this man was on a trip east, someone at Samegae in Omi* province with whom he used to compose poetry, died. On his return, Takasuke thought of this person and wrote this on a rock in (the Amano?) river.

<i>Hito naraba</i>	Were you human,
<i>Katarite sode wa</i>	Your sleeves would be drenched
<i>Nurenamashi</i>	When I spoke of him:
<i>Iwa moru mizu no</i>	Water dripping from the rock
<i>Aware yo no naka</i>	In this world of sadness. 273



I have recorded these matters just as they have occurred to me.

5B:8 Poems With a Deeper Significance

A verse by the Great Minister of Kamakura²⁷⁴ reads:

<i>Naruko woba</i>	Bird-clappers
<i>Onoga hakaze ni</i>	Moved to sound by the wind
<i>Makasetsutsu</i>	Of their own wings,
<i>Kokoro to sewagu</i>	The flock of sparrows
<i>Murasuzume kana</i>	Simply frightens itself.

This poem has deep significance. In the Lotus Sutra it is said that "all things in their essential nature are ever unconditioned and quiet." (Ch. 2). An ancient has said that things are by nature at rest, and that man puts them into turmoil. This is like the sparrows who activate the clappers and throw themselves into confusion. A similar moral is illustrated by a poem by Superintendent of Priests Dokei (13th c.): things are as we see them.*

5B:9 Poems of Sorrow

Although poetry can be specious words (kigyo), it may also be a means (hoben*) to enter upon the Way of the Buddha. When we read old poems and see their relevance to our own lives, we are moved. Here are some of them: the verse on a mother's death (Shinshuishu* X:860 in a variant form), Bishop Henjo's* poem on retiring from the world at the death of Nimmyo* (810-850) (Kokinshu* XVI: 847), the poem composed by Izumi Shikibu (b. ca. 976) after the death of her daughter Koshikibu no Naishi (Kinyoshu* X: 660), the poem on leaving a child behind in the old Nara capital (Gosenshu* XV: 1103), the Ozasawara poem (Shinkokinshu* XVIII: 1822) by Fujiwara Shunzei (1114-1204), two poems by Tameie (1198-1275) on the death of his daughter, and two by priest Saigyō to the exiled Gotoba (1180-1239) (one is Shokusenzaishu* X VIII: 1963).*

On visiting the tomb of Sutoku (1119-1164), priest Saigyō (1118-1190) composed a poem expressing his feelings on the transience of worldly pomp (Sankashu* 1355). He was answered with a poem by a faint voice from the grave.²⁷⁵*

Although such poems are often quoted in common parlance, when recited quietly they gradually pacify the mind. The Way and Its Power says: "The things which from old have got the One (the Tao) are Heaven by which it is bright and pure; Earth rendered thereby firm and sure . . ." (Ch. 39; Legge's translation.) Although the methods for entering the Way are various, they attain the same end. Grasping the phenomenal with one mind, we understand the single nature underlying it. This notion is found in various doctrines and scriptural writings.

*There is nothing like poetry as a preliminary method for attaining singleness of mind. When we ponder it, we relax our attachment to worldly affairs; composing it, we forget profit and prestige. Seeing the floating blossoms, we recognize that it is difficult to evade the winds of impermanence. Seeing the bright moon, we come to understand how easy it is to obscure Reality with the clouds of the passions. The extent to which we do not attain true awareness is the extent to which feelings and thoughts are not checked. Starting from expedients having form, we ultimately enter into the formless Reality. This is the basic principle of the various teachings, the central rule of all sects. It is the state of mind attained in the Zen sect through the koan *, and in the esoteric sects through contemplation on the letter "A."*

After Priest Saigyo* became a recluse (*tonsei*), the innermost meaning of the Tendai mantras (*shingon*) was transmitted to him. When Abbot Jichin (Jien, 1155-1225) asked Saigyo* to pass them on to him, he was told: "To begin with, become adept at poetry. If you don't grasp the meaning of poetry, you will not understand the meaning of the mantras." It is said that after Jichin became adept at poetry, Saigyo* revealed this to him.

*The truth of Buddhism transcends verbal explanation, nor is it to be grasped conceptually. When the mind is pacified and the emotions emptied, then the spiritual light which we possess from the very beginning will shine forth, and the sea of enlightenment which is our self-nature will be manifest. Thus the Great Teacher of Koya*276 said: "The essence of the esoteric teaching is transmitted directly from mind to mind. Words are rubble, dregs." The words "transmit mind" do not mean that someone's thoughts are transmitted to me; they mean that that which makes my mind equal to the teacher's is transmitted. Thus, we do not understand it as "to transmit mind", but to transmit to the mind. The Zen doctrine is paralled in the esoteric A-ji practice.*

The Way of Poetry is superior as an expedient method by which to leave this wretched sphere of worldly trouble and to enter into the marvelous realm of liberation. This is why it has been practiced from antiquity by the avatars who have left their traces in our country.

5B:10 The Avatars Delight in Poetry

The history of the Todaiji states that Bishop Roben* (689-773) as a child*

lived at the top of a tree where he was cared for by an eagle. He vowed to build a large temple on the site but realized that he could not accomplish his purpose without imperial assistance. He prayed aloud for the peace and longevity of the sovereign, so that the sound of his voice reached the ears of Shomu (701-756), who sent a messenger to inquire whence it came. In reply to the messenger's inquiry, the boy told of his vow; and when the sovereign was so informed he sent Gyogi* Bosatsu (668-749) to take up a subscription for building the temple. Gyogi* was appointed to lead the dedication services but declined. As the day for the dedication approached, he went down to the beach at Naniwa with a hundred monks. Just then, Bodhisena (704-760) arrived in a boat from India. He made his way to Gyogi* and took him by the hand. The two exchanged verses referring to their meeting in an earlier existence (Shuishu* XX: 1348, 1349). The Todaiji* is called the "Temple of the Unanimous Intention of the Four Sages" (shisho* doshin* no tera): Boshisena (Fugen), Gyogi* (Monju), Shomu* (Kannon), and Roben* (Miroku). Both the bodhisattvas of India and the sages of Japan delight in poetry.*

Once when Prince Shotoku (574-621) was sitting inconspicuously in a group of children, the Korean monk Nichira saluted him as an incarnation of Kannon. On another occasion, when Shotoku* was crossing Kataoka Mountain, he came upon a starving monk. Alighting from his horse, he covered him with his purple robe and they exchanged verses (Shuishu* XX: 1350, 1351). The starving man was Bodhidharma (Daruma Daishi, d. 528?), according to the Heishi Biography of the Crown Prince (i.e., the Shotoku* Taishi denryaku). In a former life Shotoku* lived in China, at which time he was told by Bodhidharma: "The people of the eastern sea are ignorant of the operations of the law of karma and have not yet heard the Buddha's teaching. You have an affinity with that country. Be born there, propagate the Law, and help all sentient beings." Thus, Prince Shotoku's* promulgation of Buddhism in Japan was from the encouragement of Bodhidharma. In the Zen sect Bodhidharma is said to be Kannon; Shotoku* is seen as Monju (Manjusri*). Monju and Kannon are both "skillful means" (hoben*) of Mahavairocana's* wisdom and compassion.*

The distinction between meditation (zen) and philosophical explanation (kyo) is based on the principle of "skillful means." An ancient remarked that Buddhist philosophy is the speech of the Buddha; meditation, his mind. Both are compatible with each other. From its inception when Kasyapa* (Kasho*) transmitted the Eye of the True Dharma (shobogenzo*), the Zen sect has been a special transmission of the teaching which does not rely on the written word. Other sects speak of the ultimate as beyond conceptualization, but they nonetheless set up successive levels and classifications of understanding. This is like a turtle which drags its tail in the sand, leaving a trace after hiding its eggs. It was for this reason that Bodhidharma came to the West and propagated the teaching of "direct pointing" (jiki) [to the heart of man]. This is "transmission from mind to mind." An ancient has said: "The gate of liberation is no-gate; the thought of the sage is no-thought."*

Today's scholars are not like those of old. Those who follow Zen despise

the doctrinal approach, and the followers of the doctrinal sects disparage the Zen schools. The methods may differ, but the understanding of the Way should be the same.

5B:11 The Hymn about Gyogi * Bosatsu

Gyogi* Bosatsu was conceived in Izumi province by a servant girl named Yakushi. When her time came, what she brought forth had an uncanny, gelatinous appearance.²⁷⁷ In astonishment she deposited the object in a bowl which she placed in a fork in the branches of a nettle tree by the gate of a house, where a mendicant monk heard a voice within the bowl reciting the Buddha-Head Spell.²⁷⁸ Realizing that there must be some profound significance in this, he notified the girl and had her take care of the substance. After some days a handsome child came forth who grew up to be the Subscription Saint who took up collections for the construction of the Great Buddha Hall at Todaiji*.²⁷⁹

From ancient times services have been held at Gyogi's* birthplace; and a hymn²⁸⁰ was composed which begins as follows, I am told:

<i>Yakushi Gozen ni/gotanjo*</i>	When Yakushi Gozen gave birth to him,
<i>Kokorobuto ni zo/nitarikeru</i>	He looked like raw gelatin;
<i>Surikobachi ni/sashiirete</i>	So she placed him in an earthen bowl
<i>Enoki no mata ni/okitekeri</i>	In the crotch of a nettle tree.

Although the circumstances of Gyogi's* birth are indeed strange, the wording of the hymn is most unsuitable. Even the heart of the devotee freezes up. Just as a miraculous image of the Buddha which is unsightly is concealed behind a curtain, so should this hymn be stored away in a box!

Some years ago I had occasion to see Gyogi's deathbed admonitions written in his own hand. They counsel us to be diligent in controlling speech, mind and body.*

<i>Karisome no</i>	Think as naught
<i>Yado karu ware wo</i>	The self which borrows
<i>Imasara ni</i>	This temporary lodging,
<i>Mono na omoi so</i>	And now presently
<i>Hotoke to onaji</i>	You are Buddha. ²⁸¹

That which borrows (karu) the temporary lodging (karisome no yado) is the delusive mind; and the dwelling borrowed is the illusory body. In the body the four great elements of earth, water, fire and wind temporarily (kari ni) come together. The hard bone and flesh is earth; that which is moist, water; that which is warm, fire; and that which moves, wind. Apart from these there is nothing to be called "body" (shin). Accordingly, when the breath stops and the spirit departs, the body returns to the original four elements. Delusive thoughts and the discriminations of desire, anger, and stupidity are like floating clouds and the flash of lightning: they appear to exist but they have no reality. They move in accordance with the environment, change according to situation. There is no thing to be called a "self" (ga). Apart from the Great Self of Selflessness (muga no taiga) there is no reality. The True Self lives eternally and is not subject to the flux of birth-and-death.

*Thus, if there is no delusive conceptualization, one's self-nature which is the Buddha will appear spontaneously. Kobo * Daishi and others remind us that by avoiding delusive affinities, we become the Buddha.*

Izumi Shikibu, alienated from her husband's affections, retired to the Kibune Shrine. On seeing a flight of fireflies she composed a verse which was answered from within the shrine (Goshuishu XX: 1164, 1165).*

An oracle delivered to me in Kii province during the Kenji period (1275-1277) by Hachiman Daibosatsu lamented people's involvement in worldly concerns, and extolled the practice of meditation (zazen). While noting that his own Original Ground (honji) was Amida, he said that all methods, if performed single-mindedly, would lead one from birth-and-death.

Someone remarked that it was common to observe the behavior of the three monkeys; but one who entered the Way of the Buddha ought to follow four monkeys. Of special importance was the injunction against conceptualization:

<i>Iwazaru to</i>	There are those
<i>Mizaru to kizaru</i>	Who speak, see, and hear
<i>Yo ni wa aru</i>	No evil
<i>Omowazaru wo ba</i>	But those without delusive thought
<i>Imada minu kana</i>	Have yet to be seen! ²⁸²

The Commentary on the Great Wisdom Sutra says that thought is birth-and-death; no-thought, nirvana.

6:1 The Preacher Who Was Taken the Wrong Way by his Patron

In the Eastern Provinces²⁸³ a lay nun,²⁸⁴ the widow of a certain

great landholder, held a religious service, inviting as celebrant an old monk who had been a liturgist for many years. The ceremony was performed before the Great Sun Buddha, and while discoursing in detail on the sectarian views of his patron, the monk had this to say:

"According to Shingon doctrine, the Power of Spiritual Integration (*kajiriki*) 285 refers to the responsive communion between the body of the Buddha and those of sentient beings, not unlike the moon lodging in the water by reflection. Moreover, when the burning embers and the charcoal are intermingled and we poke the embers along with the charcoal, then the charcoal presently becomes embers. Similarly when those who practice the religious life with faith come into contact with the august body of the Buddha, the devotee presently becomes the Buddha. This is what is called 'The Power of Spiritual Integration.'" It is an excellent method.

"Now the Great Sun Buddha illumines the great devotion of this lay nun, is moved by it, and feels intimately towards her. If the forehead of the Great Sun Buddha and the forehead of this lay nun were to come together, then hers would assume a golden hue. If the bosom of the Great Sun Buddha and the bosom of this lay nun were to come together, then hers would assume a golden hue. If the abdomen of the Great Sun Buddha and the abdomen of this lay nun were to come together, then hers would assume a golden hue. If the navel of the Great Sun Buddha . . ."

As he was about to continue, the lay priest supervising the service and monitoring from the corridor could not bear to listen. "What in the world are you talking about?" he called out in severe reprimand. "This is in bad taste and impossible to listen to. Get down from the lectern!"

"How can he stop the sermon now without finishing it?" asked the nun. "Hurry and get on with it."

The celebrant looked up at the ceiling in perplexity. "What shall I do? The lay priest tells me to step down while the nun tells me to press on. I've never been in such a difficult situation." It was indeed an amusing state of affairs.

I hesitate to mention the names of those involved since some of their grandchildren are alive today. But this actually happened. Perhaps we can generalize that if one goes into detail about the donor's circumstances, such difficulties are likely to occur. And when a priest tries too hard to please a donor, they are inevitable. It's a pity!

In Shinano a similar incident occurred. At a memorial service held after the death of a land steward in Sarashina by his three daughters, an old monk who knew them well gave the sermon. He complimented each of the donors in turn for a special act of filial piety which they had performed. But his words could also be construed as indecent remarks, and were a general embarrassment.

In Kai province a certain Uma no Shiro succeeded as head of the household on his father's death. At the memorial service the preacher discussed the donor's merits and his close affection with his father. The remarks became so embarrassing that the audience fled. Even Shiro tried to escape but was prevented by someone sitting nearby. "If you don't listen to it, who will?" he was told.

*A nun in Mutsu province lost her son called Saemon no Jo * and held a memorial service, at which the celebrant spoke of the causes of resemblance between parent and child. "The causal relationship between mother and child is splendid. When the father and mother have relations, a boy is produced through love on the part of the mother; a girl, when that of the father predominates. If at the time of conception the father's mood is ecstatic, the child will resemble him; if this is the mother's mood, then the child will resemble her. Since Saemon looked exactly like his mother, she must of had a good time conceiving him!"*

It is embarrassing to go into so much detail about a person who sponsors a religious service.

6:2 The Nun who Praised a Preacher

A nun from Shinano province held a Buddhist service in Kamakura and asked a monk from Jufukuji, whom she had known since childhood, to deliver the sermon. The donor found it to her liking. On returning from the service she extolled the monk to a group of ladies.

"Since I raised him from the time he was a little boy and used to run around with his member hanging out, I was wondering how far he would go. And then he stood erect at the lectern. I had not expected anything extraordinary, but he did very well. As I was thinking to myself how wonderfully he was doing, he pushed forward ardently to the end. I felt as though I had lost my senses."

A truly unhappy choice of words! It became the topic of conversation in Kamakura. I forget the names of the nun and the priest involved.

6:3 The Preacher's Poor Choice of Words

In Mutsu a priest held a dedication service for a grave tablet (sotoba). He was thoroughly incompetent, but the ceremony had to be performed. And so he improvised.

"With respect to the sotoba, I should speak concerning the reason for its name, and its religious function. It is called soto- because it stands outside (soto); and -ba refers to the sound it makes when it falls down. The top of the sotoba cannot be sharpened enough, so that it may penetrate through the bottom of the pot of hell!"

There was a preacher like this in Shinano province. An association of farmers whose object was to promote good works had constructed a bridge. One of their number having passed away, they decided to erect a grave tablet in his memory, and the priest spoke at the dedication ceremony. "The merit of having constructed this bridge and this grave tablet join together. If the spirit of this man is not born into the Pure Land, may my head be cut off with seven slices!"

For a vow this is really too much.

6:4 A Humble Donation for a Preacher

A preacher in Yamato province went to many poor homes; and, as he was easily approached, he was invited everywhere to give sermons. Once he was invited by a woodcutter in Ohara in Yamashiro province. While the monk waited after the sermon for his donation, he heard a rustling sound. He realized that it was out of the question that he would be presented with a robe. Still, it would be an elegant gesture in such rustic surroundings. When he finally looked to see what was placed before him, he was astonished to find a bundle of dried taro stalks. But though he received taro stalks (imo no kuki; in the on reading, zuiki), he felt no gratitude (zuiki).

Once he spoke at an old temple in Yamato province which had no ceremonial platform, so he seated himself on an old drum. In the middle of the sermon the drum head split and the monk fell in. His son, who was also a priest, witnessed this. It is a true story.

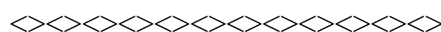
6:5 The Long Sermon

In Hitachi Province lived a Shingon Master called the Ajari Kanchi, who chanted the sutras and performed other rites with great refinement and charm; only he did not realize that his parishioners were severely critical of his long sermons.

Now this priest was invited to be the celebrant at a service dedicating a temple building. Ceremonial dance music (*bugaku*) had been prearranged and there were to be child dancers, so an unusually large number of spectators of both sexes assembled for this rare event. They were waiting for the sermon to end, but it dragged on until the sun was going down and the audience was bored stiff.

"My, oh my! Will this sermon never end?" some asked. To which others replied: "Not as long as that calamity is in the pulpit!" Finally after the sun had set, the spectators simply called for the dance, and the music started up.

[*The Way and Its Power*] says: "The Sage has no heart of his own; he uses the heart of the people as his heart." 286 In all matters we should pay attention to the feelings of others and follow what is opportune to the occasion. It is a principle of Buddhism that it be expounded respectfully in a tranquil place of assembly in accordance with the disposition of the audience. At a service with dancing and music, one should use common sense. The *Lotus Sutra* says: "Even to those who love the Dharma, he [the bodhisattva] is not to preach overmuch." 287 There can be too much of even a good thing; we should simply act in accordance with the feelings of others. This attitude applies not only to explaining the scriptures but also to being a guest. An ancient said that if you go to someone's house, you should not stay long even if your host asks you to. Whatever the circumstances, you are to return home quickly.



In Nara someone had been marooned by a heavy rain and had become a house guest for two or three days. He was in the toilet when he heard several of his host's servants washing burdock at a nearby pond. Servants from a neighboring house called to them over a fence.

"What are you doing there?"

"We're washing this long burdock to serve to the calamity who's staying so long!" came the reply.

When he heard this, the man quickly returned home in the rain. Even though the master of the house did not mind his staying, the servants considered him a nuisance.

We should be considerate and pay attention to the feelings of others. General insensitivity to others is the rule which governs animal behavior. The basic purpose of preaching is to elucidate our other lives of past and future in terms of the present; we should bring people to the Buddha's Law by knowing their dispositions,

acting so as to arouse them to a desire for enlightenment. We should never act without entering into the feelings of others and without doing what is appropriate to the occasion. Make careful note of this.

6:6 Speaking to Donors According to Circumstances

*Fishermen in Otsu * invited many preachers to officiate at their Buddhist services, but few were satisfactory. But one of the preachers knew what they wanted. "The fact that you catch fish in Lake Biwa is meritorious,"288 he said. "This lake is the eye of the Great Tendai Teacher (Chih-i, 538-597), and to remove dust from the eye of a Buddha is a virtuous act." This pleased the fishermen, who made generous donations.*

At the dedication of a temple built by fishermen in a northern province, the celebrant did not satisfy them. But there was one who knew what they wanted. "You who have contributed to this temple will without doubt attain birth in the Pure Land because to recite the name of the Buddha is the way to get there. Morning and night you chant 'ami, ami' with your fishing nets (ami), and the waves answer, 'tabu, tabu.' So you are always chanting the nembutsu: (Namu) amidabu (tsu)." This pleased the fishermen, who made generous offerings.

If a preacher uses these tricks in the hope of getting a good livelihood, he preaches from a distorted viewpoint (cf., 6:17). But if, like the bodhisattva, he employs them altruistically as devices to lead men to the good, then they are acceptable.

6:7 The Lecturer's Happy Remark

At an Eight Expoundings of the Lotus (hakko) ceremony held at the Kiyomizu temple, the lecturer was an old monk eighty years of age. During the sermon on the first day he stepped down from the platform and then reascended to continue the proceedings. Then, during the sermon on the following day, he looked up perplexed.*

"Ah. What shall I do?" he remarked.

The audience asked what the trouble was.

"Yesterday I passed gas induced by stool; today I passed stool induced by gas."

The audience left in disgust, the platform was cleaned and the sermon was terminated. It was a clever remark but a disgraceful thing to do. When an old man goes out to work, care must be taken.

6:8 The Preacher Who Praised a Breaking of Wind

When the Hexagonal Hall289 was destroyed by fire, a series of

daily sermons was given to raise funds for its reconstruction. In a large audience which had assembled on the day that Shogaku *290 spoke, a young lady-in-waiting by the worship platform dozed off and broke wind so loudly that it was heard throughout the hall. Moreover, the odor was so overpowering that people lost interest in the proceedings.

The celebrant was undaunted by the noise. "'The sounding flutes, of many reeds or of one only, and lyres, mounted on stands or not, and lutes and cymbals'291 all produce a wondrous sound, but they have no scent. The incense of precious woods and resins, on the other hand, have a fragrant aroma but they make no sound. But today's worthy exhalation has both sound and fragrance; hear it and note its aroma!"

On being so excessively praised, the woman removed one of her garments. "Along with this," she said, "make it an offering to the Buddha from Lady Orange Blossom."292

Even the unpraiseworthy has praised! This is true eloquence. The lady was pleased with what had happened and began to call herself "Lady Orange Blossom", as was only fitting.

But what a god-forsaken offering!

During an Amida Welcome Service (mukaeko; cf, S&P 10A:9) held at a village in Yamato province the performer dressed as Kannon was approaching the Human World (shabado*). The Lotus Platform had already sunk out of sight, and the performer was touching the ground with the tips of his fingers when he broke wind loudly, although the sound was muffled by the chanting of the nembutsu. But the actor playing the bodhisattva Seishi giggled and before long the nembutsu stopped and everyone burst out laughing.*

During the Kanki period (1229-1231) a woodcutter in Kazusa province, seeing a farmer in a neighboring village planting rice, asked how he had the energy to work in view of the current famine. The farmer replied that he subsisted on the wild (and usually constipating) Nawashiro berry. The woodcutter consumed a large quantity of the berries on an empty stomach and became fatally constipated.

"I don't mind dying, "he remarked. "But my swollen stomach presses unbearably against my chest and I cannot say the nembutsu. All I want to do is to break wind once before I die. "And with these last words he expired. If, because of the famine, he had died thinking of food, then perhaps he would have fallen into the path of the hungry ghosts. But under the circumstances he probably fell into the animal realm, to become a fart-bug (hehirimushi). Or, if he merely changed his human form, perhaps he was reborn like the lady of the Hexagonal Hall or the Kannon of the Amida's Welcome Service.

6:9 Benefit from Abuse at an Expounding of the Precepts 293

Once when the Preceptor Eicho, founder of Serada Chorakuji,* on Nitta Manor in Kozuke* province was speaking to a large group of people at a meeting to expound the precepts, he lamented the current decline in the observance of the regulations.*

"Although monks today talk of receiving the precepts, they do not know what it means to observe them. While half-heartedly calling themselves priests, taking alms, and performing services, it is a strange breed of priest which abounds throughout the country, bringing disgrace to the disciples of the Buddha. Some have families and others bear arms, or go hunting and fishing. In these wretched latter days there are those who do not even know the meaning of the word 'repentance.'

"I see one from where I am sitting. I look and ask myself if he is a layman but he wears a priest's scarf. He is neither adult, child, priest, nor menial. He isn't even shit, but something like diarrhea!"

Because his remarks were directed at a fierce mountain ascetic who was present, some of the monks feared that he might be made to pay for them. But since he did not speak out of spite but out of compassion, they brought forth a sympathetic response. The mountain ascetic repented and abandoned his worldly ways.

6:10 The Preacher Who Fell Among Thieves

In the capital (Rakuyo) lived a celebrated monk known as "The Kiyomizu Priest"; some say it was Shogaku* (cf, S&P 6:8). Returning to his quarters one dark night with many donations, he was waylaid by robbers. The monk harangued the robbers all night and they were so moved by his eloquence and sincerity that they became lay priests.*

His arguments were those of Hsüan-tsang (Genjo, 602-664), known as Tripitaka*, who crossed over to India in order to bring Buddhism back to the Chinese.²⁹⁴ Hsüan-tsang was seized by the inhabitants of a country who worshipped evil spirits and was about to be offered as a sacrifice. Entering deep meditation he rose in spirit to the Tusita* heaven to ask Maitreya for help. There was a great storm and the people trembled with fear. Hsüan-tsang then exhorted them: "Why, for the sake of a body that lives but a short time like lightning or the morning dew, do you create endless suffering for yourselves?" With such words as these even the foolish robbers attained religious awakening.*

Long ago in China the pirate Tai Yüan (Taien) stopped a boat in which the Prime Minister was riding. Seeing him to be man of ability, the minister remarked that it was sad that a man of such competence should be involved in piracy. Tai Yüan had a change of heart, went with the minister to see the emperor, and was made a general.²⁹⁵

*Nembutsu devotees are too scornful of all religious devotions but the nembutsu, and too tolerant of the flesh. There is a need for serious religious concern. In the Great Cessation and Insight Chih-i says that even scholarly pursuits must be abandoned; how much more so does this apply to worldly affairs! Chits'ang (Kichizo *, 643-712) speaks of teaming being for the sake of practice. Practice, however, is the essence of liberation from this world of illusion. Hui-ssu (Eshi, 514-577) says that the essence of Buddhism is simply practice, not literary activity. None of the sects contradict this notion. In the Shoryoshu* [or Seireishu*; see S&P 5B:9, and note 276], Kukai* states that the esoteric teaching is transmitted from mind to mind, and that words are rubble, dregs. Even more so is Zen the sect which does not rely on words. And the Amidist sects teach single-minded devotion to the nembutsu, as is expressed in the Hanjusan.*

Today's Pure Land devotees for the most part vilify other practices and meritorious deeds as so much busywork; but they have no fear of worldliness. This is very foolish and goes against the spirit of Buddhism which is "to avoid evil and do good."296 In the preface to the Hanjusan, Shan-tao (Zendo, 613-681) says not to slander other sects. In his Praise of Birth in the Pure Land297 he does counsel against becoming involved with practices other than the nembutsu. But this is so that the devotee can attain single-minded devotion, and he does not condemn other practices. Life is a dream and deep understanding is difficult to attain. So we should be alert.*

An ancient has remarked that there is no difference between the reality of yesterday and the dream of today. [In the Commentary on the Great Wisdom Sutra] Nagarjuna (Ryuju*) says that one who has no intention to practice the Buddha's Law is simply an animal wearing the skin of a man. We should heed the admonitions of the founders of the various sects. Even foolish robbers, hearing their teachings, are awakened and repent of their sins.*

6:11 The Robber Who Inquired About the Sacred Teaching

Recently in Kamakura lived a Shingon master known, I believe, as the Ajari Mimbu, who served at the Wakamiya Shrine. One night when he was returning with a large donation he was surprised by five or six robbers. One of them was a priest and questioned Mimbu about Shingon doctrine. When it came to the secret mysteries of the sect, however, Mimbu would reveal nothing, even though the robber held a large sword to his chest.

"You are a true believer," remarked the robber, handing him ten bundles of cash. "Here is a donation." This happened only recently.

6:12 The Lowly Monk's Temple Dedication

In Shimosa province a man called Nakanuma no Awaji no Kami built*

an oratory in memory of his father but made no arrangements to engage a celebrant for the dedication service. When the time arrived he instructed a menial monk who had prepared hot water during the thousand days of purification to strike the gong and conduct the service: "Say 'Hear this, Buddha! This is the oratory built for the late Nakanuma,' and strike the gong." The trembling monk did as he was told and was presented with a handsome donation.

"The Buddha, who understands my way of thinking, will hear what this monk has to say better than the flattery of some famous priest," remarked the man. "He has served me for a thousand days, and so I have invited him to be the celebrant."

The oratory still stands today.

*The leader of the service dedicating the Amida Hall of Lord Uji's (Fujiwara Yorimichi, 992-1074) Byodoin * was a monk from Mount Hiei. Commenting on the donor's merit during the sermon he said: "For having built this temple he will fall into hell!" Later when he was asked what was to be done, the monk replied that Lord Uji should compensate those who had been inconvenienced by the construction. This he did.*

6:13 Taking the Donation Without Giving the Sermon

A nun in Kamakura held a pre-death rite (gyakushu) and invited a monk who was not accustomed to preaching to perform the service. He accepted, perhaps because he wanted the donation. The monk ascended the ceremonial platform, performed the service, and then it was time for him to discourse on its significance. Frantically but in vain he searched his pockets for his notes, as smoke began to rise from his head, like the top of a boiled potato. Finally he was told to step down from the platform, and as he did, the notes fell from the folds of his skirt and were blown away by the wind. He simply picked them up and sat down. And when he was offered a donation, he accepted it without demur. It was impossible for him to say a word from memory. But, as people observed at the time, embarrassment rarely proves fatal.

A certain evangelist had his notes suddenly blown up into the branches of a citron tree and was unable to retrieve them. "The details of the matter under consideration are to be found in the branches of the citron tree," he remarked, descending from the platform. He took the donation.

The head monk at a mountain temple was incompetent, but the other monks sympathized with the old man's bungling. Invited to perform a service, he replied that he was not capable.

"We know all about it," said the patron. "We will write the sermon down on paper, and you just read it off."

"I can't even do that," was his reply.

"In that case, sit below the lectern and read it while the Amida Sutra is being recited." This he did, but the congregation never heard a word of what he said. He took the donation.

The mistress of a household in Shinano province asked a monk attached to the private chapel to perform a service before the guardian Buddha. The monk pleaded that he was utterly incapable of delivering a sermon, but the woman told him to consecrate a new image, performing the service in any way he wanted. The monk agreed to do so as long as there was to be no audience for the sermon. But when he ascended the ceremonial platform, a group of ladies entered the room to amuse themselves at his expense.

"I won't do it if there is an audience," said the monk, descending from the platform. The ladies retired, but every time he returned to the platform they came back in. In the end the monk did not perform the service.

I heard the incident from someone who witnessed it. The monk is to be commended for not taking the donation.

6:14 The Sermon at Saga

*When the Shakado * (at the Seiryōji*) in Saga burned down (1217), a series of fifty daily sermons was given to raise funds for its restoration. After they had gone on for more than forty days, Jōhen* (1166-1224) spoke.*

"Sakyamuni stated that all sentient beings are his children. Our worldly parents benefit us only in this life, but Sakyamuni's* compassion extends much further. Now when the house of one's worldly parents burns down, the child rebuilds it though he be only a single man. How much more so when the house of our True Parent burns down should we rebuild it." Jōhen* went on to urge that those who wished to make a contribution bring it forward immediately, before their ardor cooled. The offerings were many, and in a short time the building was reconstructed.*

6:15 Shōgaku's* Remarks Toward a Donor

A request written in Sanskrit was sent from the Ōki Palace²⁹⁸ to Kōya no Omuro (Dojo*, Gotoba's second son, 1196-1249) requesting that a pre-death rite (gyakushū; cf. 6:13) be performed on the exiled sovereign's behalf for forty-eight days by Kōya* no Omuro and the (second) son (Gotakakura, 1179-1223) of the late Jimyōin* Cloistered Sovereign (Takakura, 1161-1181). During the service Seal-of-the-Law Shōgaku* (1167-1235; or, Seikaku) made some startling remarks.*

"Gotoba is a sovereign who will receive favorable recompense for his actions; Jimyōin (Takakura) will not. Gotoba was exiled to a distant province (Ōki), but used the occasion to expiate his former karma. His now having*

rites performed for the afterlife makes his future prospects bright. But Takakura passed his years unprofitably and his rewards will be unfortunate."

Adversity has its uses; misfortune in this life may be a blessing with respect to the religious life. Cloistered Sovereign Goshirakawa (1127-1192), expecting to be killed, retired into the Toba Palace and prepared to meet his end. This was a blessing in that it led him to the Way of the Buddha.

6:16 Nosetsubo's * Sermon

In Saga lived a preacher named Nosetsubo* who was a monk of considerable eloquence. His neighbor was a prosperous nun who ran a wine shop. Nosetsubo*, being very fond of spirits, spent all his donations on it.

On one occasion, having run up a bill, Nosetsubo* presented her with a donation which he had received. Then, since the nun had a Buddhist service to be performed, she invited Nosetsubo* to be the celebrant. The people in the neighborhood got wind of the matter and spoke to the preacher.

"This good nun sells fine wine," they told him, "but there is only one problem. She has no qualms about cutting it with water. In today's sermon please dwell on the wickedness of selling watered-down wine. It's for our benefit as well as yours."

"Even before you called this to my attention, I have been aware of the problem and it has troubled me of late," replied Nosetsubo*. "I will speak my mind on the matter." So for his explanation of the scriptural reading, Nosetsubo* gave merely a cursory outline. Then he called to mind all he could about the evils of adulterating wine, relating them in detail and even making up a few things which were not true.

After the sermon the nun filled up a large tub with wine, inviting everyone to help himself. Nosetsubo*, at the urging of the congregation, took the first cupful and drank it down.

"How shameful of me!" the nun was saying. "I didn't realize it was sinful to add water to wine." And everyone was thinking to himself how fine it would be that day, since it was good wine even when she added some water.

"Ahhh!" exclaimed Nosetsubo*. People wondered in anticipation how delicious it must be. "See how he is enjoying himself!"

"Lately you have been serving wine flavored with a little water," observed Nosetsubo*. "But this is water flavored with a little wine!"

"So it is," replied the nun. "Since I heard you say that it was wrong to add water to wine, I have added wine to the water."

Indeed, filling a large pail of water, she had merely added a small potful of spirits. Did she do it out of fun? Or was her thinking warped?

So too in Buddhism, when words are wrongly understood heresy arises, as in the case of the Tachikawa sect, which advocates sexual relations as a means to enlightenment. Condoning ordinary behavior and performing acts of delusion are contrary to the Law of the Buddha. The Buddha Head Sutra (Butchokyo) states that disasters will visit the country where such things occur.*

6:17 Preaching for a Livelihood

The expression "improper livelihood through preaching" (jamyō seppo*) comes from the Buddha Treasury Sutra (cf., S&P 4:1). It is also called "acting merely for profit" (ushotoku). Laymen think of this as giving sermons with the hope of getting alms. But the sutra says that to preach about the phenomenal without speaking about the Formless Reality (mushō* no kotowari) is to make an "improper livelihood through preaching," "acting merely for profit. "Such preaching is a great crime. The Sutra of Mediation on the True Law (Shobonenshokyo*, T. 721) says that to expound the Law for the sake of others in order to cause their roots of merit to grow without seeking fame and profit for oneself is best; to preach from a desire to surpass others is second best; and to do so for fame and profit is third best. This assumes, of course, that the Law is being correctly expounded, although from ulterior motives. In the Buddha Treasury Sutra the Buddha states that after serving another Buddha of great virtue for many eons he attained the rank of Wheel-Rolling King (Cakravartin, Tenrinno*), but not enlightenment. Only after having come to realize the true significance of expounding the Law did he become a Buddha. The Sutra of Ten Cakras (Juringyo*, T. 410, 411) says that in the Latter Days of the Law a monk of genuine understanding who expounds the Law correctly can accomplish good, although he himself may be degenerate. The Sutra on Viewing the Mind-Ground calls such a monk a "priestly jewel" (sohō*). And Kumarajiva* (344-413), after being involved with women (cf., S&P 4:2), remarked that his body was like mud, but the words he spoke were like lotus flowers.*

6:18 The Power of the Surplice

On the seventeenth day of the seventh month in Bun'ei 7 (1270) lightning struck an inn at Oritsu in Owari province, injuring three horses which

were walking in the street. Stamped into a small house, they clambered over the back of a monk who was playing backgammon (sugoroku) dressed in a thin kimono and wearing a surplice (kesa). The kimono was torn to shreds, but the surplice was not damaged at all. The monk too escaped injury. I heard of the incident on the following day, when he happened to be in the neighborhood on business.

*The power of the surplice is discussed in detail in the Sutra of Ten Cakras, the Compassion Flower Sutra (Hikekyo *, T. 157), the Sutra of Great Compassion (Daihikyo*, T. 380), and the Sutra on Viewing the Mind-Ground. The power is properly to be found in the regulation surplice; the short one which we see today is not regulation. However, the surplice also has power today. The Great Collection of Sutras (Daijikkyo*, T. 397) says that it is to be found at the hem. The Mind-Ground states that if one ties himself with a single thread from a surplice, he will not be threatened by poisonous dragons when crossing the broad seas.*

In the Sutra of Ten Cakras it is related that a monk who had violated the regulations was sent off to an island inhabited by hungry ghosts. But. he escaped being devoured because of the power of his surplice.

Long ago lived a lion called Kensei who had golden markings on his fur. A hunter, wishing to skin the lion and present his pelt to the king, assumed the appearance of a monk but concealed a bow and arrow in his surplice. Seeing a monk, the lion came forth tamely. But when the hunter drew his bow to shoot, the lion realized his mistake and rushed forward to devour him. Then he reflected that even if a person's retention is not good, he who wears the surplice will eventually become a Buddha. The lion, who was Sakyamuni in an earlier existence, met his end steadfastly.299*

The nun Keshiki attained the fruit of arhatship after donning a surplice in sport.300

The deity Itenshogun told Nan-shan (Tao-hsüan, 596-667) that the spirit of penitence was greater among monks in China than in India and that accordingly the gods and buddhas tended to be lenient with them. Although the observance of the precepts is slack in Japan, the surplice still has its virtues. The sutra says that "a country without gold treasures silver; and land without silver cherishes copper and so on to the point where even wax may become valuable. So also in a country without good monks: without considering whether or not they observe the regulations, we should respect even the appearance of goodness." The lion Kensei respected the outer form without looking into the state of the hunter's mind.*

At Nakashima in Owari province when a large old tree was being cut down to build a temple, the spirits of the tree took possession of a nearby householder and asked him to have the monks stop. The man protested that since he had nothing to do with the matter, they should bother the monks.

"Having been touched by the wind stirred up by their surplices and robes, and having heard the sound of their incantations, we are relieved of torment. So how can we disturb them? Please just relay our message."

The monks spared the tree. This was over ten years ago.

The same thing happened at Ajima in Owari province. A monk was cutting a tree to repair one of the halls when the spirit of the tree took possession of a man.

"I fear the monk and cannot speak to him," said the spirit. "Please tell him to stop cutting the tree." This happened recently during the Bun'ei period (1264-1275).

*We should establish karmic affinities with the Buddha's Law and respect the surplice as the representative of the teaching. The Great Teacher of Koya * said that although preachers of the Law commit the most serious crimes from morning to night, we should not slander them or, through them, the Law which they propound.301.*

A preacher once remarked: "Nowadays the burden of sin is light. Because people everywhere chant the nembutsu, hell has disappeared."

"In that case," replied a donor, "there is no need to accululate merit. Let's not give this monk all of the donation just a third or a fourth."

"Even so, gentlemen," continued the preacher, "this does not mean that there is no hell at all. The pot of hell is wide and deep. It used to be that when one was boiling in it, there might be an occasional cooling breeze and one could take a breather after he had been thoroughly boiled. But nowadays the pot you enter is cracked and will not hold water, and there is no respite from torment. So it behooves you to pray for your enlightenment in the afterlife."

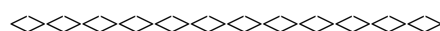
7:1 Two Whose Hearts Were Free of Envy

A nobleman went down to his estate in the country, and, on returning to the capital accompanied by a courtesan, sent a messenger ahead to notify his wife. "I am returning with someone. Since she will be made uncomfortable by your presence, please leave."

Even after having been addressed so cruelly, the woman did not show the least sign of bitterness. "The master is returning with another woman. Prepare for her arrival," she announced, giving detailed instructions. She removed everything that might prove embarrassing; then, after seeing that every last detail was suitably taken care of, the wife withdrew.

On being apprised of what had happened, the courtesan was dumbfounded and spoke to the nobleman. "Your wife's behavior reveals a most gracious disposition, as I have been informed. Having seen what she has done, how could I live here in her place? I would surely forfeit the divine protection. So call your wife back as before, and provide me with other accommodations where you can visit me from time to time. That will be all right. Otherwise, how could I stay here even for one day?"

After the courtesan repeatedly sent the nobleman written pledges 302 in support of the wife, the nobleman bowed to reason. Recalling his wife's unusual generosity, he sent a messenger to bring her back. At first he received no reply, but after repeated appeals, she returned to live with him. The courtesan being also a person of sensitivity, the two women shared each other's company and were inseparable. Their attitude is unprecedented.



In Totomi* province a divorced wife was already mounted on her horse and starting to leave when her husband said: "It is customary that when a woman is divorced, she is to take with her something of her choosing from the house. So take whatever you like."

"What could I want, having lost such a fine man as yourself?" she replied. The appearance of the woman smiling without rancour was so endearing that the husband relented, and they were separated only by death.

While we may say that our being disliked by others is caused by events in former lives, it also depends on one's present disposition. "Hsi Shih loved a river and Momu hated a mirror." 303 Hsi Shih, who had good features, saw her reflection in the river and loved it; Momu, whose features were unsightly, saw that her reflection in the mirror was ugly, and so disliked the mirror. The excellence, however, lay in Hsi Shih's features, not in the river; likewise, the fault lay not in the mirror but in Momu's unsightly appearance.

So also, without reproaching others, consider that your present state is influenced both by the karma which you have created in past and present lives, and by your own state of mind; and be neither angry nor bitter. It is the way of the world that many are deeply jealous, quick to anger, and suspicious; they nag and alienate others, put on a sour face, turn red with anger, make their eyes glint, and use violent language. As a result, their attitude becomes

All the earlier fondness and lust vanished and she recovered from her illness, to the delight of her husband. 307

7:2 The Girl Who Became a Serpent Through Delusive Attachment

In Kamakura a young girl became sick with love over a page who lived at the monks' quarters on Wakamiya Street. But the boy showed no interest and she finally died of love. Her parents placed her cremated remains in a box to be sent to the Zenkoji in Nagano.*

Then the page went mad and was put away in a small room. He seemed to be conversing, and his parents peeked through a small crack to see him facing a large snake. Finally the boy died; and when they placed his remains in the coffin to be buffed in the mountains west of Wakamiya, there in the box was a large snake entwined around his body. They were interred together.

When the parents of the girl went to divide up her remains so that they might retain a portion at a temple in Kamakura, they discovered that the bones had all changed into small snakes. The parents disclosed this to the monk whom they asked to perform the memorial service. This actually happened within the last ten years. I know the names of the people concerned, but I hesitate to make them known for fear of causing embarrassment.

Nothing is to be so feared as attachment and desire. A nun married off her own husband to a young woman. Living in the same house and depending on the woman for support, the nun concealed the fact that her fingers had turned into snakes. The Collected Tales of Pious Resolution (Hosshinshu, ca. 1216) records such happenings in antiquity.*

7:3 The Woman Who Tried to Marry Her Stepdaughter to a Serpent

In Shimosa province a woman took her eleven or twelve year old stepdaughter to a large lake and offered her in marriage to the resident deity. The lake was rough from the blowing wind as the woman repeated her request, and the frightened girl took to her heels and quickly ran back to her house. As she was telling her father what had happened, the stepmother rushed in, followed by a large serpent, its head high and its tongue darting in and out. But the father was a man of spirit and he addressed the creature.*

"This girl is my daughter and the woman is only her stepmother. How can you take my daughter without my permission? Take the stepmother instead."

As the serpent crawled toward the woman the father and daughter escaped. It is said to have wrapped itself around the stepmother, who also changed into a serpent. This happened one summer during the Bun'ei period

(1264-1274). There was a rumor that the serpents were to appear on the third day of the eighth month of that year. The wind and rain were unusually rough on the day in question but I didn't hear if they actually came forth.

Spite toward others soon rebounds to one's self no doubt about it!

7:4 The Snake Who Violated a Man's Wife

*Some years ago in a mountain village in Totomi * province the wife of an official was violated by a snake during his absence. The man returned to find the snake lying with her, and chased it away with a stick.*

"I ought to kill you, but this time I will let you off. If you ever do this again," he warned the snake, 'your life is forfeit.'

A few days later the couple was visited by a large company of snakes, and the husband went into the parlor to confront them.

"Why have you come here?" he asked. "One day while my wife was sleeping late, she was violated by a snake. Seeing this before my very eyes I should have killed him, but out of compassion I let him go with a warning. Do you think that I am guilty of some fault? Men and beasts may differ, but the ethical realities do not."

At this, each of the serpents, beginning with the largest, took a bite at the culprit until he was chewed to pieces. The snakes returned to the mountain and the couple had no further trouble. By arguing the reasonableness of his position, the man avoided the disaster which would have befallen him had he defended himself by force. We should take care not to harm living creatures.

7:5 The Man Who Died Suddenly After Killing a Snake

In Shimotsuke province a man saw a large snake put its head out of a hole in a tree and he shot it with an arrow. Later as he was walking beside a large pond, the man saw a big ten-foot snake with an arrow in its neck swimming across the water. With another arrow he killed it. But the man never reached home, for presently he became deranged and died babbling. I heard the name of the man and the place where this happened only recently. It was rumored that the snake was a deity of a certain shrine.

In the same province lived a man who caught fish at a certain pond. From a hole beneath its banks they came forth in large numbers, and the man peered in to discover that they emerged from a small pot. While he was pondering the strangeness of the matter, a small foot-long snake emerged, which the man impaled on a skewer, sticking it in the ground by the side of the road. He returned home and was cooking his fish when the skewered snake appeared. The man killed it, but as he did, another and then another appeared. The man died raving.

7:6 A Jealous Woman's Possession by an Avenging Spirit

The wife of a Kyoto nobleman, jealous of her husband's paramour, sent a carriage for the lady saying that the husband had summoned her. The lady was with child, and when she arrived the jealous wife confined her in a small area and had a hot iron applied to her stomach. Then she was returned to her mother's house barely alive, where she expired as she was being carried from the carriage. Her mother made pilgrimages to various shrines, lamenting and vowing revenge, and presently passed away.

The jealous wife was possessed by the mother's spirit, her body became bloated, and she died in agony. It is said that the spirit of the mother continues to torment her from life to life. I hesitate to record this, but I suppose there is no harm to be done since I do not know the precise circumstances nor the names of the people involved. I mention it merely to show the operation of karma, and not to describe the error of a particular person. It is indeed foolish not to realize that to harm others is to harm oneself.

7:7 Retribution for Killing a Man

*The retainer of a Kyoto samurai discovered a servant stealing a halberd, tied him to a post, and taunted him as he cut the man's body with the tip of the weapon. Although the servant pleaded to be dispatched at once, the retainer tortured him for three days until he died. This occurred within the forty-nine day memorial period (chūin *) after the death of one of the Samurai's parents, and the retainer had been instructed to pardon the man. When the samurai heard that he had been disobeyed, he expelled the retainer, who then went to live with relatives in Owari province. But presently he is said to have felt a stabbing over his entire body and he died miserably.*

Karma is a fearsome matter and the taking of life will be requited. The Sutra [of Meditation on the True Law?] describes the tortures of hell for those who have taken life. The inexorability of moral causality is like a shadow following an object, or the echo of a sound.*

7:8 Wickedness Required

A menial, coveting the horse of a fellow-servant, dragged his rival from his mount with the help of an accomplice one dark night and bound him.

"Our master has ordered me to slit your throat," he said. The man pleaded that he had done no wrong but the wicked servant told him to repeat the nembutsu for the last time and then struck him down, making off with the horse.

Although the man was thought to be dead, he revived and went to his master's house, where he related in detail what had transpired. The two

villains were seized and ordered to be put to death by the injured servant. Thus, the evil of the former night was requited in the morning.

A samurai who was decapitated at Kamakura sometime during the Bun'ei period (1264-1274) had the previous year taken the head of an innocent man during the Hour of the Monkey (3-5 p.m.) on the seventeenth day of the second month. At exactly the same time the following year he lost his own, no doubt as a result of the resentment and indignation of the man he had murdered.

Two prelates traveling together on the road stopped for lodging. During the night one of them went secretly to the landlord, claimed that his companion was indentured to serve him, and offered to sell him. The landlord agreed.

But the other monk overheard the conversation, and at dawn when his partner had returned to sleep, he went to the landlord.

"Please give me the price which we agreed on earlier this evening. I am in a hurry and my companion is still sleeping." The second monk took the money and left. When the first monk awoke, his partner was gone. Contrary to his plan, he had sold himself into slavery.

7:9 The Rewards of Past Karma

At a mountain temple in Shinano province a dog gave birth to five puppies. Among them was one whom the mother disliked and to whom she refused her milk, growling and snapping at it until it became wretchedly skinny. The residents at the temple were annoyed with her behavior until one night many of them—chief priest, monks, and pages—all had a dream in which the mother dog appeared.

"In my former life I was a courtesan. I had five patrons, four of whom always behaved well toward me so that we had a deep relationship. The fifth one, an insensitive fellow, only caused me trouble, and I passed my life detesting him.

"Now my five puppies are these five patrons. Because four of them formerly were very kind to me, I am delighted that they take my milk and it is no trouble. But as the other was disagreeable, I begrudge him my milk. You may blame me, but that's how I feel. Tomorrow the nephew of that late detested patron will come to take this puppy away. I should not have mentioned this, but I feel that you will not consider my behavior strange if you are aware that it is the natural result of former karma."

Next morning all agreed with what they had seen in their dreams. There was not the slightest disparity among them. Then came a layman who asked for one of the dog's puppies. Recalling that it was just as had been foretold in their dreams the night before, the monks inquired if he knew of a courtesan with a certain name.

"There was such a person. In fact, she was my uncle's mistress."

"Did this lady have many patrons?"

"There were four aside from my uncle with whom she met frequently in spite of his vehement jealousy."

As this completely corroborated their dreams, the monks told the man about them.

"How sad!" he replied. "I will requite my debt of gratitude to my uncle for having raised me. And in any case, he is a nice-looking dog, so I'll take him!" Hugging the puppy in his arms, the man departed.

This is a strange occurrence of recent times. A certain person related the incident to me, stating that those who had had the dream at the mountain temple were still alive.

Although the retributions of past karma should not surprise us, when we hear of such things actually taking place, the operation of moral causality is all the more believable. Whether one is hated or dearly loved may not be simply the result of conditions of the present life. If you are disliked, you should not consider it the fault of others but simply as past karma, moral causality. We should resolve all doubts, abandon delusive thoughts, do away with the obstacles to the attainment of good, erase old evils, and refrain from creating new ones.

7:10 Killing One's Parent of a Former Life

*At Toyama * in Mino province the wife of a farmer had a dream in which her deceased father-in-law appeared to her. "Tomorrow morning during the Land Steward's hunt my life will be in jeopardy. If I come to your house, please conceal me. You will recognize me from the fact that I am blind in one eye, as I was in my former life."*

On the following day during the hunt a pheasant flew into the house. Her husband was out; but the woman, recognizing the bird as the reincarnation of her father-in-law who had appeared in her dream, hid it in a pot and put the lid on. The hunters came to look around, but it did not occur to them to look there. That night when her husband returned, the woman told him what had happened. They took the pheasant out of the pot to find that it was blind in one eye, as the dream had foretold. When the man stroked it, the bird did not appear to be frightened.

"It is indeed my father, "he remarked. "When formerly he was alive as a human being, he was partially blind. Now, from the compassion of our filial relationship, he wishes to be eaten by his child." Then the man killed the bird.

His wife reported the matter to the Land Steward, who expelled the husband for his inhumanity and gave the estate to the woman. I heard that this happened within the last four or five years.

7:11 A Heartless Layman

In Mutsu province lived a greedy farmer who had no consideration even for his wife and child. As a result his wife had run away from him several times, but was always apprehended and returned. Finally she took her child of four or five years and went to see the Land Steward.

"My husband is so greedy that I don't wish to put up with him anymore. I want a decree permitting me to leave him."

"It is the husband who divorces the wife," said the Land Steward. "As a wife, what grounds do you have for divorcing your husband?"

"It would be impossible to list the many times he has been inconsiderate," replied the woman. "But from one example you can infer the rest. The other day my husband went up to a mountain stream and brought back thirty large trout. He cooked some to eat and put the rest aside for pickling. While his only child here clung to his father begging for a bite, all he said was: 'It isn't cooked yet.' He just kept nibbling at it and gave none to the child. Of course it never occurred to him to give me any. I thought he might at least let us have some pickled fish. But he would say, 'It's not ready yet . . . not ready yet.' We didn't get a single piece. From this you can imagine the rest of his behavior."

When the man was summoned to appear he admitted that he had acted just as his wife had said. The Land Steward denounced him as an outrageous fellow and banished him from the region, commending the wife for having lived with the man so long. In sympathy with her plight the Land Steward required her to pay only her own head tax, exempting her from her husband's.

When we consider that the only reason men value wealth is for the sake of wife and child, how heartless indeed is such behavior as that described above. Covetousness is bad economy.

A virtuous monk with many disciples died suddenly without having provided for the division of his property. His disciples wrangled over its disposition without even burying the man. After this had gone on for two or three days and the stench became unbearable, he was interred. The person who buried him told me about the incident. It happened very recently.

7:12 The Falconer Who Was Devoured by Pheasants

*In Shimotsuke province a man who had spent his life hunting became gravely ill. He cried out that pheasants were devouring his thighs; and, although nothing was to be seen from without, his flesh was cut through as though with a knife. I heard that this actually happened. There are many such incidents, but this one will suffice here. Such a thing happened recently in Totomi *; and in Shimotsuke a man was eaten by quail. Moreover, the birds and animals killed by a certain falconer to feed the young falcons appeared before his very eyes when he lay ill, besetting him on all sides. This happened to someone connected with a personage of some importance, so I refrain from mentioning names. Again, there are innumerable instances of retribution for killing dogs, tortoises, and the like.*

7:13 The Recompense for Killing Young Chickens

A young woman in Owari province killed many chicks to feed her children. In a dream a lady appeared to her, lamenting the loss of her offspring. Later, two of the young woman's children died. The person who told me this said that it happened recently, but concealed the woman's name.

7:14 Killing a Mandarin Duck308

A man of Asonuma in Shimotsuke province liked to hunt with hawks. One day he bagged a mandarin duck, and that night was visited in a dream by a woman who accused him of killing her husband. The woman expressed her grief in a waka and then flew away, revealing herself to be a mandarin duck. On the following morning the man discovered a female duck and the male duck which he had killed the day before lying side by side in death. It is said that the sight caused a religious awakening in the man, who gave up killing and became a lay-priest.

7:15 Animals Also Have Understanding

During the Kangen period (1243-1246) there was a disturbance in the capital and warriors came up from the east. One of them spoke to a horse

which he had recently selected.

"Animals also have understanding, so listen to me. If anything happens, I depend on you to serve me faithfully. That is why you are treated better than the other horses. Don't forget that I rely on you!" And the warrior entrusted a groom with special provisions for the horse.

But when they arrived at the capital, the groom was suddenly seized with a fit and spoke wildly, possessed by the spirit of the horse. ". . . Since you appropriated the provisions intended for me, then you meet the crisis if you can. You are a despicable fellow!"

I was told this story by the groom's son. Although animals do not speak, they are not to be deceived as if they had no understanding.

7:16 The Man Who Burned the Sutras

A monk stopping for the night at a house in Kyoto was awakened during the night by the sound of someone lamenting. The monk went to investigate and found a man among scattered sheets of a sutra with characters in gold written on blue paper. To the monk's inquiry, the man replied that while he was attempting to remove the gold dust from a copy of the Great Wisdom Sutra, both of his eyes fell into the brazier. How unfortunate is this man's lot both in this life and in the next.

Recently a lady went to a bath-house, and when she returned after splashing about, it was discovered that she had abandoned a statue of the Buddha there after having washed the gold from it. What a serious crime!

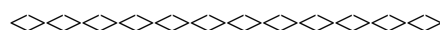
7:17 The Nun Who Blackened the Buddha's Nose

A certain aristocratic nun had a standing, golden image of the Buddha beautifully fashioned, and, taking it as the special object of her devotions, venerated it with religious services performed in its honor. Originally she had lived in the capital, but was compelled by circumstances to move to a remote region. Taking the sacred image with her, she installed it in a local private oratory, and attended it with flowers and incense.

This nun was extremely niggardly, distinguishing between what was hers and what belonged to others in everything she touched. As there were a number of other statues in addition to her own in the oratory, she came to the conclusion that her buddha was not getting the full benefit of the incense smoke, which dispersed in every direction. So she twisted one end of a bamboo tube into the lid of the incense burner and the other into the buddha's nostrils. Not a wisp of

incense smoke was lost! As though it had been painted with lacquer, the nose of the gilded buddha became tarnished until its golden shine could not be seen.

The nun died and was reborn her features truly fair, but her nostrils as black as India ink. It was revealed to someone in a dream that the woman was the nun reborn. Such were the operations of moral causality.

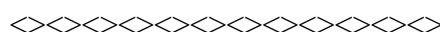


In a mountain village in Yamato province lived a farmer who built a rustic oratory and invited the monk Shiembo * (Eizon) of Saidaiji to officiate at the dedication ceremony. In the dedicatory statement the farmer's declaration of intention with respect to the merit-transference read as follows: "This hall was built for the sake of my grandmother. If the merit of this act is applied to all beings, she will receive no particular benefit from it. Let the merit be transferred to her alone."

"When merit is offered up for the sake of all sentient beings," replied the monk, "its efficacy is all the greater. On no account would her benefit be lessened."

"It is indeed gratifying that this is so! Just the same, I want you to leave out Father Saburo*, who lives in this neighborhood," the farmer insisted.

It seems quite unbecoming for him to have singled out one man from among all living beings because he thought of him as his sworn enemy. The incident was told to me by a holy man who witnessed it at the service.



A husband unexpectedly returned home while his wife was sleeping with her lover, and there was no way for him to make his escape. So the woman wrapped her admirer in a straw mat and carried it out, remarking that she wished to rid it of some fleas. As she was vaulting over the sunken hearth, the man, stark naked, slipped out of the mat and fell plumb into the grate.

Seeing this, the husband opened his eyes wide in surprise; but, covering his mouth in a gesture of amazement, remarked casually: "My! What a big flea!"

As the husband made no move to punish the man, he simply crawled away.

An official at the Ikeda manor in Totomi * province had a wife who was extremely possessive, and who virtually tied the man up so that he could not go out at all.³⁰⁹ Now a deputy Land Steward for the region had come up from Kamakura and was dallying at the Ikeda stage. The husband wanted to visit him there but, as usual, could not get permission from this wife. He was a close friend of the deputy.

"Why can't I see him?" asked the man, begging his wife's permission.

"All right, you can go. But I'll put my mark on you." And she coated his private parts with flour.

The man went to the stage, where the deputy had made all kinds of preparations.

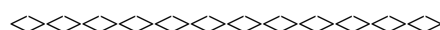
"It's great that your wife would let you come. So now call a girl and enjoy yourself."

"No man has it as hard as I do. She has even put her mark on me." The Land Steward told his friend all the details.

"Just go to my attendants and they will powder you up as good as new." So after the man had taken his pleasure, they coated him again with flour just as he had been originally, and he returned home.

"Come here and let me see you!" said his wife, rubbing off some of the flour to taste. "So you've gone and done it! I added salt to my flour, but this has none." The woman threw her husband down and bound him.

Finally deciding that his wife's affection for him was just too much of a nuisance, the man left her and went down to Kamakura. This happened only recently.



There is an old story about a man who went on a trip and drew a cow on his wife's private parts as a seal during his absence; she had been having an affair.

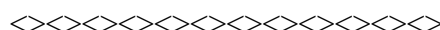
While the husband was away the woman told her lover what he had done.

"I'll draw another picture just like it," was his reply. But although he had a good look at the original, the lover did not draw it as it had been. The husband had drawn the cow lying down, but his was a standing cow. When the husband returned and saw it, he scolded his wife.

"This is surely the work of your lover. The cow I drew was lying down; this one is standing up."

"For heaven's sake don't get upset" the wife replied. "Do you expect a reclining cow to spend its entire life lying down?"

"Perhaps you are right," said the husband, and forgave her. The man had a lighthearted and generous disposition. In spite of his wife's impertinence, he was indulgent enough to make light of her offense. He was not at all like the lady from Ikeda.



In Nara lived an aristocratic nun who for many years placed her trust in the Jizo * of Yada,³¹⁰ tending and venerating it with undivided attention. Whenever she invoked the name of the Buddha, her opening statement was: "I do not rely on the Fukuchiin Jizo*, the Jurin'in* Jizo*, the Chizokuin Jizo*, and certainly not on the Jizos* which stand in the city streets. Praise be to my Bodhisattva Jizo* of Yada!"

Here, too, is the attitude of the nun who smoked up the Buddha's nose.

7:18 The Stupid Monk Who Became an Ox

A monk from Omi province traveled back and forth to a temple in Mikawa. He neither studied nor practiced the Way of the Buddha, but just accepted the donations of the faithful. On one occasion he had made a trip to his teacher's place in Mikawa and was about to enter the monks' quarters when a servant girl struck him with a whip. When he was about to be struck a second time, he tried to ask what was going on. But no sound came forth.*

"For some reason this ox keeps coming back," said the servant girl, leading him to the stable. When the monk looked at himself, he saw that he had become an ox. Reasoning that this had happened because of his having unworthily received alms from the faithful, he recalled that the Holy and Virtuous Spell (Sonsho darani)³¹¹ was effective in such cases. Although he had heard it, he could not remember how it went and so was unable to recite it. All he could say was: "Son, son."*

People thought that the ox was sick, for it neither ate nor drank. The monk was so upset that he completely forgot about food. After three days he was able to say "sonsho darani" and was restored to his original form as a monk. He untied the rope and presented himself before his teacher, to whom he related all that had happened.*

The Holy and Virtuous Spell is especially effective in counteracting the retribution earned by the improper use of alms received from the faithful. The Five Hundred Questions Sutra (Gohyaku monron)³¹² tells of a follower of the Buddha who unworthily accepted alms from the faithful and was transformed into a mountain of flesh. During a famine the people of the nearby village came to cut the flesh for food. People in a neighboring country

came to steal a portion but the mountain spoke to them: "Long ago I was a follower of the Buddha who accepted alms from the people of this country without practicing the virtuous life. Now I have become a mountain of flesh to repay them. But since I took nothing from you, it would be intolerable of you to cut me." The intruders left. A similar incident occurred in China where a monk was reborn as a mushroom.

Near the Jimokuji in Owari province a young girl was picking vegetables when suddenly she fell to the ground. A man ploughing in a rice field nearby ran over to find a snake four or five feet long about to wrap itself around her. While the man was returning to get a hoe with which to chase the snake, it suddenly disappeared on approaching the girl's head.

"Just now a handsome young man came and told me to lie down, "said the girl. "But when he got close to me, he became frightened for some reason or other and fled."

"Do you carry a talisman?" asked the man. The girl replied that she did not; but on closer examination a paper attached to her hair was found to have the Holy and Virtuous Spell written on it.

One should carry a talisman. It is useful even when the person is not aware that he has it. This happened during the Bun'ei period (1264-1274).

7:19 The Shingon Retribution

*A monk studying Shingon lied to his teacher that he had received the initiation rite (kanjo *) and subsequently he was shown certain secret materials. When the teacher discovered the truth he had them returned. After this the monk became violently ill, blind, and died in agony. This was told to me by someone who actually witnessed it.*

A certain monk, concealing his misconduct, was to be initiated into an esoteric rite for which the ceremonial utensils were to be dyed red [presumably in honor of ,Aizen Myo-o]. But the color did not take. This was related to me by someone who witnessed the dyeing.*

7:20 The Goblin Who Taught a Man Shingon

A monk on his way to Mutsu province stopped at a mountain village for a night's lodging, but no place was available. "There's an old oratory on this mountain where you might stop, but it's said that goblins live there, "warned the villagers. The monk went and seated himself on the platform behind the image of the Buddha.

That night a crowd of people came down from the mountain to the oratory. The frightened monk performed the hand gesture (mudra) to make himself invisible (ongyo* no in) and watched quietly. He saw a fat priest with a*

clean white appearance draw up in a hand-cart and enter the temple with twenty or thirty attendants. The priest sent the attendants out to amuse themselves in the garden, and then called out to the monk.

"Your hand gesture is all wrong. Come here and I will teach you. "So the priest instructed him, warning him that he must not reveal the sign to any who were not worthy. The monk again sat behind the Buddha and made the sign.

"Good! Good! Now you are invisible," said the priest. Afterwards he called his companions back into the oratory where they made merry and then returned to the mountain.

The goblin (tengu) is a Japanese tradition. It is not mentioned in the scriptures or in the writings of the sages. Perhaps it is what was referred to as an "evil spirit" (maki) in the old writings. It is evidently some kind of demon. There are two kinds of goblin: good ones and bad ones. Good goblins follow the Way of the Buddha; the bad ones do not.

7:21 Attachment Dissolved by the Dharma

*A lay priest in Shinano province, for many years a devotee of the nembutsu, died in the epidemic during the summer of the first year of the Koan * period (1278). He died in a disturbed state of mind, and when they tried to cremate him, his body was like a stone and would not burn. His monk son surmised that this might have been caused by some strong attachment. He recalled that in India in ancient times there was a follower of a non-Buddhist school whose views on permanence hardened into a stone which dissolved after the Buddha and his disciples wrote some characters on it.*

The son recalled the incident, and although he could not remember the characters used at that time, wrote on a slip torn from a paper funeral flag the four lines of the verse beginning, "All conditioned things are impermanent."³¹³ He attached this to the hard lump and the cremation proceeded successfully. While they were reading the first book of the Amida Sutra, the lump burned up without leaving a trace. This was told to me by an eyewitness.

7:22 Poverty Expelled

In Owari province an indigent monk called Enjobo had reached the age of fifty when he decided to improve his lot in life with some kind of esoteric (shingon) or Yin-yang (onyo*) practice. With a disciple and another young monk he swept the house with peach branches on the last day of the year, saying: "Mr. Poverty, get out!" Then he closed the gate tightly.*

That night a skinny monk appeared to him in a dream. "I have lived here many years," he said, "but now I have been chased out. "Enveloped in the falling rain, he seemed to be crying.

*It is said that after this incident Enjobo's * fortunes improved. This was told to me by someone who heard it first hand.*

An impoverished monk was considering moving to a new location in the hope that his circumstances would improve. A skinny boy wearing sandals appeared to him in a dream: "I am your servant, Poverty. When you set out on your trip, I will accompany you."

A priest of Mount Hiei was extremely poor and decided to move to the countryside to improve his lot.

"A half-gallon jug takes just half a gallon, no matter where it is, "argued the head priest at the quarters where he lived.

"This may be true of the Buddha's Law, "replied the disciple. "But according to the law of the worm it varies from place to place."

7:23 The Man Who Sold His Ears

In Nara a poor monk with thick ear lobes was told by another that he wished to buy them. They agreed on five hundred coppers. Later the monk and the buyer went to Kyoto to consult a physiognomist. The ear-buyer first had his features read, and the report was unfavorable.

I bought this monk's ears for a price. Read them in place of mine, "he requested.

"From about next spring you will have good fortune," said the physiognomist.

Then the ear-selling monk had his features read. "Good fortune appears in the ears which you sold, but apart from them I see none."

The monk is poor to this day and wanders about Nara and the eastern regions preaching and doing odd jobs.

An old monk told another priest that he had received an offer to perform a Buddhist service. "But the way is far and I am too old. You may take my place if you wish. It takes three days on the road, and the offering will not exceed a mere twenty kan. There is also a priest at a shrine a day's journey away who wishes to have a death rite (gyakushu) performed for seven days. He is prosperous and has many sons. At worst they will pay five kan a day, and possibly as high as ten. To which place do you choose to go?"

"No need to ask!" was the reply. "Why should I make a three-day trip for twenty kan? I'll take the seventy kan for a day's travel."

So in a day the second monk crossed the waters in a boat to the residence of the shrine priest. The old man was eighty and had been lying down unable to eat for a long time. The sons requested that the monk perform an abbreviated recitation of the Great Wisdom Sutra. Although the monk enjoyed sake, he declined when they offered him a drink, believing that the donation would be increased if he maintained a virtuous air. So they gave him a warm

cake. And when presently he began reading the Great Wisdom Sutra, he took a small bite with the remark:

"This is the flavor of wisdom, the medicine of immortality. "He offered a piece to the sick man, who accepted it gratefully and swallowed it in one gulp. But the old man had not eaten for a long time, and he choked to death on it. His sons then sent the monk away, asking him to return to perform the memorial service.

The wind was rough as the monk started back, and presently he fell into the water, so that his belongings were soaked. Meanwhile, the sons decided to have the monk stay with them until the time for the service and to present him with a donation. They set out to overtake him, but the monk, believing that he was being pursued by pirates, rowed out into the rough sea. He barely escaped with his life. The monk later heard that the donation for the single memorial service was fifty kan.

One's heart should be clean. Such things happen when it is crooked and besmirched.

7:24 The Efficacy of Shingon

*The disciples of Daiembo * (Ryoin*, 1212-1291) of the Kanshoji* frequently employed the Jewel-box Spell³¹⁴ with success. While reciting it for a woman who had become possessed, the spirit spoke through the sick woman.*

"Buddhism helps others, but me it afflicts. I am a shrine priestess of Kyoto, and I make a living by placing spells on people. This lady through whom I am speaking took away her elder sister's husband, and, at the elder sister's request, I prepared an amulet and placed a spell on her. This darani recitation attacks both the amulet and myself How am I going to make a living?"

This was told to me by a monk who actually witnessed the incident.

The things that I record I have heard to be true, and I tell them in order to illustrate the teachings of Buddhism. Since many of these happenings have occurred in my own time, I have concealed the names of those involved, unless the incident was not painful.

During the epidemic in the Bando area in the summer of the first year of the Koan* period (1278) many people died. A young child was cured while some monks chanted the Spell of the Thousand-Armed [Kannon].³¹⁵ And according to the monks at the Ordination Hall in Nara, a sick woman vomited up something resembling a sword while the Thousand-Armed Spell was being recited.*

Some monks who recited a spell for a woman say that a snake came forth from her and entered a lady-in-waiting, who went mad.

The late Jissobo (1001-1084) had some interesting experiences with Shingon. A woman of Shirakawa had a hard lump in her stomach as big as a handball which was cured by an elaborate Fire Ceremony (goma). I heard this from a reliable monk.*

7:25 Priest Former-Life

*In Shimosa * province lived a monk of low status but good disposition called Zenzebo*, "Priest Former-Life. "He did not court the world's favor and was neither depressed nor elated over events, seeing everything simply as the result of actions in a former life. When his house caught fire, he said that this too was something from the past. Thus he was called "Priest Former-Life."*

Present good and evil are determined by our actions in former lives. The [Garland Sutra] states that the Three Worlds are simply One Mind, and apart from Mind there is no thing.

A certain worthy remarked that the perception of the senses was affected by the good or bad state of one's mind. Once he had the impression that everything smelled of excrement, even the Buddha image in the oratory where he had gone to pray. Believing that this must have been the result of his having fallen into evil ways, he performed the Spell of Saving Compassion³¹⁶ and prayed to Fudo, but without results. On leaving the oratory he brushed his face and discovered a piece of excrement on the tip of his nose. After he washed it off, things no longer smelled bad. He noted that ignorance and enlightenment is much the same: good and bad are not in what is seen but in the mind of the observer. We should become neither depressed nor elated by the things of this world.*

In China Pei Sou (Hokuso)³¹⁷ never showed any emotion. When his only horse disappeared and people came to console him, he said: "Perhaps this will prove to be a blessing. Shall I then grieve over it?" And when he acquired an exceptional horse a few days later and people congratulated him, he maintained his composure, saying that it might prove to be a misfortune.*

When his beloved child fell from the horse and broke its elbow, Pei Sou remarked that this too might prove to be blessing, and refused to grieve. A great disturbance came to the country and many were called into military service to die in battle. But because the child was crippled, he survived. This is the way things happen.

Lao Tzu says: "Misery!happiness is to be found by its side! Happiness!misery lurks beneath it!" (Tao Te Ching 58; Legge's translation).

The Nirvana Sutra sets forth this parable. A beautiful woman came to a man's house and announced that she was the Goddess of Virtue (Kudokuten), because wherever she went there was happiness and good fortune.

The man was pleased and invited her in. But a second woman, who was ugly, entered with her. She said that she was the Goddess of Darkness (Kokuanten), because wherever she went there was misfortune and calamity. When the man ordered her to leave, she replied: "My elder sister and I are inseparable. If you love her, love me. If you chase me away, chase her away as well." The man expelled them both.

Living and meeting are like the elder Sister; death and parting like the younger. There is no life without death, and no meeting without parting. It is a virtue to love one's family, but one may also become a slave to love and duty.

In India lived a devout layman so devoted to his wife that after he died he was reborn as a worm in her nose. When the woman blew her nose and was about to step on the worm, a holy man explained to her that it was her husband.

"My husband was a devout man and should have been born in the heavens. How could he have become a worm?" she inquired.

"Because of his strong attachment at the moment of death, he must first be so reborn."

It is said that by virtue of having heard the Law expounded, the worm died and was reborn into the heavens. 318

Wife and child may be a misfortune, like being shot with an arrow shaped like a flower. Although pleasant to look at, it may take your life.

Han Shan (Kanzan, T'ang period) says that one who fills his warehouse with a thousand pieces of gold has less than the poor man who practices meditation. Po Chü-i tells us neither to lament our poverty, nor to be proud of our wealth. When the rich and the poor return to dust, what difference is there between them? [In the Commentary on the Great Wisdom Sutra] Nagarjuna says that a man who does not practice the Dharma is no different from the animals (cf, S&P 6:10). We should follow the example of Pei Sou and Zenzebo*.*

Shan-tao (Zendo) states that those who do not cultivate the three sources of felicity by observing the commandments are beasts wearing men's skins. The Net of Brahma Sutra says that those who do not keep the precepts are no different than wooden statues; they are like animals. Although statues have the form of man, they have no mind. Animals have minds, but they have neither wisdom nor good karma. On refusing the post of Prime Minister, Jayasena told the king: "Because I accepted emoluments, I have become involved in people's problems. Now I am feverishly trying to cut the entanglements of birth-and-death. What leisure do I have to devote to you?" (cf., 3:1).*

Po Chü-i says that even when one is prosperous, he suffers; because suffering is the mind's anxiety. Likewise, a person can be happy in poverty, because happiness is in being free (cf, 4:9). among the poems expressing personal grievance (jukkai) in Po's Collected Writings (Hakushi monju), he writes of his early interest in literature and his later devotion to meditation. Han Shan says that just as ice and water are inseparable, so life and death alike are beautiful. And Po Chü-i admonishes us neither to cherish nor to dislike ourselves. As the source of all worldly troubles, how can the self be loved? But as all is empty dust, how can it be despised?*

Through neither attachment nor aversion to things, we come to realize that all things have the same Self-nature. This is the basis of the Buddhist teaching, the reason for religious practice.

8:1 Chukan *

A monk called Chukan Shoshimbo* lived in the quarters of the Hongan Bishop (?Shin'en, 1153-1224) of [the Shoryakuji*]319 on Mount Bodai in Yamato province. Because he was always nodding, he was called "Sleepy Shoshin*." Once during a performance of a Relic Venerating Ceremony (shariko*), the flowers were about to be scattered when Shoshin*, having dozed off as usual, suddenly awoke and began to intone the concluding anthem: "With my hand I grasp the staff. . ." He thought the assembly was singing the hymn.*

One night he awoke to some birds chirping and thought the superior was calling him. When Shin'en said that he had not summoned him, Shoshin replied that the birds had told him.*

On another occasion when the Bishop was taking a bath, Shoshin spread his damp garments over a drying cage (fusego), wet side up, and heating them over a blazing fire. Then he nodded off as usual. When the Bishop called for his clothes, Shoshin* awoke to find that the pattern of the drying frame had been scorched onto the white garment. Rolling it up wet side out, he took it to the Bishop.*

"Inside it's well toasted," was his explanation.

Recently a boy living in the East Gate Quarters at the Kofukuji was in the privy when a large kite flew in from the direction of Kasuga Mountain, set itself down in front of him, and dozed off. The frightened boy killed the bird and then fainted dead away. The spirit of the dead kite had taken possession of him.*

"I, Chukan, was just taking an innocent nap when this boy killed me," said the voice. "I am angry. "But suitable prayers and spells were said which averted evil from the boy.*

If a person was torpid in a former life, the fault persists through successive rebirths.

This is what is called the continuity of cause and effect (shuin shuka*). Among the Buddha's disciples, Sariputra* (Shariputra) gave the appearance of anger because during five-hundred lifetimes he had been a serpent. Nanda (Nanda)320 had been deeply immersed in sensuality, and even after he attained the fruit of arhatship, he still had an eye for women. When wise men are so, who among ordinary men will not have this flaw?*

Once when the Buddha and Ananda (Anan) were walking along the road, they came upon two men ploughing a field. One went to greet the Buddha while the other kept on ploughing.*

"Both men had the opportunity to meet the seven Buddhas when they came into this world," explained Gautama. "One of them, just as today, never came out to pay his respects and so today does not have the root of merit (zengon) which would induce him to come." (Source undetermined.)

*This is the result (shuka *) of being remiss; the mind of long ago we call the cause (shuin*). When I think of Shoshin's* sleeping, I am reminded of my own faults. My intention in collecting foolish anecdotes in this book is to lead people to the path of wisdom. Po Yang (Hakuyo*, Sung period) said that if one's desire for enlightenment were as strong as his sensual thoughts, there would be many opportunities to attain Buddhahood.*

8:2 Chiumbo* of the Kofukuji*

In Nara a monk called Chiumbo was such a wild man that people called him "Noisy Chiumbo*" a good match for "Sleepy Shoshin*" (see 8:1). Once when the temple was aroused by rumors of a robber, Chiumbo* beat a stick against a pillar, shouting: "This will get him out!" When asked what he was doing, he replied: "Well, I think it's a robber!" 321*

Once during a fire Chiumbo poured a bucket of water down another monk's neck on seeing the light reflected of the monk's face.*

During a banquet Chiumbo went to have a bucket filled with sake. When he returned and the contents were emptied into the dispenser, grass was seen floating on top. It was found to be water.*

"This cannot be. I scooped it up immediately. I slipped by Sarusawa Pond and the sake fell into the water. Without losing a moment, I scooped it out from the bottom of the pond." This fellow not only had a loud mouth. He also didn't think clearly.

8:3 Iyobo*

At Kofu in Hitachi province lived a Scripture Reader (jigyoja) called Iyobo* who decided to smooth his roof thatched with miscanthus by burning off a portion. Suddenly a wind blew up and burned both his and another person's house down. When people collected to watch, he remarked: "In these parts such a splendid fire seldom occurs. Come close and have a good look.*

Iyobo used to put horses to pasture in the morning and return for them in the evening. Any horse that happened to be in the pasture at the time would be led away with the others. Once on meeting another priest riding a horse he inquired if the chestnut-colored horse belonging to the priest was his own brown horse. How comical!*

8:4 The Man Who Did Not Know His Own Horse

At an archery meet in Kai province a man was boasting about his chestnut-colored horse, and a companion asked if it was a stallion. It was, but the man thought it was a mare although he had had it for three years. He was subsequently expelled from his master's house. Nothing can be said for a man who doesn't know his own horse after three years.

8:5 Exchanging Horses

A monk in Owari province had a mare that he wished to exchange for a stallion, because he thought that mares were difficult to maintain. On his way to the market in Orizu he exchanged his horse for another inferior to his own, but one which he thought was a stallion. A lay disciple overtook the monk on the road and was told of the trade.

"This horse is also a mare. Take a look," said the disciple. The monk dismounted to discover that it was indeed.

"Go find a new owner!" said the monk, reprimanding the horse. But it was hardly the horse's fault. If the horse could have spoken, it might have replied: "Call me anything you like, blind man!"

8:6 A Bad Buy in a Horse

*A monk of Shimosa * province called Yuishimbo* went to Kamakura to buy a horse and returned with an animal blind in one eye. The horse dealer, seeing a stupid-looking monk, had walked the animal around in a circle so that the eye would not be noticed.*

8:7 The Man Who Did Not Understand About Riding a Horse

In Hitachi province a monk riding alone came to a bridge which his horse would not cross. The horse retreated backwards, as horses are wont to do. But the monk, thinking that it wished to cross the bridge tail end first, faced it about without dismounting and tried unsuccessfully to coax it over. After an hour or so of this a man came by who led the horse over the bridge on foot. "What a clever idea," remarked the monk.

A nun in the same province was riding a horse as is the custom even for nuns in the Bando region. When the owner of the horse told her to stop, she whipped the animal, which then only ran faster. Later the nun explained that when she whipped the horse, she told it to stop. She thought it was the horse's fault that it didn't understand what she meant. It is common for people not to be aware of their own faults.*

8:8 A Discrepancy Between Intentions and Words

At a mountain temple in Hitachi province lived a venerable recluse. Among a great number of ascetics who had assembled at the temple was a priest who claimed that from the moment of his birth he had never been angry. The recluse was a scholar and did not believe that this was possible according to the principles of the Buddhist teaching.

"The ordinary man is affected by the Three Poisons of covetousness, anger and delusion. If one is a sage then it goes without saying that this does not apply; but as for the ordinary man, no one has ever been untouched by anger. How could you have avoided the Three Poisons?"

"Nevertheless, I have never been the least bit angry," replied the priest.

But the recluse did not believe him. "This can't be true. I think you're lying."

"Look! If I say I don't get angry, then I don't get angry! What do you say to that?" scolded the monk, his face reddening.

On another occasion a certain ascetic monk remarked that from the moment of his birth he had never taken the life of any creature. As he was being congratulated on having such good karma from a previous life, a horse-fly stung him on the head. Taking aim, he struck it dead with a great splattering.

"How could you take this creature's life even while saying that you don't kill?" he was asked.

"Well, I thought it was a bee!"

8:9 Discrepancy Between Beginning and End

Someone commented on a Curtain Opening [to display a sacred image for a fixed period of time] which had occurred at the Hasedera the previous year from the first day of the eleventh month to the middle of the third month in the following year. A monk from a mountain temple in Owari province then remarked: "That makes thirty-three days."

*This monk once mentioned that he had lived at a temple in the Bando *, and someone asked him how long he had been there. "A year and a half that is to say, ninety days," was his reply.*

When he was asked why he recited the Great Amida Spell³²² forty-nine times a day, he replied that it was because of Amida's forty-eight vows. The discrepancy is less than the others, but it is amusing all the same.

Once when he attended an Urabon service on the fourteenth day of the

seventh month, he decided on entering the hall to hide his clogs under the veranda, lest they be stolen by some unseemly characters who were present. As he was putting them back on after the service he remarked: "I was sure they would be lost, so I put them under the veranda. And just as I expected, here they are!"

The monk had a friend at the Atsuta Shrine who spoke to him of someone who had a disorder of the testicles. "Is it serious?" asked the monk. "Is this person a woman?"

At a temple in Kamakura he said that he had met a certain monk on the road looking like a beggar. The second monk heard the report and before a large assembly angrily demanded when it was that the first had seen him.

"It was on Wakamiya Street that I saw you."

"When did you see me?"

"On the twenty-third of next month." The reply was so silly that the offended monk laughed the matter away.

8:10 The Apprentice-Monk's Wit

*At a mountain temple in Hitachi province all the monks at mealtime had leftovers for their apprentices except Genjobo *, who never left anything. "I am more embarrassed about this than he is," remarked the apprentice.*

Likewise in Owari province there was a monk who never left anything. Once it seemed that he might, but while everyone waited expectantly, his apprentice remarked: "Just wait and see. He'll finish it off with some hot water." He did.

A famous nembutsu monk in Shimosa called Shokambo* also left nothing behind. But his apprentice remarked to his colleagues without bitterness: "I am really not hungry. It's strange, but I think of the days when my mother cuddled me in her arms, and I am all right."*

An impertinent apprentice-monk at a mountain temple in Yamato was reprimanded for urinating in the drinking-water tank. "How could I piss into the water-tank?" he replied. "I pissed over it!"

In the same province an apprentice was walking downstream along a river. When his superior, who was walking ahead of him, stopped for a drink he was asked to wait a while. The apprentice had relieved himself upstream and was waiting until the water cleared.

A stingy monk at a mountain temple constantly suspected and reprimanded his apprentice. Once when he accused him of stealing some parched rice (yakigome), the apprentice denied the charge.

"What evidence do you have?" asked the boy.

"When you broke wind, it smelled of parched rice," replied the monk.

"Does a fart, then, have the odor of what was eaten?"

"Unquestionably!"

"Well, the other day when you broke wind, it smelled like crap, so does that mean . . ."

The monk was at a loss for words.

8:11 The Page Who Ate the Rice-Jelly 323

At a certain mountain temple the head monk, a stingy man, made some rice-jelly³²⁴ for his own personal use. He often nibbled at it, but, placing it high up on a shelf, would not share it even with his single solitary page. "When a person eats this, death is sure to follow," he admonished.

"My, how I would like to try some!" thought the page to himself. Then one day when the head monk happened to be absent from the temple, while taking the jar down from the shelf, he spilled the jelly all over his hair and clothing.

"I've waited a long time for this," he reflected, ravenously gulping down several cupfuls of the jelly, and knocking down one of the monk's treasured water-bottles, which struck a drain-stone and shattered.

When the monk returned, the page was sobbing and blubbering. "Why are you crying?" he asked.

"By accident I broke your treasured water-bottle. And then I thought how you would reprimand me, and felt so miserable that I saw no reason even to go on living. You told me that if a person ate this he would perish. So I took a cupful but nothing happened. Even after eating two or three cupfuls, I didn't die in the least. Finally, I smeared it over my hair and clothes, but I still haven't died!"

The rice-jelly was eaten, the water-bottle broken, and the stingy monk gained nothing. The wit of the page was exceptional no doubt he turned out to be no contemptible scholar as well.

A townsman from Kyoto brought his son to serve as a page to a rather undistinguished monk at a temple in Musashi province. The monk proposed giving the boy an unusual name, and, after many days, he told the boy's father that he had decided on something suitable: Burachi. The father had never heard the name and asked which characters were used.

"Bura- is from kabura ('turnip') and -chi is from kukutachi ('stalk')." Truly a rare combination.

8:12 The Princess

A princess about to move into her husband's residence was counseled by her wet nurse to be gentle and restrained in speech.

"Speak sweetly like a spring nightingale on a bamboo fence."

After the princess moved to her husband's house, she said nothing for two or three days. Then, while eating with her husband one day and wishing to have some pickled radishes, she raised her knees, shrugged her shoulders as if arranging her wings, and stretched out her neck.

"I should like to have some pickled radishes, "she said twice, imitating the voice of a nightingale.

In both the secular and religious life one may thus follow the letter of an injunction without understanding its spirit. When one follows the words of Buddhism literally without understanding their purpose, he is sure to go astray.

8:13 The Nun's Name 325

A woman went to a certain mountain temple to become a nun.

"Let me confer a religious name upon you," suggested her adviser.

"For some time already I have decided on a name," she replied.

"What is it?"

"I place my trust in the many gods and buddhas. And, as they are all precious to me, I have composed my name by taking a character from each of theirsAshamyokanjihakuyfihatake*delighting in the holy names of Amida, Shaka, Myoho*, Kannon, Jizo*, Hakuzan, Kumano, Hiyoshi, Haguro, and Ontake."

This is just too long!

8:14 The Servant Who Acted Foolishly

In Kamakura a man from Mikawa province whose name I do not recall sent out a servant for delicacies to entertain his guests. Taking off a pair of ceremonial pants, he told the servant to take them to the city and exchange them for some fowl. But the pants were so expensive that he was unable to sell them.

The servant happened to see a monk carrying a small Jizo in a portable*

*shrine; and he overheard someone say that the monk would take a bird in exchange for the Jizo *. So he offered to trade the pants and the monk agreed. Then he tried to exchange the Jizo* for some fowl, but the merchant merely laughed at his foolishness without replying. The servant returned to his master's house with the Jizo* in his tunic.*

In the end he explained what had happened, but the matter was so preposterous that his master could not even come to disown him. The man bit off the head of the Jizo, saying: "Interesting! This is some hors d'oeuvre." and he laughed until his sides split. This is a true story, told to me by someone who saw this man.*

8:15 A Ridiculous Commoner

When the late Imadegawa (Saionji Kinsuke, 1223-1267) was visiting the Tennoji, a commoner came to his residence near Kawajiri, asked to be employed, and was taken on.*

"My name is Onikuro, and I am also called Tsukamu," said the man, who had a large scar on his face. At a banquet after the return from Tennoji* someone inquired how he came to be called as he was, and how he received his scar.*

"Some years ago on my way to Watanabe I was frightened out of my wits during a frightful thunderstorm," he replied. "As I was clutching the statue of a devil (oni) under the foot of the guardian deity Nio, a child remarked: 'He grabs the devil' (onikuro* tsukamu). The scar comes from being stepped on by a horse. "Imadegawa was informed of this ill-bred fellow and released him from his service. What a silly story it is!*

8:16 A Clever Fellow326

An elderly man seeking employment called at the mansion of a certain nobleman. "What are you qualified to do?" he was asked.

"Though I have no special accomplishments, when it comes to anything at all out of the ordinary, there is nothing with which I am not acquainted. Knowing this to be the case, people refer to me as 'Mr. Philosopher'." The official was impressed and took him into his employ.

When the nobleman went down from the capital to serve as Provincial Governor of Harima the man accompanied him. At Akashi Bay a large net was drawn in to reveal a slimy creature rolling about, shaped like a soccer ball and having neither eyes nor mouth. Everyone, including the fishermen, agreed that they had never seen its likes before; and though inquiries were made far and

wide, people all replied that they did not know what it was.

"Indeed?" said the Governor. "Well, then, call Mr. Philosopher." And the question was put to him.

Now Mr. Philosopher likewise did not know what the animal was, but not wishing to lose the reputation he had built up for himself, replied: "Such things do exist."

"Yes, but what is its name?"

"It's called a '*kugurugutsu*.'"

"Evidently that's what it's called," said the Governor. "You are preeminently well-informed. Enter this in the official diary." The year, month, and day were recorded, and it was written that in the opinion of Mr. Philosopher such was the name of the creature.

Having finished his four-year tour of duty, the nobleman returned to the capital with tales of life in the back country. "At Akashi Bay we pulled in a most remarkable organism which I told my men to dry and bring back. Do we have it?" he asked, ordering the creature to be brought forth.

"What was its name, anyhow?" he inquired. But everyone had forgotten, and no one could say. Moreover, the official diary could not be located. So he summoned the Philosopher, who was brought before him and questioned.

Mr. Philosopher also had forgotten the name he had given the creature on that earlier occasion, but as it looked dry and brittle, he took a guess. "It's called a '*hihirhitsu*.' " The consensus among everyone, of high and low station, was that this was not the name, but Mr. Philosopher stoutly insisted that the creature was a *hihirhitsu*.

Then it was reported that the official diary had been found, and it read: "On this day and month in this year, a creature was pulled up at Akashi Bay in Harima. Its name is '*kugurugutsu*.' This is the opinion of Mr. Philosopher."

"What do you say to this?" asked the Governor.

"When the creature is alive," the Philosopher replied, "it is called '*kugurugutsu*.' When it is dried out, it is called '*hihirhitsu*.'"

"So be it!" rejoined the governor, putting an end to the discussion.

This was a more resourceful fellow than Onikuro * (S&P 8:15).

8:17 Spirited Behavior

A slightly-built man from the Hatsuse River region in Yamato province



Owari Manzai

was employed by the steward of the Kumano temples. During a drinking party at which about a hundred people were present, the man without hesitation took the seat below the steward's eldest son, but above the others. And when the steward offered the new employee some sake, he gulped it down without ceremony.

"What a disagreeable rascal!" said the steward's son, striking the man with his fist. Immediately the man struck the person sitting next to him.

"I thought it was my turn, "was his explanation. Impressed by his artless remark, everyone laughed heartily.

Foolish men make big incidents out of trifles; the wise take serious matters in stride.

8:18 The Foolish Boy

The teenage son of a Nara craftsman was of unsound mind and said foolish things. Once at a neighbor's house he remarked casually that he did not feel very well.

"My mother just now died suddenly so I am rather depressed. Imagine how my father will feel when he returns from Kyoto."

What a dumb thing to say!

8:19 The Monk Who Took a Boat

*A young monk came to a ferry in Shimosa * and was asked where he was from.*

"From Yuirembo's place in Kazahaya."*

The boatman, who was careful to avoid inauspicious language, replied: "To mention Kazahaya ('strong winds) is bad enough, but Yuirembo (suggesting 'to take water) is even more disturbing." The monk made several other slips but was finally permitted to board.*

8:20 The Boatman Who Rode a Horse

The residents of Nakajima in Ise province use only boats and never ride horses. A boatman called Yataro rode a horse for the first time in his life while visiting a temple in Owari province. The man fell from the horse and returned to the temple to tell of his mishaps in nautical terms. This was told to me by an eyewitness.*

8:21 The Monk Who Concealed His Age

When the Ajari Saigyoku of Mushashi province was asked his age, he replied that he was "over sixty."

"How much over sixty?"

"Fourteen years. "Quite a bit over! By saying sixty instead of seventy he felt somewhat younger, which is the way with us all. If someone says in flattery: "You look younger than your age, "we are pleased. But if he says: "You look very old," we are disheartened. It is because of our attachments to this world that the sickness of old age and the pain of death are considered frightening and disagreeable. But this body which we receive as a legacy from our parents is a temporary aggregate of earth, water, fire, and wind. Its solidity is earth; its moistness, water; its warmth, fire; and its movement, wind. Among these there is nothing to be looked on as the "I". When the breath stops, the mind passes away and the body returns to its origins: warmth to fire, moisture to water, movement to wind, and solidity to earth. And the mind, whether it be gentle and affectionate, or bold and cleverwhere does it go? It is like a tree which burns to ashes and is buffed to become earth. Exalted or humble, who can escape the nature of things?"

Hakurakuten (Po Chü-i, 772-846)says:

*The old gravefrom what era the man who lies there?
We know neither his family nor his personal name.
He has dissolved into the wayside dust from which
Every spring the grasses come forth.327*

There are also lines (of an imayo) and another verse by Po which express this sentiment.*

Long ago a follower of the Buddha came upon two mountaineers, father and son, one lying on the ground and the other tending a garden. He discovered that the son had suddenly been bitten by a poisonous snake and, had died. Showing no signs of grief, the father spoke to the pilgrim.

"On the side of the road where you are walking is a house. It is mine, and someone will be coming from there with food. Please tell the woman that our son has just now died and to bring only one serving."

"The parting of parent is supposed to be distressing, "said the pilgrim. "How is it that you show no emotion?"

"The bond between parent and child is fragile. They are like birds who stop together in the forest at night and at dawn fly away with a flapping of wings. 328 What is there to lament?"

When the pilgrim relayed the message to the mountaineer's house, where the dead man's wife and mother were living, he received a similar response. And so he was reminded that causality among the myriad elements creates temporary configurations, and that the attachment-mind is not to be aroused by them. He felt compunction that among laymen there should be such deep understanding.329

8:22 The Monk Who Did Not Know the Way of Death

In Kyushu a monk called the Temple-Master of Tosa (Tosa no Jishu) remarked to an acquaintance: "For many years I have not thought of reciting the nembutsu or of performing meritorious acts. The reason is that I did not expect to die, and I believed that one should prepare for the afterlife when he felt that this was going to happen. Now I am having premonitions so I will begin to recite the nembutsu and perform good deeds. First my father died, then my mother, my aunts and uncles, and my brother. The fact that my entire family is now dead raises doubts about my own longevity."*

This monk was a clever fellow and was expressing the worldly frame of mind. Death is one thing that people do not really understand.

Long ago King Asoka (Aiku Daio*, r. ca. 269-232 B.C.) was an ardent champion of Buddhism. Since he lived only a century after the death of the Buddha, during the period of the True Law (shobo*),330 there were many holy arhats in his day. Twenty thousand from the monastery of Kukkutarama* were constantly maintained at the palace. The king's younger brother Vitasoka* (Ashuka-o*) did not believe in Buddhism and resented this. Asoka* assured him that although the monks received support, they were not attached to the world of the Five Desires.*

But Vitasoka was still dissatisfied and attempted to usurp the throne. For this he was condemned to die. "But since you wish to rule, "said Asoka*, "you may do so for seven days. Sate yourself with the enjoyment of the Five Desires, and after a week you will be executed." The king confined his brother to the palace, and at the gate placed a guard who was ordered to ring*

*a bell every day and announce the passing of time left for him to live. By the time the last day arrived, he had been frightened out of his wits and lost all interest in worldly affairs. He began to cultivate the Way and after seven days attained the first fruit of arhatship. After this Asoka * pardoned him.331*

It is said that monk Nyomu (10th c.), while accompanying an imperial progress at the Oi River, took the precaution of placing a courtier's hat at the bottom of his vestment hamper. When General Izumi's (Fujiwara Sadakuni, 867-906) hat was blown into the water, Nyomu attained renown by presenting it to the general. How foolish it is, then, that even seemingly wise people neglect preparing for the road which we all must travel. We should be diligent.

After the Emperor Daigo (885-930) died, Nichizo Shonin* (d. 985) went into seclusion at Sho* no Iwaya in Shohei* 14 (944). At noon on the first day of the eighth month he suddenly dropped dead, but later revived to tell of his experiences in the land of darkness. He said that he saw Daigo living in a thatched hut surrounded by four iron mountains, each fifty to sixty feet high. The emperor told Nichizo* that during his lifetime he had committed the Five Serious Offenses, and now was suffering retribution especially for having unjustly exiled Sugawara Michizane (845-903). The emperor and the three ministers who had slandered Michizane were crouched over a bed of red coals, and Daigo alone was clothed. "In the land of darkness, we do not speak of rank," said the emperor. "So do not tender your respects to me."*

Prince Takaoka (799-845) wrote a verse expressing this idea:

<i>Iunaraku</i>	It is said
<i>Naraku no soko ni</i>	That when a person enters
<i>Irinureba</i>	The depths of hell,
<i>Setsuri mo shuda mo</i>	He becomes neither
<i>Kawarazarikeri</i>	Brahmin nor outcast.332

8:23 The Man Who Had His Teeth Pulled

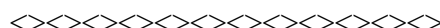
In Nara lived a Chinese who pulled teeth. Now a certain greedy layman, putting profit before all else, was quite successful by applying a business mentality to every possible situation. So that he might have a rotten tooth removed, he went to the dentist's house, where the price of an extraction was two coppers.

"Take it out for one," he bargained. It was a trifling matter and the dentist could easily have complied; but he had a mean disposition and replied that he was not about to pull the tooth for a single copper.

"All right, then. Take out two teeth for three coppers." And

two teeth were removed, including a perfectly good one without any decay. The man thought he had a bargain, but it was a great waste to have lost a tooth which had nothing wrong with it. This was a most ridiculous and silly thing to do.

However, the deep attachment which people of the world have for material gain is such that in all they do they think only of profit, without concern for the principle of moral cause and effect and without discerning the painful results which their present acts will engender in the future. Many are the instances of people being intent on the profit which is before their eyes while losing the jewel of enlightenment and not acquiring the benefits of the Buddha's Law. In ancient times the minds of men were frank and guileless, their actions produced good karma, and all lived with upright hearts.

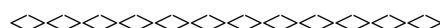


At the dedication of the Amida Hall after the Lord of Uji had constructed the Byodoin *,333 it seems that there was some Holy Teacher or other from Mount Hiei with quite a reputation, whom Yorimichi invited to conduct the service.

"It is most unfortunate," remarked the celebrant during the donor eulogy (*seshubun*), "that he should fall into hell for having constructed this hall." The entire congregation wondered in amazement at this statement, and after the service was over, Yorimichi inquired what he might do to make up for any wrongs he had committed.

"During the construction of this hall you have caused an unreasonable inconvenience for people. It would be well for you to recompense them on the day following this event from your own resources."

Yorimichi made a thorough search for those who had claims and gave them recompense, even to the day laborers. From having been constructed out of a pure spirit of faith, the temple has been subject neither to fire nor damage from that day until this.³³⁴



The pagoda at Kenninji also escaped destruction by fire on four occasions.³³⁵ According to an old monk living at the temple, it was after the death of the late Kajiwara Kagetoki that his wife, the nun Kano, grieved excessively and was depressed and bitter toward both individuals and society in general. She frequently came to the Kenninji Bishop [Eisai] for counsel; and this is what he told her repeatedly:

"In all things one receives retribution for his actions. We harvest the karma that we ourselves create: the effect which is pleasure or pain corresponds to a good or evil cause. You should feel bitter neither toward individuals nor toward society.

"Because he was involved in many plots of battle in the days of the Great Lord General [Yoritomo], people were destroyed and perished; and while we may say that their deaths were inevitable, they were the result of his decisions. In the end he could not evade responsibility for this and was destroyed, so you should not impute the blame to others. Simply put a stop to your bitterness and grief and with all your heart pray for his enlightenment in the next life."

"However reasonable the course of events, I cannot resign myself to it but feel terribly disconsolate." The nun continued to grieve, but through constant admonition and instruction gradually came to appreciate the reason for what had happened.

"Indeed it was inevitable," she concluded. "This is what is meant by the saying that one receives retribution for his actions. Moreover, while we are in the world we accumulate much karma for rebirth in everything we touch. Having become like a recluse by virtue of my grief, I am all the better able to understand myself as a being of impermanence. If I practice the Buddha's Law for Kagetoki's salvation, then although my life may seem to be one of grief, the future will be most promising. Were I to continue to mingle in worldly affairs, my wrongdoing would gradually accumulate. I now realize that the grief of this life will become the happiness of the next, and so I feel no bitterness towards either society or individuals. I rejoice in the great kindness shown me by my good friend in the faith, [Eisai]."

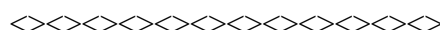
The faith which developed as she practiced abstinence and performed esoteric rites manifested itself outwardly. When she was awarded a large manor of three parcels of land, the bishop accompanied her down to Kamakura.

"That's why I spoke as I did," he commented. "When the heart is unsullied, one has free access to divine blessings."

"Since the late Kajiwara was an important man, his offenses were likewise great. I would alleviate his wretched condition by whatever meritorious acts I can perform."

"Among all beneficial undertakings, the most profitable is to build a pagoda. Build one at this temple," advised the bishop. With her profit from the three parcels of land, the nun constructed the pagoda within three years, and without the least inconvenience to anyone. As for the fires that continued to plague the rest of the temple, were they not because it was brought to completion with such

fraudulent "donations" as taxes levied on people's houses? And was this not contrary to the wishes of the Buddha?



*Once when Sariputra * and Maudgalyayana* were passing through the Broad Plains country (Koyajo*), people fled and hid themselves as if they feared demons or ghosts. It seems that there were monks in that country, and people disliked their begging for materials to build their monasteries. They said that the Buddha's disciples were beggars. When the two returned and told the Buddha what had happened, he assembled his followers and established as the second of the Complete Commandments (gussokukai): "One is not to construct large living quarters. Large temples are not provided for in the regulations."336*

Even animals dislike having people beg things from them. A man engaged in religious practices in a grove of trees was bothered by birds while attempting to pacify his mind. He brought the problem to the Buddha, who suggested: "Beg a feather a day from the birds." The monk returned to the grove and received a feather for his begging. But when he asked again the following day, the birds replied: "We have feathers that we mayfly in the sky to seek food and maintain our lives. If they are begged off every day, they will all disappear." And away they flew.

An ascetic on the banks of the Ganges was bothered by a large serpent which would come out of the river and affectionately twine itself about his body. The man related his problem to the Buddha, who asked if the serpent possessed a jewel.

"On its neck," replied the ascetic.

"Well, then, beg to have it."

When the ascetic asked for the jewel, the serpent replied: "It is because you are satisfied with little that I was attracted to you. The jewel is the only treasure I have and I cannot give it away." After this the serpent did not return.

The ability of people in ancient times to endure adversity was such that they lived under trees, on top of rocks, in thatched huts, and in rock caves. Ever since middle antiquity (chuko) there has been an elaborate construction of temples and monasteries. This is because people's capacity to receive the Law has deteriorated. If the men of old had quarters which protected them from the wind and rain so that they could avoid sickness, this would be enough. But in recent times we exhaust every artifice and lavish every expense on temples. Even if they are built by wealthy lay donors, the conscientious follower of the Way should be concerned by the onus of the donations; and it is certainly not worthy of a follower of the Way to consider construction if his purpose be not to engage in religious practice as a child of the Bud-*

dha. The Zen Master Tz'u Ming 337 remarked that although he had been senior monk of a large temple five times, he never moved a single rafter: "A temple is not the Buddha's Law; it is merely protection for the living body. The Way is the Buddha's Law, with which the heart is to be deeply imbued." In the Sutra to Resolve Doubts about the Imitative Law³³⁸ the Buddha says: "After my extinction, at the end of the period of the Apparent Law, there will be many halls, pagodas, and Buddha images crowding the thoroughfares, but among men there will be no split of reverence. These constructions are the semblance of my Law, which is to vanish." Contemporary behavior bears out the Buddha's prediction. People build temples and pagodas from the wrong motives and at other's inconvenience. Although at the time they think it profitable, they will suffer great loss. Their behavior is even more foolish than having a perfectly good tooth removed.

In India the philosopher Silabhadra (Kaiken Ronji, 6-7 cen.) was stricken with a serious illness and the pain was so severe that he considered committing suicide. A sage appeared to him in a dream saying that the sickness was retribution for his behavior in a former life when, as king of a country, he had oppressed his subjects. The sage said that after three years the atonement would be completed, and three years later Silabhadra* recovered from his illness. Retribution will follow those who accept alms without performing the duties which they entail.*

The Kannon Chapter (Ch. 25) of the Lotus Sutra tells of a band of merchants who were rescued from highwaymen by singlemindedly calling on the name of Kannon. The story may be applied to the operation of the mental functions.

Lao Tzu says: "The tree which fills the arms grew from the tiniest sprout; the tower of nine storeys rose from a (small) heap of earth. "(Tao Te Ching 64; Legge translation). We should treasure the jewel which is our Self-nature and not permit it to be lost through attachment to the phenomenal world.

9:1 An Honest Woman

The steward of a mountain temple in Mutsu province set out for the capital to purchase a statue of the Buddha. Along the way he stopped at the post town of Haranaka in Suruga province and mislaid a purse containing fifty gold ryo while taking a bath. He assumed that the purse had been stolen, and since there was nothing to be done about it, he simply continued on his trip to the capital. On his return he passed the same inn in Haranaka and happened to mention his loss to a young woman who worked there. She had found the purse and returned the entire fifty ryo*, refusing even a reward of ten ryo* which the steward offered to her. The monk was so impressed by her honesty that he invited the woman to accompany him. She agreed and I hear*

that they are still living happily together. There were also such incidents in olden times. But for a person in today's world, the woman is most forthright and honest. This happened quite recently during the Bun'ei period (1264-1274).

It behooves us to be honest. Had the woman stolen the money, it probably would have been lost or taken by a thief. And even if she had held on to it, what use would it have served? A problem in the present life and retribution for a crime against the Buddha in the next. Honesty is the best policy. The Lotus Sutra (Ch. 16) says that the meek and honest will see the body of the Buddha.

9:2 Upright Layman

*On Yü Wang mountain in China Dharmamitra (Ren Osho *, 356-442) lectured two monks who were quarreling over alms before expelling them from the temple.*

"A certain layman had custody of a hundred pieces of silver belonging to another. After the owner died the layman offered them to the man's child, but he would not take them.

"My father gave them to you and they are yours," said the child.

"He only entrusted them to my care; he didn't give them to me. A parent's possessions belong to the child."

"They disputed together until the matter was brought before a magistrate for a decision. The official commended them both and suggested that they donate the money to a temple to have masses said on the dead man's behalf. This was something I myself saw and heard. Although these people were laymen defiled by the dust of the world, they were not greedy for profit. How can those who have renounced the world be quarreling over worldly goods?"

In these Latter Days there are prosperous laymen who have little attachment to things but have faith and a sense of propriety, whereas there are petty monks who are covetous and possess neither wisdom nor virtue.

9:3 A Couple Which Was Rewarded for Being Upright

This was told to me by a person who heard it from a monk recently returned from China. A poor couple made a living selling rice cakes. Once when the husband was out on business, he found a purse containing six pieces of silver. The couple agreed that they should not keep the money and eventually found the owner, who offered them three pieces as a reward. But when the time came to divide the money, the man had second thoughts and decided to make trouble.

"There used to be seven pieces. Strange that now there are only six! You must have hidden one."

The couple insisted that there had been only six pieces, and the matter finally went to the district magistrate for a decision. The magistrate had a sharp eye for things and saw that the owner of the purse was dishonest. But since it was such a curious affair, he summoned the rice cake dealer's wife and questioned her about the circumstances of the case. Her report did not differ in the least from her husband's.

"It is difficult to render a decision," said the magistrate. "Both of you appear to be honest. The accounts given by husband and wife do not conflict, and the statement of the owner of the purse also seems to be true. So he should be looking for a bundle with seven pieces in it. Since this one has only six, it must belong to someone else."

He gave the six pieces of silver to the couple, and the people of the Sung loudly praised his excellent judgment.

9:4 A Man of Good Will

In Musashi province lived an affluent land steward who was known to be a man of deep compassion and good will. Year after year this man bought up the property of an unsuccessful neighbor who had to sell. When the neighbor died, his only son was left without any inheritance. The son sought help from a wide circle of relations, but without success, since they were also people of small means. But they suggested that he ask for help from the wealthy land steward, and this man gave the son the deeds to his father's land. We do not often hear of such men of feeling in these Latter Days.

Kasai Kiyoshige (13th cen.) was an accomplished master of the bow and arrow. When Wada Yoshimori (1147-1213) threw the worm into disorder (1213), Kasai dispersed his forces. He was a brave and considerate man. In the days of Yoritomo (1147-1199), there was some trouble with the Edo family of Musashi and its lands were awarded to Kasai. Kasai replied that he was friends with the Edo and that if a crime had been committed, the land should be awarded to someone else. Kasai held firm against Yoritomo's scolding and in the end the Edo were not dispossessed.

In olden times there was benevolence and righteousness between lord and retainer. But in these Latter Days fathers and sons, brothers and relatives, turn against each other. The Benevolent Kings Sutra says that when there is disharmony in the family, the gods do not extend their protection.

*Yamada Jiro *, Minamoto no Shigetada (1165-1221)339 of Owari province, was slain at the time of the Jokyu* Disturbance (1219-1221) while supporting the emperor [Gotoba]. He was skillful in the way of bow and arrow. Being highminded and a man of dignity, he also had a gentle disposition and was aware of the people's sufferings. In all respects he was a gentleman.*

On his lands lived a priest who had some double-petaled azaleas which Shigetada coveted, but he would not ask for them. Then the monk commit-

*ted a crime for which he was to be punished, and a certain Tohyoe * was sent as executor. Shigetada gave the monk a choice between a fine of seven bolts of silk or the azaleas; but Tohyoe*, knowing his master's mind, advised the monk: "If you send the silk, some doubt may remain in Shigetada's mind about your loyalty. Send the azaleas."*

"As executor you are entitled to half the fine," said the monk. "Take three bolts of silk and a branch of azaleas for yourself" Tohyoe reluctantly agreed to take the silk, but the monk insisted on his also taking the flowers.*

The azaleas are still to be seen today.

The double-petalled cherry blossoms of the Nara capital are to be seen even today in front of the Toendo. Ex-empress Jotomon'in* (Michinaga's daughter Shoshi*, 988-1074) sent an order to the steward of the Kofukuji* requisitioning a cherry tree which grew there. As it was being hauled away people grumbled that the steward was wrong to give it up. Presently a large crowd gathered to stop the carriage and throw the steward out, regardless of the penalties.*

When the retired empress heard of the incident, she was touched by the popular response and designated it as her personal property. Entrusting it to the Yono Manor in Iga province which she named "Flower-fence" (hanagaki), she built a fence around the cherry-tree and had it guarded during seven days at the peak of its season. Today the manor is administered as a temple.

9:5 The Deceased Father Who Directed His Son to Return a Borrowed Item

Some time ago in Musashi province lived two laymen who were intimate neighbors. One being poor and the other rich, things were constantly being borrowed. After they both died their children continued the friendship.

Now the child of the poor man had a dream in which his deceased father appeared and ordered him to return some money to the son of the other man. Upon waking, the son quickly collected the amount of the loan and presented it to the son of the rich man, informing him of the circumstances. This one, however, replied: "How can I take it? Since my father is calling yours to account in the other world, I should not complicate the matter by accepting the money in this one."

And so the matter was argued back and forth until it was taken to Kamakura for a decision.

"I have never heard such a strange sad tale. Your filial concern is deep, and you are both upright men," said the magistrate. It was decided that they should take the money and offer it for the repose of the souls of both their fathers.

9:6 The Young Sons Who Slew Their Father's Enemy

*A layman of Musashi province went down to Kyushu * to attend to his property. When he did not return for two or three years, his wife had an affair with another man. Then news came that the husband was returning from Kyushu*. When the wife and her lover plotted to have a servant attack the man on the road, they were overheard by his six-year-old son, who then made plans with his younger brother to dispose of their mother's lover. While he was napping, one of the boys held a sword to his chest near the heart while the other struck it with a hammer three times until the tip penetrated the floor. The man died without saying a word.*

The children then went to their uncle's house and told what they had done. He praised them, but since the matter could not be concealed, referred it to Kamakura.

"Although I have heard of a six-year-old avenging his father, I have never actually witnessed it," said the magistrate. Inasmuch as no real crime had been committed, the children went to live with their father on his return home.

9:7 A Man Loyal and Filial Toward His Mother

A lady in the service of the late Zen Monk of Sagami Province (Hojo Tokiyori, 1227-1263) had a bad temper. Once when she had become angry over some trifle, she stumbled and fell while attempting to strike her grown son. In a rage she went to Tokiyori complaining that her son had hit her. The lad was summoned and confirmed her story.*

"This is outrageous," scolded Tokiyori, and determined to confiscate the son's possessions and send him away. At length the mother calmed down and, full of remorse, admitted to Tokiyori that she had lied. Again the son was interrogated.

"How could I strike my mother?" was his reply.

"Then why did you not tell me the truth from the beginning?" asked Tokiyori.

"It would have been wrong. How could I have made my mother out to be a liar?"

The man was admired for his sense of filial piety and awarded a special grant of land.

9:8 The Child Who Supported His Blind Mother

The venerable Shunjōbo*340 of Nara was having timber cut on the mountains of Aki and Suō* provinces³⁴¹ for the construction of

the Great Buddha Hall at Todaiji *, and had stored up many bales of rice with which to feed the workers. One day he caught someone making off with one of the bales a skinny, wizened boy.

"What kind of person are you to commit such a sacrilegious act against the Buddha's property?" asked the monk.

"I realize that this is no excuse," replied the boy. "But in addition to being too poor to eke out my own livelihood, I have a mother who is blind. I support her by collecting firewood and selling it in a distant village. But with my body worn out and my strength exhausted, I do not have the peace of mind of being able to care for her adequately. There is plenty of food for the lumbermen. And I figured that since this was a religious undertaking, it would not lack support and the supplies would never be used up. So I decided to pilfer just a little to help my mother. By committing such a sacrilege I have truly brought shame upon myself. My behavior, though probably occasioned by the karma of some previous life, was disgraceful and I regret it!" The child wept without restraint.

The holy man was moved by what he heard. But in order to ascertain whether or not the child was telling the truth, he took him into his employ while sending another servant to look for the mother's house on the basis of the child's description. The servant went to investigate and found a small hut at the foot of a mountain. Hearing a voice within, he approached and inquired who was living there.

"One who is blind and fallen on hard times drags out her life at the foot of this mountain," came the reply from within. "By relying on my young son who supports me by taking firewood to the village, this life which is as ephemeral as dew has not quite faded away. The child went out yesterday and I am impatient and uneasy that he has not returned. Hearing that someone had come. I thought it might be my child. But it isn't!"

Returning quickly, the servant told the holy man that he had found the situation just as the child had described it. Shunjo* was deeply moved and gave the boy enough food to sustain his mother. But bearing in mind that it was a serious matter to whimsically dispose of the Buddha's property, he hired the boy for the duration of the timber-cutting.

What the boy did had the appearance of being a sacrilege. But inasmuch as he acted out of a genuine spirit of filial piety, was it perhaps only consistent with the beneficence of the Three Treasures that he should receive enough food to sustain his mother? How very extraordinary! It all happened because when the sense of filial piety is genuine, even the unseen spirits may be moved to pity!

In the days of Cloistered Sovereign Shirakawa (1053-1129) the prohibition against killing living things applied to everyone in the land, and whoever violated it was subject to severe penalties. The mother of a monk at a certain mountain temple was poor and advanced in years. She was ill from malnutrition and could eat only fish, but fish were neither bought nor sold. So the monk tied back his surplice and robe and had caught a few in the Katsura River when he was apprehended by an official and taken to Shirakawa's palace. For a monk the crime was all the worse and the punishment should be extreme.

"I sought to preserve my mother's life, whatever blame I might incur," said the monk. "Since these fish are now beyond saving, take them to my mother. After I have heard that she has eaten, do with me as you will."

The emperor was moved, forgave the monk, and gave him enough to support his mother. Here was a case of genuine filial concern. In antiquity there were many such.

9:9 The Boy Who Sold Himself to Support His Mother

During the long droughts of the Bun'ei period (1264-1274) Mino and Owari provinces were especially hard hit by the widespread famine, so that many people fled to other areas. In Mino lived a poor mother and son who had no one on whom to rely, and who in such troubled times could only starve to death. So the boy decided to sell himself into bondage in order to provide for his mother. But the mother could not agree. "If we are to die, let us die together."

Nevertheless, the son sold himself without his mother's consent and gave her the proceeds. After a tearful farewell, he went down to the eastern provinces with his new master. According to the report of someone who had taken lodging at an inn at Yahagi in Mikawa province, the young boy wept uncontrollably among a large company of merchants with whom he was traveling. When he explained what he had done and told of his sadness at leaving this mother, everyone at the inn was moved.

The boy's filial piety was not inferior to that in antiquity.

9:10 A Daughter's Prayer Reveals the Place of Her Mother's Rebirth

In Kyoto lived a poor woman and her daughter. Life having become difficult for them in the capital, they moved to Echigo province where they had relations. Subsequently the daughter married a man from Kyoto, a devotee of the nembutsu, who urged her to live with him in the capital. But the daughter was reluctant to leave her mother, who had become a nun.

Finally the daughter was persuaded by her mother to move with her husband to the capital. Then after hearing no news from the country, she made a pilgrimage to the Kiyomizu temple and prayed to know if her mother was still alive. Days passed without a response, and then in a dream she was told:

*"After you left your mother died of a broken heart. She was reborn as a chestnut-colored packhorse at the residence of a certain man in Kyushu *. At present she is in Kyoto, at such-and-such an inn."*

Upon waking, the daughter went straightway to the inn to discover that there was indeed a man from Kyushu lodging there who had a chestnut-colored pack horse. The owner became suspicious when she asked if he would show it to her, so she told him of her separation from her mother, her prayer at the Kiyomizu, and her revelation. The man sent for the horse, only to be told by a servant that it had been taken off to Kamakura the day before. A messenger was dispatched and overtook the horse at an inn in Omi* province, but on the way back to Kyoto the horse suddenly became sick and died. Rather than return empty-handed, the messenger cut off the horse's head and brought it with him.*

The daughter, having carefully prepared food for the horse while counting the days until its return, received only the head. In great sorrow she took it home, buffed it, and performed the rites prescribed by filial piety.

Unless it be by a revelation from the gods, children do not realize the torment which their parents receive by falling into the Evil Paths through foolish attachment to them. This girl, out of deep filial piety, prayed to the Buddha and came to know her mother's fate. The Net of Brahma Sutra says that because of our myriad previous existences there is no living creature in the world who has not been our father or mother in a past life. So when we take life and eat flesh, we are devouring our parents.

At the Kuo-ch'ing Temple in China lived a disciple of the Zen Master Feng-kan (Bukan, 8th cen.) called Shih-te (Jittoku). A householder, wishing to entertain some guests, asked the master to send Shih-te to help him with the preparations. Shih-te and Han-shan (Kanzan) went together. During the banquet Han-shan and Shih-te carried on so rudely that the host and guests were offended. Later the master reprimanded them.

"How could we be jovial?" replied Shih-te. "This man's parents in a former life were reborn with bodies of animals. Today, without knowing it, he feasted on the flesh of his parents; and the distress which Han-shan and I expressed was interpreted as laughter."

Whether or not we are aware of it, and whether they are near or far, we all, so to speak, kill and devour our parents. Animals should not be tormented and slain.

9:11 The Man Who prospered Through Loyalty to His Superior

Some years ago it became the fashion to chose partners by lot, exchange gifts, and thus accrue spiritual merit by reason of one's liberality. The custom became widespread, reaching even to the upper classes. At the residence of a certain nobleman a poor samurai was chosen to be tile partner of his lord. Not having the resources to sustain his side of the transaction, the man even

considered becoming a monk to avoid the obligation. But since he had no genuine religious aspiration, his wife discouraged him.

"Man's fortune and happiness depend on one's state of mind," she argued. "Although you wish to escape these worldly obligations, you have already been chosen as your lord's partner. We are. man and wife, and we either prosper together or suffer together. So mortgage the house and land and settle the matter."

After further discussion the man sold the property for some fifty or sixty kan by means of which he had fashioned a silver tray and a golden orange. When the moment came to exchange gifts, the superior was impressed by the man's loyalty, although hitherto he had not been especially favored. He then gave the man a thousand koku manor near the capital.

Although one is poor, he should know his shortcomings and have loyalty to his superiors.

9:12 The Man Who Prospered Through Treating a Friend Justly

*In the household of the late Imadegawa Prime Minister (Saionji Kinsuke; see S&P 8:15) lived a poor but faithful samurai called Gyobu * no Jo*. Across the street from his residence lived the monk Kojakubo*, who made a profitable living copying sutras. When Gyobu* no Jo* would go to the palace, the monk would visit his wife, secretly at first and then openly. At first the samurai ignored the rumors, but finally decided to see for himself One day he pretended to leave for the palace but stayed in the neighborhood and saw the monk enter his house. Gyobu* no Jo* then went home, as though returning suddenly from the palace. There was no way for the monk to escape so he hid in a closet.*

Standing next to the closet, Gyobu no Jo* told his wife that he was expecting guests. After refreshments were prepared and several men from the neighborhood invited, Gyobu* no Jo* called Kojakubo* from the closet. Then he addressed the guests.*

"I had heard that Kojakubo was visiting my wife, but I was not sure if the rumors were true. Today I found out that they were. As this man is my foe from a previous existence, I ought to shame him; but he is a monk and I hesitate to do so. Moreover, it must be because of some affinities from a former life that he visited my wife. So I shall give her to him. In this world there is no greater treasure than one's wife, so in giving her away I give away my family and all my possessions. And since I would not shame Kojakubo* by putting him at a disadvantage, I will accept in exchange his wife, servants and all of his belongings. What do you think of this?" The guests agreed that this was a reasonable solution to the problem, but Kojakubo* could not utter a word.*

"My wife and goods are now forfeit, "continued Gyobu no Jo*. "If you do not reciprocate, I shall be considered a fool, unable to face my colleagues or serve my lord. Then I will use my sword on you."*

*Kojakubo * agreed to the conditions and a detailed contract was drawn up. Thus Gyobu* no Jo* exchanged his wife and meager possessions for Kojakubo's* wife and rich property. It is a crime to kill a monk. Gyobu* no Jo* did not act for the sake of notoriety and his righteous behavior was recognized for its wisdom.*

9:13 Respect for the Teacher

The late Shogombo (Gyoyu*, 1163-1241) of the Jufukuji³⁴² was noted for his virtue and was respected by the Kamakura Minister (Minamoto Sanetomo, 1192-1219), who took him as his spiritual adviser. People came to him with petitions to present to the shogun, but Sanetomo eventually told him to stop interfering: "In the affairs of the world one man's joy is another's sorrow." Shogombo* agreed, but in time became involved in a serious affair and was reprimanded by the shogun.*

The monk respectfully retired and for more than seventy days there was no communication between the two. Then one midnight Sanetomo suddenly came to the Jufukuji with only two or three attendants and apologized to his mentor for having acted contrary to the teacher-disciple relationship. The monk replied that he was the one at fault and begged Sanetomo's forgiveness. I was told this by an old monk belonging to the temple. An old man who had served Sanetomo said that someone had appeared to him in a dream, dressed in white, asking: "Why do you torment the worthy monk?" Sanetomo was frightened and hurried to the temple in the middle of the night.

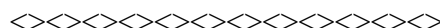
In Kyoto the monk Zuijobo (Tan'e, 13th cen.) of Nekoma, who had crossed over to China to study Zen at Ching Shan, was asked by the late Courtly Zen Practitioner (Zenjo* Denka, i.e., Fujiwara Michiie, 1191-1252) of the Hosshoji to instruct him. Zuijobo* was seated on a lower level than Michiie and would not proceed until he was given the superior seat, so that the proprieties governing the teacher-disciple relationship might be observed. Michiie became an ardent believer.*

In the Latter Days of the Law even the monk who violates the regulations should be respected. The Commentary on the Great Wisdom Sutra says that just as we would not throw away money enclosed in a smelly bag of dog's skin, so we should have faith in the True Law promulgated even by a worthless monk.

Long before the Buddha appeared in the world, and before even the word "Buddhism" was heard, there lived a deeply enlightened fox.³⁴³ Running to escape from a lion, he fell into a deep hole from which he was unable to get out. After several days had passed, he assessed his situation and concluded that he should have offered himself to the lion. The sound of his prayer was heard in the Heaven of the Thirty-Three (Toriten) where it startled Indra (Taishakuten), who set out with countless devas and descended to*

find the voice of the fox coming from a hole. When Indra asked the fox to discourse on the Law, the fox replied: "You who are lord of the Heaven of the Thirty-Three have no manners. If the teacher is beneath and the disciple above, how can he preach the Law?"

Indra then built a high platform from which the fox expounded the Law. Nowadays, since laymen do not genuinely believe in Buddhism, there are few who respect monks. On the other hand, there are few conscientious monks and most use Buddhism for profit.



"Now in Kyushu * there is a monk called Ennibo*, who has returned after receiving the Buddhist Teaching at Ching Shan and who clearly understands both meditation (*zen*) and the doctrinal teachings of Buddhism. He is ten times the teacher I am."

When the monk [Zuijobo*] said this, [Michiie] became interested and sent a messenger to invite him to the capital. Enni first propagated the *zen* teaching at the Tsukinowa Palace.³⁴⁴ He maintained a meditation hall at the Fumonji. Later on [Michiie] built the Tofukuji* and had a disciple-to-teacher relationship with the priest Shoichi*.

Enni was his original name. He was called Shoichi* for being the "Foremost Sage"; others say that he was so called by analogy with the Senior First Rank (*shoichii**) among court titles. From this time *zen* prospered in Japan.³⁴⁵

10A:1 The Hermit Jodobo*

In the Izu mountains a certain Jodobo was the second-ranking priest at his temple. He went to visit the head monk once when the old man was sick and reaching the end of his days. The head monk remarked that Jodobo* must be delighted that he was dying because now he would succeed as abbot of the temple. But Jodobo* was a monk with genuine religious aspirations and he was embarrassed by the suggestion. So while the old monk was still alive, he decided to become a hermit (tonsei) to demonstrate the purity of his intentions. Handing over his quarters to his disciples, he went off to live in a small hut.*

Once during a heavy rain a landslide buried his hermitage. His disciples dug away the earth fearing the worst, but Jodobo was alive. The disciples were overjoyed, but the recluse remarked that he had suffered a great loss.*

"Since I was a child I have recited the name of Kannon to avoid such calamities as this.³⁴⁶ I must have recited it during the landslide, so that my life has been spared. But it is a great calamity for me to go on living in this

floating world just as I was about to enter the Pure Land chanting the nembutsu."

*In the end Jodobo * is said to have passed away auspiciously.*

The Pure Land teachings have been propagated widely in India, China and Japan by many devotees; but the sincere among them have been few, and most have been mediocre men. At Lu Shan (Rozan) in China eighty worthies including Hui-yüan (Eon, 334-416) established the White Lotus Vihara (Pai Lien She) and devoted themselves to Pure Land practices.³⁴⁷ But the attainment of birth in the Pure Land is not that easy. The venerable Zoga* (917-1003) visited the Komponchudo* on Mount Hiei a thousand times and every night performed a thousand obeisances that he might attain religious understanding (doshin*).*

Even Eshin (Genshin, 942-1017) had doubts about his attainment of birth in the Pure Land. While he was standing in the rain in the vicinity of Tsukurimichi and Yotsuzuka in Kyoto to find an omen in the casual conversation of passers-by (michiura), an old man came sliding down the muddy street. Having finally made it safely to where Eshin stood, he remarked: "I have reached paradise." Eshin's doubts were dispelled, for he realized that attaining salvation was most comparable to the old man making his perilous way along the muddy street. Then he compiled the Essentials of Salvation, and his name is known even in China. The Essentials states that although many recite the nembutsu, it is because of their insincerity that few attain birth in the Pure Land.

The Treatise on the Pure Land by Vasubandhu (Tenjin Bosatsu) is the basic commentary of the Pure Land sect. It says that "if one aspires to birth in the Pure Land, he should raise the Desire for Enlightenment;³⁴⁸ desire for Enlightenment is the intention to save all beings, causing them to be born in a Buddha-land." T'an-luan (Donran, 476-542) in his Commentary on the Treatise on Birth in the Pure Land (Ojoronchu, T. 1819) says that without the desire to save all beings, there can be no birth in the Pure Land. Diligence is necessary; but people today are fickle.*

Someone remarked: "'Other Power' and 'Original Vow' do not refer to whether or not one has roots of merit (zengon) which depend on one's good or bad attitude, but to the fact that because of our reliance on him, the Buddha will be at our side." The Sutra of Meditation on Amida Buddha (Kammuryojukyo T. 365) says that one who has the Three Qualities of Mind (sanshin)³⁴⁹ for attaining birth in the Pure Land will certainly be born there. The commentary states that with only one of these intentions, he cannot. Shan-tao says that one who keeps Amida in his thoughts from moment to moment should not begrudge the loss of his life, for Amida will come to meet him.³⁵⁰ Even the Buddha does not interfere with the operation of karma. But when evil takes possession of a man, it first deludes the mind. It is at this time that the Buddha rescues him and encourages him to enter the Way.*

Lao Tzu says that a virtuous man travels on the land without having to shun rhinoceros or tiger, and enters a hostile camp without having to fear

armed warriors or sharp weapons. When one is pursuing the Way, there is in him no place of death (Tao Te Ching 50:4).

*It is dangerous to belittle the difficulties of attaining birth in the Pure Land. But the Sutra of Meditation on Amida Buddha states that even a wicked sinner will attain birth in the Pure Land if he dies in a proper frame of mind reciting the nembutsu. If, like Jodobo *, we begrudge the loss of our bodies not even by a single thought and our hearts are not attached to this world, it will not be difficult to reach paradise. I have recorded these matters in detail to encourage the illiterate; this is not intended for scholars.*

10A:2 The Yoshino Temple-bailiffs Who Became Recluses

The office of Temple-bailiff (shugyo [of the Kimpusenji and Konrinnoji*] in Yoshino carries great prestige, and it has been a frequent occurrence for the incumbent to be slain and his authority usurped. When the father of the present bailiff held that position, his brother tried to overthrow him. The bailiff reflected that prestige does not last long, and that it would be unfortunate if squabbles between brothers should prevent him from preparing for the afterlife. So he handed over the office to his younger brother, became a recluse (tonsei), took the precepts under Shiembo* (Eizon; see S&P 7:17) of the Saidaiji, and came to a felicitous end. His younger brother, the bailiff, later transferred the office to the son of the elder brother. And it is said that the present bailiff also plans to become a recluse. We might conclude that these men had been destined by affinities in a previous life to lead one another to salvation in this one.*

King Ajatasatru (Ajase-o*) listened to his wicked friend Devadatta (Chodatsu*) and imprisoned his parents.³⁵¹ Because this caused them to reflect on what evil karma must have caused them to be imprisoned by their wicked child, Devadatta and Ajatasatru* acted as true friends (zenchishiki) to King Bimbisara* (Bashara-o*) and Queen Vaidehi (Idaike). During their imprisonment both progressed in the spiritual life. What filial deed can excel leading one's parents to the Way of the Buddha.*

The Sutra on Viewing the Mind-Ground (Shinjikangyo, T. 159) states that a man may fall into hell because of his children. Thus, a good child may sometimes be an evil influence, and a bad child may be a good influence. In everything, profit and loss are intermingled. We should distinguish profit and loss among things, and the wise and foolish among men. So a poor doctor will make poison of a medicine, a mediocre doctor will use poison as a poison and medicine as a medicine; but a good doctor can use poison as a medicine. Similarly, a person with distorted views has a good child to his own advantage. A mediocre person will be affected adversely by a bad child and well by a good child. But a superior person will turn a bad child into an asset, as did King Bimbisara* and Queen Vaidehi. The child is not the only factor to*

*be considered. If one is unfortunate in this respect but considers it to be just retribution for past karma, this can be a benefit. The round of transmigration is simply the result of attachment. The Diamond Sutra (Kongokyo *, T. 235) states that we should shun attachment even to the Buddha's Law how much more so the things of the world.*

When others criticize you, pay attention. If you have the fault in question, then what they say is only right. And so it is said: "He who comes to you with censure is your teacher; . . . but he who flatters you is your enemy."352

10A:3 Soshumbo* Becomes a Recluse

At the Todaiji in Nara lived a compassionate monk called Soshumbo*. A parcel of land which had been bequeathed to him from his teacher was disputed by a fellow-disciple. Soshumbo* felt that the matter was not worth his trouble and took the certificate of ownership to his adversary.*

"We have been friends, and I do not wish to have ill feelings over a parcel of land. You may have it."

"I'm talking about the principle of the thing. I won't take it," replied the other.

"Since I intend to become a recluse in any case, I have no use for the land," said Soshumbo, leaving the certificate and returning home. Immediately thereafter he became a recluse. He was a man of deep compassion and performed many good works.*

*A famous priest in Nara remarked to the Sage of Kasagi (Jokei, * 1155-1213):353 "Because I am poor, I look forward for someone to invite me to perform a service, but no one ever does. Although you turn down offers, they come from all directions. I envy you."*

"It seems to me that I get the most invitations during those times when I turn down the most," Jokei replied. "Turn down an offer and people will invite you." Interestingly enough, what he said was true.*

In general heaven bestows prosperity as one grows in wisdom, and profit which exceeds one's lot does not last long. Lao Tzu says that (by relying on the Tao) the worn out becomes new and the empty becomes full (Tao Te Ching 22). One should be content with heaven's dispensation.

While the Minamoto were in power after the collapse of the Taira, the elite of Kyoto sent many requests to Kamakura, but they were ignored. Then Yoritomo heard of Yoshida Tsunefusa (1143-1200), who had gone into retirement after the downfall of the Taira. The shogun considered him to be a wise man and consulted with him. Good fortune came to Tsunefusa, the just deserts of an upright heart, and his family was long supported.

It is written that those who win through virtue will prosper, while those who succeed by use of force will fail. Understanding well this principle, we

should maintain ourselves without immoderate expectations, living our lives resigned to our destiny.

10A:4 The Householders Who Became Recluses

*In Tango province lived a householder whose name I heard but do not recall. His estate was small, but the members of his family were not destitute. The man had eight sons and several daughters, and when he died he bequeathed the major portion of his estate to the eldest, giving progressively less to each of the other children. However the eldest was not comfortable with having inherited the responsibility as head of the family. He proposed that another be appointed to represent the family, that his share of the estate be divided among the other children, and that he would build a hermitage and spend the rest of his life reciting the nembutsu. As none of the brothers offered to assume his responsibilities, the eldest appointed his brother Goro *. The others acquiesced and it is said that they all became recluses.*

When we examine well what it is that people in the world consider happiness, we find that in their confusion they take what is painful to be pleasure. Happiness is first of all based on our state of mind. It is nothing to have status if one is miserable; and a person can be poor, but happy, if his mind is at ease. Thus the [Final Admonition] Sutra says that a contented person will be happy sleeping on the ground, while the discontented will be unhappy even in heaven.

When a deer is captured and held in a fancy cage, it does not stop longing for the mountains, although fed on delicacies. And when it lies down at ease in the mountains, it grows fat, although it has only grass to eat and water to drink. Po Chü-i tells us that there is suffering amid riches and happiness amid poverty, and that it is better to accept things as they come than to pursue what is past or run to meet what lies in the future.

In China the sage Hsü Yu (Kyoyu), having received an order [from Emperor Yao] to become Prime Minister, went to a river and washed his ears. On his return he was met by Ch'ao Fu (Sofu*) leading a cow to water. Hsü Yu explained that having heard an order that he was to be Prime Minister, he reasoned that his ears must have been badly in need of cleaning. So he had gone to the river to wash them.*

"The water now must really be dirty!" remarked Ch'ao Fu, and led his cow back home. This is what is meant by the saying that Hsü Yu washes his ears and Ch'ao Fu leads away his cow.

A great king in antiquity [who was Sakyamuni in an earlier existence] caste aside his title and worldly goods to learn the Great Law of the Single Vehicle (as described in the Lotus Sutra, Chapter 12).*

In Japan the Cloistered Sovereign Kazan (968-1008) became a recluse. When Lady Kokiden (Fujiwara Yoshiko, d. 985), daughter of Saneyori (actually Tamemitsu, 941-990) died, the sovereign lamented deeply. Seeing the

Awata Kampaku (Fujiwara Michikane, 961-995) writing on a fan the phrase (from the Great Collection of Sutras): "Neither family, jewels, nor kingly rank accompany one at the final hour, "the emperor had a religious awakening. He slipped out of the palace on the twenty-third day of the sixth month of Kanna 2 (986), and from that day the door by which he made his escape has been secured. What a felicitous awakening! Even hearing the story at this distance in time we are moved.

Kakuban (1095-1143) likened even a palace to the Burning House [as discussed, for example, in the Lotus Sutra] from which the inmates should seek to escape.

*At an Eight Expoundings of the Lotus Sutra service (hokke hakko *) for the late lay priest Shinzei (Fujiwara Michinori, d. 1160; see S&P 2:1) by his descendants in the clergy³⁵⁴ on the thirteenth anniversary of his death, Seal-of-the-Law Shogaku* (1167-1235; see S&P 6:8) and Myohen* (1142-1224; see S&P 1:3) were selected to officiate. Messengers were also sent to Kakuken (1141-1212), Choken* (1126-1203), Joken* and the others. But Myohen* declined to attend on the grounds that he had become a hermit. This offended his clerical brothers, and after some discussion he sent a certain Echibo* as his substitute.*

10A:5 The Priest of the Kanshoji*

Daiembo (Ryoin*, 1212-1291; S&P 7:24) of the Kiyomizu Kanshoji*, a disciple of the late Kongo-o-in* Bishop (Jitsugen, 1176-1249), had lived in seclusion for many years and was known for his sanctity. On one occasion the apprentice of some Kiyomizu monk became drunk and broke the sliding doors to the monks' quarters. The monks took their grievances to Daiembo*, suggesting that the boy be taken before a Kamakura official at the Rokuhara. But Daiembo* rebuked them for their concern over the matter.*

"Having met a madman, you yourselves go mad. Why do you do this? Attachment only leads to transmigration," he said. The disciples withdrew grumbling and news of the incident spread. Eventually the apprentice was brought to Daiembo's hut, but the recluse only laughed.*

"Boys at mountain temples are all like this. Why should we make an issue of this? Whatever those monks say only shows that they have no understanding of things. This is a good boy. His eyes show that he is sorry for what he did. "After this incident the boy behaved exceptionally well.

10A:6 The Robber-Monk with Religious Aspirations

In Nara lived a soldier-monk (akuso, i.e., sohei*) who from his youth enjoyed the military arts but could not read a single character. In his later years he became reflective and decided to do good. His plan for acquiring merit*

that he might be born in the Pure Land was to associate with robbers, with the idea of helping people. Whenever the robbers would enter a man's house, the monk would go in first to warn him so that he might escape with his life or hide his valuables. On the surface he looked mean, but he saved the lives of many people. When the time came to divide the spoils, he would take nothing, saying that he would let the other robbers know when he needed something.

After many years the monk was caught and taken into custody. But as the result of a dream in which the magistrate saw a golden Amida tied to a pillar, he was released and interrogated. When the monk told his story and his reasons for acting as he did, he was released and was not heard from again. He must have realized his desire for birth in the Pure Land.

The good or evil of whatever we do is determined by our state of mind. We would not expect burglary to lead to birth in the Pure Land, but it could be a good act if performed from good motives. Good and evil complement each other: evil can be an influence for good, and good an influence for evil. Thus, a sutra states that the passions may be a cause for liberation.

An ancient has described those who maintain the bodhisattva-precepts in four phrases: (1) Outwardly clean, inwardly dirty. This is the thief of the Law. He gives the semblance of observing the precepts but is inwardly dissolute. Nan-shan (Tao-hsüan, 596-667; cf S&P 4:9) calls him "a thief without a knife." (2) Inwardly clean, outwardly dirty. Hiding his virtue, this person does not accept support from the faithful. (3) Clean within and without. This is the ideal of the teaching. (4) Dirty within and without. The self-indulgent sinner.

The Sutra of Ten Cakras says that a monk of genuine understanding who expounds the Law correctly can accomplish good even though he himself does not maintain the precepts. The Buddha Treasury Sutra states that a monk who makes a livelihood from Buddhism while leading people astray commits a greater crime than gouging out the eyes of the inhabitants of the three-thousand worlds (cf, S&P 6:17, "Preaching for a Livelihood").

10A:7 Religious Awakening from an Evil Influence 355

In the capital lived a couple who passed their lives in poverty.

"I can't stand this miserable existence," the wife told her husband. "People will do anything to improve their condition in life. You can support me by becoming a robber or a highwayman!"

"Lots of people are poor. How could I possibly do what you ask?" But his wife cried and whined bitterly.

"If that's the way you feel, then give me a divorce. I'll find a real man to live with."

And so, because of his deep affection for his wife, the man set out in the direction of Uchino,³⁵⁶ looking for an opportunity.

Around sunset a woman with a young girl attendant passed him. There was no one in sight, so the man. killed them both, stripped them of their clothes, and returned home.

"Here it is! I got what you asked for." The man handed the blood-stained garments to his wife, telling her what he had done. He expected her to say something about its being a wretched business even though she had urged him to do it. Instead her face wrinkled with smiles, giving an appearance of utter delight.

The man was repelled, and the love and affection which he had felt for her vanished. He immediately left the house, cut off his locks, and became a monk'. Then he went up to Mount Koya *, where he earnestly prepared for the next life. Profoundly aware of his sin of senseless murder, he prayed for his victims happiness in the next world.

One day a fellow lay-priest came to talk with him. "That which has led us to aspire for enlightenment can be an inspiration to others and we should speak of these matters. I should like to know your reasons. As for me, I used to live in the capital. I had a misfortune; and the great city, where I had felt at home, lost its hold on my affections. I came away distraught and climbed this mountain."

"I am also from the capital," said the first monk. "But something unexpected happened and I abandoned the world."

"There must be some karmic reason behind our meeting. Please tell me all about it." His companion was persistent although the monk was reluctant to speak.

"Urged on by one with whom I had exchanged vows, I committed an unthinkable act." When the monk related what he had done, the other inquired when it happened, the color of the woman's robe, her age, and all the details. Suddenly the lay-priest clapped his hands.

"You are my true friend!" he exclaimed. "The woman was my beloved wife. After that day of bereavement I abandoned the world. Had it not been for what happened how should I have considered entering on the difficult path of Buddhist austerities? You were destined to be my true friend; I have no dearer bretheren in the faith. Let us pray for my wife's future happiness and now enter the path of escape from the world of illusion."

Together they strove for salvation. Someone told me he had heard that one of the monks had already met death in a proper state of mind, having been carefully tended by his companion. The other may still be alive.

Bitter bereavements are common in the world of men, but they do not always lead people to the desire for enlightenment. We should bestir ourselves!

10A:8 Shogatsubo's * Abandoning the World

Shogatsubo (Keisho*, d. 1268) of Matsu-no-o belonged to the Mii[dera] school of Tendai and was known to be a conscientious monk. This is the way people say he first became a recluse. Going deep into the Matsu-no-o mountains he took with him provisions for seven days. Setting up a temporary hut, he began his religious exercises. When the seven-day supply of food was exhausted, he was considering eating dried potato stalks softened in water when he was met by a woodcutter who offered him a day's ration of food as alms. The same thing happened on the following and succeeding days, so that Shogatsubo* never had an opportunity to use the dried potato stalks. Eventually a temple (Hokkeyamadera) was built. the monk continued his austerities and came to a felicitous end. This was a curious thing to have happened in these Latter Days. Today those who would strictly practice the religious exercises must not lack food or clothing.*

A venerable monk known as Shinchibo of Hira went into the Hira mountains with a twenty-day supply of food to practice [Tendai's] Cessation and Contemplation and was prodded for by the mountain folk.*

The beasts of the fields and the fish of the sea all have food, clothing, and a place to live. How much more should those who have had the good fortune to be born human be prodded with these necessities? Rely on Heaven and pass over this dream world without anxiety; for there is no summit of desire, no limit for the covetous heart. King Murdhaja (Chosho-o*) was king of the Southern Region. Not satisfied, he seized the Four Kingdoms. Still unsatisfied, he stormed the Heaven of the Thirty-Three (Toriten*) when his good fortune ran out and he died. We should know our limitations and act accordingly.*

When the late Ichijo-in (1199-1256) was visited in Nara by Bishop Kakuhen (?1172-1258) he remarked that poverty was a state of mind.*

"Who would think himself into being poor?" replied the Bishop. "Poverty is in fact the rule, and everyone thinks that he would like to be prosperous."

"No one thinks himself into poverty, but to plan foolishly and to exceed one's capacity is to be poor through one's thinking. If a person knows his capacity and acts within it, he will not be in need. But if a person attempts to do more than falls to his lot, he will be disappointed."

"In that case, when I, Kakuhen, am summoned by the court for an official function, shall I go up on a skinny horse, wearing a sedge hat?"

"If such is your condition, then it will be enough," was the reply.

*The late Kongo-o-in * Bishop [of Kyoto's Toji* temple (Jitsugen, 1176-1249; see S&P 10A:5)] was on his way to the palace for an official ceremony when his groom had an argument over precedence with the attendant of Prince Omuro (?Dojo*, 1196-1249; see S&P 6:15) and damaged the Omuro's carriage. The Omuro's valet brought the matter to the Bishop's attention, but was rebuffed. "No monk takes precedence over the head of the Toji*. Although Prince Omuro is of high rank, he has assumed the role of a recluse and is called Omuro, 'August Retreat, 'as one who conceals himself in the palace as a hermit. So he has no business going about in a carriage."*

The late Courtly Zen Practitioner (?Fujiwara Michiie; see S&P 9:13) of the Hosshoji was told of this incident and remarked that the likes of Jitsugen should not be riding around in carriages. Nowadays people feel that the observance of the old rules is rather strange and so they act according to common custom.*

On the contrary, Daigo no Sonshi (Shobo, 832-909) went to the court to give thanks for his appointment to the rank of Bishop (sojo*) wearing a straw hat, which he hung on a railing at the palace. He came in with Bishop Kangen (835-925) of the Hannyaji carrying his shoes. The sovereign was greatly moved by Kangen's modesty and humility. In olden times people were motivated by virtue rather than by a desire for fame. Today it is otherwise.*

Kakucho (960-1034), Priest of the Tosotsu[in], was a pioneer in promoting esoteric practices within the Tendai sect. Once when the empress (?Fujiwara Takeko, consort of Goichijo*) was having difficulty in childbirth (1026?), Kakucho* was summoned to perform a spell but he replied that he did not have time. Orders were sent that if Kakucho* did not come, he should be slain on the spot. He went reluctantly, the spell was performed, and the delivery was successful. As soon as it was over he withdrew, turning his back on the imperial proclamation (semmyo*) honoring him.*

This may have happened in the days of the Cloistered Sovereign Ichijo (r. 986-1011), but I am not certain. A daughter of Michinaga (966-1027), who was being carefully reared in the hope that someday she might be empress, died suddenly in her second year after a brief illness. The Great Omuro of Koya* (?Shoshin*, 1005-1085) was approached for his help, and the child was taken up to Koya* in a brocade bag. Since it was a girl, although only a baby, the spell was performed outside the monastery gate, the child was restored to life and in time became empress. I know her name but I hesitate to mention it.³⁵⁷*

Prince Omuro [of the Ninnaji] was presented with all kinds of delicacies during the day which disappeared at night. It was discovered that the Prince

himself went outside the palace enclosure to distribute offerings to the poor and sick. When he performed spells, the sick recovered.

*Because there were such eminent priests in antiquity filled with wisdom and compassion, the world was at peace. In these Latter Days calamities are many and miraculous manifestations of the Law are rare. People are without compassion and amuse themselves with Buddhism for the sake of prestige and profit. If one would abandon the world with the attitude of Shogatsubo *, truly he would receive help and protection.*

10A:9 The Amida Welcome Service358

A holy man at Fuko* in Tango Province longed for birth in the Pure Land. Putting all else aside, he strove to maintain the state of mind proper to the time of death and looked forward to the appearance of the holy assemblage welcoming him to the Pure Land.

"It is customary for people in society to pray for what they want at the beginning of the year, if only to ease their minds," the monk thought to himself. "So I too will say my prayers." On New Year's Eve he wrote something on a piece of paper and handed it to a young monk who attended him.

"Take this paper. Now tomorrow morning, the first day of the year, you are to rap on the gate and say, 'I have a message for you.' Then when I ask where you are from, you say, 'I am a heavenly messenger from the Buddha Amida. I have a letter for you.' Then give me this piece of paper."

The attendant was excused, and next morning rapped on the gate, calling out just as the holy man had instructed him; and the questions and answers were exchanged as agreed. The holy man came out in his bare feet and accepted the letter with alacrity and excitement. Holding it up, he read as follows:

"This world of birth-and-death is a country filled with misery. Detach yourself from it, and through recitation of the Buddha's name, good works and chanting, come to My Land. I and the holy assemblage will welcome you." As the holy man read, his tears flowed copiously; and he performed the ritual every year without fail.

When the governor of the province came down from the capital and people were telling him about the local customs, he came to hear of this holy man. Rejoicing at his spiritual good fortune, the governor arranged a meeting with the priest.

"You shall receive whatever you request so that I may establish a good karmic affinity with you."

"I am a recluse," replied the holy man, "and so I have no special needs."

"Although their circumstances in life may differ," insisted the governor, "All men have necessities." To which the holy man replied:

"I have been thinking that it would be good for us to get used to, and to feel comfortable about, our final moments by instituting our own holy assemblage and calling the ceremony the Amida Welcome Service (*mukaeko* *)."

Costumes for the Buddha and Bodhisattvas and other gear were prepared according to the holy man's directions and sent to him. For many years the priest performed the ceremony of the coming of the holy assemblage, a ritual for dying. As might be expected, the ceremony of welcoming was held during his own final moments, and he came to an auspicious end.

This is said to have been the origin of the Amida Welcome Service. Some say that it started in Ama no Hashidate, and others that it began with Priest Eshin [Genshin, 942-1017] spreading pieces of broken chopstick over his armrest and drawing it slowly forward, saying that it was like the Buddha's coming to welcome souls into the Pure Land.

Those who would truly commit themselves to something and enter upon the path toward its realization will immerse themselves in it whether waking or sleeping. "What is the purpose of thought if not to precede practice?" as has been said. We should diligently prepare ourselves for the important matter of right thinking at the moment of death. People in the world seem to desire birth in the Pure Land, but the delusive affairs of birth-and-death are what engage their attention from morning to night. We should make a ritual of right thinking and preparing for the appearance of the holy assemblage.

10A:10 The Man Who Fell into an Evil Path through Attachment

Some time ago a man said to have been a certain Councillor had a reputation for ability and wisdom, but he abandoned the world and secluded himself on Mount Koya. The nembutsu was his main practice, but he also studied Shingon, and he was known to be a religious man. He prepared for his final recitation of the name of Buddha in the hope that he would chant it peacefully and with a clear mind. And he did indeed die chanting the nembutsu.*

But a year or two later his spirit took possession of a lay priest and re-

vealed to his fellow monks that although he had performed the nembutsu for years, his mind had been obsessed by political concerns. He was constantly thinking how he could do better than those in office, and by virtue of these delusive attachments, he was reborn into one of the evil paths beneath the human world.

Even if one abandons the world, lives deep in the mountains, and enters upon the True Path, it is difficult to cast off delusive thoughts. This man was known to be wise and serious-minded, and his attachment was for the sake of people and society, attachment which was partly concern to benefit sentient beings. We do not usually think of this as evil. But when a person truly enters the religious life, even love for the Buddha's Law called "religiosity" (hoshu *), is a hindrance. No wonder the lay priest fell into an evil path. It is difficult to know the state of a man in his final moment.

Whenever people remarked that someone's final moment was good or bad, Kyobutsu* of Makabe in Shinano province, a disciple of Myohen* (1142-1224; see S&P 1:3), would reply that we cannot know what is in a person's mind.

An old priest from Koya* said that if one had disciples, birth in the Pure Land was impossible, and that the afterlife was to be feared. But because people are ashamed to admit that their intimate associates came to a bad end, they usually say something pleasant. In these Latter Days people talk only about birth in the Pure Land. They say that even the wicked are born in the Pure Land, and that we should not worry about bad karma.

Some recluses on Mount Koya* gathered to consider the final moments of their colleagues, and decided that perhaps not a single one was born into the Pure Land. It was proposed that one of the priests who had died with his legs crossed, his palms together, and his voice chanting the nembutsu had succeeded. But Eshinbo* of Kohata (Shinku*, 1205-1269) felt that he had not: "When one is being welcomed into the Pure Land, he ought to have a pleasant expression on his face. This man looked terrible. He must have entered an evil path."

The Sage of Koya* (Kukai*) said that the recluse (tonsei) was one who truly entered into the third important stage of abandoning the world. The first stage is to abandon society, and this is easy. To be abandoned by people because one happens to be poor comes to the same thing as abandoning them. There are many in this condition. The second stage is to abandon the body. One becomes an outcast and after bearing hunger and cold has the look of abandonment. But the third stage is to abandon the mind, so that the Five Dusts, the Six Desires, and fame and fortune do not adhere to it. Seeing this floating world as a dream and being lucid to the bottom of one's heart this is to abandon the mind.

In one of ten dreams of a king who reigned in the days of the [Kasyapa*]359 Buddha, a large elephant was seen going out a window. Its body

had passed through but the tail became blocked. "This is one of my future disciples who finds it difficult to abandon the world," explained the Buddha. "Although he says he has left it, he still has a desire for fame and profit."

10B:1 The Spirit Versed in Buddhism Which Possessed a Woman

*In Kyoto a woman was possessed by a spirit and all attempts to cure her were in vain. She laughed scornfully at the exorcists and they were unable to help her. Usually when an amulet of the holy man of Kanshoji * (Daiembo*, 1212-1291; see S&P 7:24) was placed on such a person, his lunacy was cured. But the woman only laughed: "I know this talisman. The good man has mastered the Jewel Box Spell; and, since he is a person with virtue, I respect it."*

Several others were tried without effect; and one she even trampled with her feet. "How can this be within the Buddha's Teaching? There are such things as this in Buddhism, but he who employs them for the sake of fame and profit is unclean. I do not trample on the Buddha's Law."

Since she justified herself in terms of Buddhist doctrine, the exorcists asked how it was that although she understood the significance of Buddhism, she still tormented people.

"The aim of Buddhism," replied the spirit speaking through the woman, "is to seriously study the doctrines, perform the practices with wisdom and compassion, leave the round of birth-and-death, and open the mind to Enlightenment. I was present at the establishment of the sect on T'ien T'ai Mountain [by Chih-i in 575]. Although I am versed in all the doctrines, I lacked serious purpose and so have not escaped from the round of birth-and-death. I have become a spirit, but I am not harmful to people."

When she was asked her opinion of the famous teachers of the day, the spirit replied that it was useless to speak of them. Her response concerning Shoichi (Enni Ben'en, 1202-1280; see S&P 3:8, 9:13) of the Hosshoji* was that although he was a sage difficult to find in these Latter Days, his meditation practice was lacking. A certain recluse came to interrogate her about Buddhism but she dismissed him out of hand.*

A close friend of this woman's husband was a Shingon priest on Mount Koya. At hearing that a letter was secretly being prepared to invite him to perform a service of exorcism, the woman remarked that he would only make a nuisance of himself but would be unable to effect a cure. The letter was not sent.*

At Kitano the woman struck a monk on the head who was reading the sutras. "Is this any way to read the scriptures?" she asked, and then impressed everyone by chanting them herself This happened ten years ago and the incident was told to me by a person who actually witnessed it. The woman was said to be from Tango province.

What people heard from the spirit accords with the holy teaching.

*Learning (tamon) and wisdom (chie) are not the same, and practice is important. The Sutra of Heroic Deed (Shuryogonkyo *)³⁶⁰ states that from the observance of the precepts grows the practice of meditation, and from meditation is born wisdom.*

In the days of the late Courtly Zen Practitioner of the Hosshoji (Fujiwara Kanazane, 1149-1207)³⁶¹ a woman within the palace was possessed by a spirit. Shogatsu* (d. 1268; see S&P 4:9) of Matsuo interviewed her, and the woman said that all of the sages and scholars from the time of the Heian period had entered into evil paths. He asked how Gedatsubo* (Jokei*, 1155-1213) and Myoe* (Koben*, 1173-1232) had fared, but the woman replied that she was unable to see this.*

Once when Shih-te (Jittoku; see S&P 9:10) saw some monks homing a Repentance Assembly (fusatsu) he called out laughing: "How profound you all look with your heads together!" When this angered the monks, Shih-te continued: "Not getting angry is to observe the precepts. Having a pure heart is what is meant by being a monk."

Once he drove an ox along the road, calling it by the name of an ancient monk. Every time he would call the name, the ox would low in reply. "This monk was reborn as an ox because he did not observe the precepts in a former life," wept Shih-te. "He had the face of a man but the heart of an animal."

When Cunda (see S&P 5A:4) offered the Buddha his last meal (of poisoned mushrooms) he did it in a proper state of mind and was praised for this.

Although one has a human form, a person's actions throughout life will express the mind of those in the hells, of the hungry demons, of beasts, or whatever. Thus the Net of Brahma Sutra states that a person who does not practice the precepts with compassion is the same as a beast. Shan-tao (cf., S&P 7:25) has a similar remark. The monk of the Kuo-ch'ing temple, even though he lived in antiquity when men were more virtuous than they are now, was lacking in practice and became an ox.

The ruler of a country is said to be the father and mother of the people because he cherishes them and pacifies the land. But if a king is without benevolence and wisdom, this is like losing the Five Grains through the mischief of a large rat. And bad ministers are like the big hole in the bottom of the sea from which water leaks continually.³⁶²

When Sakyamuni was living in this world the monk Samgharakkhita (Sogo* Biku) lost his way near the sea and entered a temple for his mid-day meal. He took the food and was about to eat when he saw that it was molten copper. After the monks at the temple ate this, they and the temple burned up without a trace. This happened to Samgharakkhita more than fifty times. When he asked the Buddha about it he was told that these were the hells of priests who had violated the precepts after the extinction of the Buddha Kasyapa*.³⁶³*

*When the Great Teacher of Tendai (Chih-i, 538-597) was at Kuo-ch'ing Temple, a monk borrowed salt from the temple stores without returning it, and this became an obstruction to his practice of meditation. After he returned the salt, he was able to meditate. Yung-chia (Yoka *, 665-713; see S&P 5A:5) said that he always tried to eat food which was not produced laboriously in the fields, and to wear clothes not made by the toil of silkworms. Tao-hsüan (Dosen*, 596-667; see S&P 4:9) remarked that a bowl of food came from a bowl of sweat, and sweat is blood, So a bowl of food is like a bowl of blood, and food is scarcer than blood. People of sensitivity, lay or cleric, should consider the labor which has gone into a product and not dispose of it wastefully. Nor should we unnecessarily distress man or beast.*

Priests at a mountain temple met in a bath house with some laymen and discussed various topics. When a layman argued that monks were the most covetous of people, one of the priests replied that although monks were indeed inexpressibly greedy, the warrior was worse, especially the cowardly soldier. There was no rebuttal. As for monks and laymen who observe the precepts in these Latter Days, Tao-hsüan says that laymen should offer much with faith, but that monks should maintain their integrity and take little. Nowadays it is just the reverse.

I-ching (Gijo, 635-713) notes that although there are 80,000 varieties of the Holy Teaching, only two things are important: inwardly to concentrate on Suchness (shinnyo) and outwardly to observe the ordinary rules of behavior. Chih-i says that the true immortal does not even do good, much less evil. And the Commentary on the Great Wisdom Sutra makes a similar remark about the bodhisattva who abides in the Ultimate (jisso*). It is necessary to apply the teachings of Buddhism. Although the spirit (whose story is told at the beginning of this chapter) knew the Law, he did not escape from birth-and-death but became an evil thing.*

10B:2 The Man Who Understood the Underlying Purpose of the Various Sects

After the late Kongo-o-in Bishop (Jitsugen; see S&P 10A:5) had become advanced in years, he told his disciples that when he was young he had made a pilgrimage to Mount Koya*, and then visited some mountain temples in Yamato. In the vicinity of Kazuraki mountain he sought temporary lodging at the house of a woodcutter, where he met an old priest who revealed that in his youth he had studied at the Kofukuji*. After he became a monk he was numbered among the better scholars and even invited to lecture before the nobility.*

"But scholars are only interested in prestige. My father became ill, and when I returned home I became involved with a woman and stayed in the village. After many years my attachment to things weakened and I came to

*understand the meaning of Buddhism. That which was practiced before the various sects were propagated has been lost from the time their founders caused them to flourish. The Hosso * sect lost its basic purpose from the time of Dharmapala* (Goho*, 6th cen.), and the same holds for the Sanron, Kegon, Tendai and Shingon sects. Conceptualization kills the message. In a place without directions, directions are set up; in a place without words, words are introduced. From words come thinking and from thinking comes systems of thought."*

Jitsugen met the priest on several occasions but had to pledge that he would not reveal the priest's existence to the outside world. I heard this from a disciple twice removed from Jitsugen who regarded this as a very confidential matter.

The Commentary on the Great Sun Sutra (Dainichikyo)⁴⁷ says: "Enlightenment is something bestowed on a person; it is not like giving him a handful of nuts. It should be possible to obtain wisdom without a teacher, but it is not given to men to understand the marvel of its operation." Lao Tzu's Tao [Te] Ching (Ch. 18) says: "When the Great Tao (Way or Method) ceased to be observed, benevolence and righteousness came into vogue. (Then) appeared wisdom and shrewdness, and there ensued great hypocrisy." (Legge's translation).*

In an age when men are used to the written word, there are many falsehoods. Even the teachings of the Buddha all being devices to attract by that to which people are attached generate false flews for the deluded. So in the Lotus Sutra (Chapter 2) the Buddha says that his words are simply words and descriptions to guide sentient beings. And in the Lankavatara Sutra ([Nyu*]ryogakyo*, T. 671) he states that from the night when he attained enlightenment until the night of his death, he did not expound a single word. The [Northern Sung] poet Su Shih (Toba* Koji, 1036-1101) came to understand the Law of the Buddha on hearing the sound of a mountain stream, and in a verse extolled the sounds of nature as so many gathas.*

How can we understand the wonderful Law of the Buddha through discriminations? The Lotus Sutra says: "This Dharma is not a thing that discursive or discriminatory reasoning can understand."³⁶⁴ We cannot know the substance (*tai*) of the marvelous Dharma by weighing the matter through discriminative reasoning (*fumbetsu*). "Discursive and discriminative reasoning" (*shiryo* fumbetsu*) are all provisional workings (*yu**: function) of illusion (*komo**). As for True Mind, mind is identical with the dharmas [constituting the phenomenal world]; and the dharmas are identical with mind.³⁶⁵ What discriminates and what is discriminated? It is like the eye, which does not see itself; or the sword, which does not cut itself. We call this [Awareness] the dharma of One Mind, the substance of the marvelous Dharma. Thus, the Buddhas and Patriarchs are not lacking in mind. Their mind is mind which does

not stagnate in discriminations; that is, it is the mind of no-mind (*mushin*). Moreover, they are not lacking in verbal explanations. It is simply that their explanations do not stagnate as explanations; that is, their words are no-words (*mugon*), [words which do not stagnate in any specific dogmatic formulation]. Accordingly, whether one empties the mind or let it shine forth, whether one dispenses with words or uses them what is the difficulty? The accommodations (*hoben* *) of the Buddhas and Patriarchs are all devices to instruct madmen.

*The Sutra of Heroic Deed tells the parable of Yajnadatta*366 who looked in a mirror one morning and could not see her face because of the way she was holding the mirror. Believing that her head had been taken by a demon, she ran about distractedly until someone showed her how to hold the mirror correctly. Then she thought that her head had been restored. Both her wretchedness and her delight were without foundation. The unenlightened man is like one who looks for his lost head. The original mind of enlightenment (hongaku), like the man's head, is not lost; the loss comes only from thinking that this is so. Thinking that we have discovered and attained something for the first time is what we feel when we experience enlightenment for the first time (shigaku). But how can we attain it for the very first time (when it has been there all along from the beginning)? The Sutra of Perfect Enlightenment states that because people have this understanding from the first, they have become Buddhas from the very beginning; birth-and-death and nirvana* are both as illusory as yesterday's dream. Sanron's Chi-ts'ang (Kichizo*, 643-712; see S&P 6:10) as well as Tendai and Hosso* theory support the view that the various doctrinal positions are merely expedients.*

We should act reasonably according to circumstances and not be trapped by rules and regulations. The Lotus Sutra was being copied at a temple in Nara which had been strictly purified for the occasion when one of the banners in the sacred hall caught fire. One of the novices asked an old monk if they should take a bath to purify themselves before going into the sacred enclosure to stamp out the fire. This is an example of inability to transcend the letter of the law. This was also the case of the abbot of a temple in Musashi province who had studied in China. He returned with the observances of a great Ch'an monastery and applied them out of context to a small isolated temple in Japan.

When Izumi Shikibu (cf., S&P 5B:2) was out of favor with Yasumasa (958-1036), she arranged for a shrine maiden to perform a Ceremony of Harmonious Relations (keiai no matsuri) at Kifune (in Kyoto). Hearing of this, Yasumasa concealed himself behind a tree by the shrine. An old vestal came out beating a drum and walked around the party three times lifting up the front of her dress. When Izumi was told to do likewise, her face reddened and

she did not reply. Then, after being scolded by the vestal for not cooperating, she composed a poem expressing her embarrassment. Yasumasa revealed himself and the two were reconciled. This is an example of abridging the letter of the law to *arrive at the desired result*. *Had Izumi behaved as the vestal had asked, Yasumasa would have been disgusted and they would never have been reconciled.*

When prince Hojo (1237-1284) was being ordained at the Todaiji*, the stone platform was piled with snow. When Hojo* was asked to remove his sandals, as was customary, a member of the congregation scolded the others for not adapting to circumstance. Hojo* was permitted to wear them. Rules are rules, but to have consideration for the prince walking barefoot in the snow is to transcend the formalities. The monk who spoke out was Chudobo*, at that time called Taihobo* (1219-1291).*

As for those who have no understanding of the proprieties, nothing need be said. They are like those base people who do not understand that we should repudiate birth-and-death and seek enlightenment. Those who know the proprieties and apply them without flexibility are like those who live in the serenity of the two lesser vehicles (sravaka and pratyekabuddha), but who do not act for the benefit of sentient beings as the bodhisattva does. And those who understand the proprieties but are not obsessed with them are like the bodhisattvas. Thus, the [Garland] Sutra says of such a man: "Because of his great wisdom, he is not stained by birth-and-death; and because of his great compassion, he does not abide in his status as a bodhisattva."*

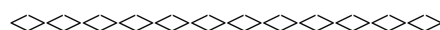
10B:3 People Who Died Auspiciously

At Yamagami in Kozuke province lived a Shingon monk called Gyosen*, formerly a disciple of Joben* (1166-1224; see S&P 6:14) but later a devotee of the nembutsu. A year before his death in the first year of Koan* (1278), he wrote down the day when he would get sick, and the year and day of his death. Then he placed the paper at the bottom of a box, unknown to his disciples. After his death the box was opened and the facts found to be just as he had recorded them. Gyosen* dressed eccentrically, and often discussed doctrine with the Elder Myosen* of Serada. When asked what to do when disturbing thoughts arose during the recitation of the nembutsu, he replied with this verse (collected in the Fuboku wakasho* 34):*

<i>Ato mo naki</i>	Contending against
<i>Kumo ni arasou</i>	Clouds that leave no trace,
<i>Kokoro koso</i>	That very will
<i>Nakanaka tsuki no</i>	Is the real obstacle
<i>Sawari narikere</i>	Between us and the moon!

Gyosen died auspiciously. A purple cloud appeared before his cell, and there was heavenly music and the smell of incense.*

*In these Latter Days those who devote themselves to the nembutsu neglect the cultivation of Mind. Is this because they have little wisdom? The Amida Recollection Sutra (Midashiyuikyo *)³⁶⁷ states that with a tranquil mind we should meditate (zazen) for a period of time and then for the sake of all sentient beings call to mind the Buddha Amida. When every practice is viewed as zen, then they are all zen. And when every practice is viewed as nembutsu, then they are all nembutsu. The nembutsu devotee should not neglect mental discipline, nor should those of other sects take lightly the practice of the nembutsu.*



Felicitous Final Moments Among Followers of the Kenninji

Stories of our predecessors in various sects have come down to us from ancient times. Outstanding in wisdom, practice and virtue, they all died as though entering into meditation (zenjo). Those who enter the Way of the Buddha, in whatever sect, should earnestly prepare themselves for the moment of death.*

After Eshin (cf., S&P 3:4) aroused the aspiration for enlightenment, he venerated the two characters myo-ri ("fame and profit"). From the desire for prestige he had studied, and from his learning the aspiration for enlightenment arose. Truly it is said that we enter the Way of the Buddha having been caught on the fish-hook of desire.*

The king of Magadha (Magada) in India became a monk, took the name Subhakarashimha (Zemmui Sanzo*, 637-735), and brought the esoteric teachings to China. They flourished for barely three generations and were completely lost at the time of the wicked king [Wu Tsung] of the T'ang (during the persecution of 845). Because his writings had been kept secretly in the palace and not widely circulated, they were lost.*

The Great Teachers Dengyo* [Saicho*, 767-822], Kobo* [Kukai*, 774-835], Jikaku [Ennin, 792-862], and Chisho* [Enchin, 814-891] brought the teachings of Shingon to our country because we have an affinity for it. Japan is a country which has had an affinity for Tendai, Shingon, and the *nembutsu*. Hosso*, Sanron, and Kegon are merely studied in Nara and have not been promulgated throughout the provinces. The Ritsu and Zen sects have not been remiss in propagating their ideas, but until now results have been few. However, perhaps it is the skillful design (*hoben**) of the Great Sage that Ritsu and Zen will be widespread in the world today. In these times they are being established and promoting practice. Perhaps the time has

arrived for them to be popular. Although there are many Tendai and Hosso * scholars, in these Latter Days people practice *zazen*, those being few who employ the reflective techniques (*kannen*) of Mind Only, or the Perfect and Sudden (*endon*) methods of Tendai. The scholars merely argue points of doctrine, quarrel over what is provisional or absolute in a sect, and decide what is shallow or profound in a teaching.

Among those belonging to the Ritsu sect some practice the nembutsu, and others practice the methods of Shingon or Zen. Shingon priests likewise practice the death-bed nembutsu. Recently among those who practiced Zen methods were some who died auspiciously. An old priest of the Jufukuji in Kamakura whose name I do not recall practiced esoteric methods successfully for many years, and then spent many more doing zazen under Lan-ch'i (Rankei, 1213-1278) of the Kenchoji,368 But he left after having a falling-out with Lan-ch'i. He died seated in the Enjodo*, his hands folded, and as though he had gone to sleep. I heard this from a colleague of his.*

The school of Eisai (1141-1215; see S&P 2:5), late founder of the Kenninji, does not discriminate among the various methods. It respects the precepts and accommodates itself to Tendai, Shingon, Zen and the nembutsu. Eisai used his reputation as a famous monk for the sake of Buddhism instead of self-aggrandizement. The practice of begging, with three garments and a bowl, began with the Buddha and his disciples. As the children of Sakyamuni, can we turn our backs on the ways of our foremost teacher and act like householders? But in these Latter Days, people look down on those who solicit alms as beggar-monks (kotsujiki hoshi*).*

Eisai founded the monasteries of Shofukuji in Chinzei (Kyushu*), Kenninji in Kyoto, and the Jufukuji in the Kanto*. He did not oppose the customs of the provinces into which he went but accommodated himself to Ritsu, Tendai, Shingon, and other methods and without making a fetish of Chinese ways. His Zen was inwardly Zen, but Shingon elements appeared on the surface. He predicted that fifty years after his death the Zen sects would flourish. This is to be found in his Propagation of Zen for the Protection of the Country (Kozen* gokokuron). Later the Kenninji was built and the Zen procedures were adopted from the Sung. The custom of naming temples after reign names, such as Kennin and Kencho*, is an old one. Various methods of Buddhism flourish according to the times; and with determination, how can one not succeed in his religious objective? Prince Jogu* (i.e., Shotoku*, 574-621), a manifestation of Kannon, instituted the precepts; and Priest Chien-chen (Ganjin, 687-783; see S&P 3:5) built the ordination platforms.*

The Bishop (Eisai) asked the Great Minister of Kamakura (Sanetomo, 1192-1219; see S&P 9:13) for permission to go to Kyoto to prepare for death. He went and died auspiciously.

The Preceptor Eicho (Shakuembo*; see S&P 6:9), Elder of the Chorakuji* at Serada in Kozuke* province, was a disciple of Eisai. He was known to be a good and wise man and died on the twenty-sixth day of the ninth month in the first year of Hoji* (1247). According to those at the temple, this happened at the end of the Hour of the Dog. A bright light shone all around. Eicho* was found seated in the posture of meditation, his hands folded.*

Higambo no Ajari, the Elder [Zoso*] Royo* (1194-1277), succeeded (Eicho* at the Chorakuji*) and later became head monk of the Jufukuji (see Appendix B). He died during the Hour of the Tiger on the fifth day of the sixth month in Kenji 2 (1276). He made careful preparations the day before. Burning incense before an image of Kannon and sitting in a chair with his hands clasped, he expired. The gatha which he composed at the time of his death is recorded. Wu-an [P'u-ning (Gottan Funei, 1197-1276)], 369 former head of the Kenchoji*, remarked that Royo* was one of the outstanding wise men of Japan.*

The Venerable Hosshimbo*

Hosshimbo (Thirteenth Century), elder of Matsushima in Mutsu province, became a monk late in life. Although illiterate, he traveled to China, studied under Wu-chun, 370 and is said to have had a deep understanding of Buddhism. He developed painful boils on his buttocks from sitting in meditation for many years, but he was not discouraged and refused to give up. When he told his attendants that he would die on a certain day, they did not believe him. When the day came, he seated himself in a chair and recited his death-verse:*

It was bright when I arrived,
And it is bright as I depart.
What an experience this has been!

His attendants remarked that the stanza was incomplete, lacking one line. At this he shouted once inarticulately and expired. It is said to have been truly inspiring.

His teacher Wu-chun had given him the character tei enclosed in a circle as his subject for meditation. He applied himself so strenuously that afterwards everything seemed to have the character tei inscribed on it.

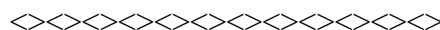
It is gratifying that even in these Latter Days the Mahayana disciplines are practiced. To practice under a good teacher and to apply oneself assiduously without concern for fame, profit, or learning is to make progress in the Dharma more surely than merely having skill with letters. Without zeal, even the Pure Land devotee will find his practice difficult; with zeal, even those who practice the Mahayana* disciplines will find them easy.*

Cudapanthaka (Shurihandoku) was so dull that he forgot his own name.*

Under the tutelage of the five hundred arhats he applied himself to one gatha: "One who guards mouth, thought and body can transcend the world of birth-and-death. "He attained arhatship. 371 Practice is essential, not learning. Devadatta (Chodatsu) knew the 60,000 items of the canon, but he did not escape falling into hell,372 whereas Jido* (Mettakumari*?) was born into the Tusita* heaven through a single thought of compassion.*

Lao Tzu renounces learning (Tao Te Ching 20, 48), and I-hsing (see S&P 2:7) says that discriminative thought must be employed in studying the ways of the world, but not for attaining release from it. The Commentary on the Great Wisdom Sutra says that conceptualization is the net of Mara, and no-thought (munen) is a mark of the Law. Hosshimbo* was thus able to understand the Dharma without the use of writings but with deep zeal.*

The Elder [Lan-ch'i] Tao-lung (Rankei Doryu, 1213-1278;) of the Kenchoji* died on the twenty-fourth day of the seventh month in the first year of Koan* (1278), leaving behind a death-verse. After the cremation the ashes yielded many precious relics, and some were even found stuck to the leaves of trees. The same thing is said to have happened to Kuei-feng (Keiho*, 780-841; see S&P 3:8).*



The Elder (*choro**) of the Tofukuji*, priest Shoichi*, died on the seventeenth day of the tenth month of Koan* 3 (1280). He had been ill for some time since the early summer, and, being unable to carry on his normal routine, was cared for in a detached building on the temple grounds. On the fifteenth day of the tenth month, he announced that he would go up to the Dharma Hall to lecture and then to pass away; but his disciples would not permit it. Then on the seventeenth day he told his attendants to call the monks together and to beat the drum in the Dharma Hall to announce his death. Seated in a chair, he wrote his verse of departure from the world and expired. In the capital, priest and layman and those of high and low station assembled in droves to pray for three days. After this Shoichi* was placed in a coffin still seated in his chair. This happened just recently, so I will not record the details. The death verse said:

Seventy-nine years of Skillful Means
To benefit sentient beings;
We desire to know the Ultimate as it is,
But this is transmitted by no Buddha or Patriarch.
Koan* 3, 10/17
The Elder of Tofuku*
Take Care.

The Elder [In]go (Ichio*, 1209-1280) of the Chorakuji* in Serada also left behind a death-verse.*

Epilogue

Although I wrote concerning my purpose in setting down these stories in the preface, I am not satisfied that I have made my position clear, so I will express again what is in my heart.

There is an abundance of old stories, but it seems that people do not write about things which have happened recently. As a means, possibly, of encouraging those with foolish aspirations to seek a better life, disregarding my clumsiness with words I have written down what I consider interesting and which otherwise might not be transmitted to later generations.

The *Essentials of Salvation* of priest Genshin says: "The coarse passions make men enlightened; and it is only by meaningless babble that without realizing it we constantly obstruct the way to salvation." People are such that whether they are reciting the name of Amida or practicing meditation, they are forever aware of the time. But when they are engaged in useless talk, they do not know when the sun sets and night has fallen.

Stories written about such a world are for the most part concerned with petty affairs and desires for useless things; the faults of the mouth being many and the desires of the heart deep. Those things which contribute to transmigration in the cycle of birth-and-death are common; those which become instruments for enlightenment in the afterlife are rare.

Consequently, I have written down, just as I have happened to recollect them, various anecdotes from here and there, things which happened in China and Japan, and tales from ancient and modern times. If a person reads these stories instead of those others, he will see people who appreciated the profound intentions of the gods, trusted in the encompassing grace of the Buddhas, respected the exalted virtues of men of religious conviction, learned from the honesty and simplicity of householders, understood the operation of moral causation, discriminated between the wise and the foolish, became aware of the marvelous goal of the various doctrines, and entered the blessed path of the anchorite.

I have been constrained to assemble these stories, although I cannot recommend them to the educated. I am an utter rustic, born and raised in the country, illiterate, unversed in the art of poetry, and without having seriously studied the tenets of a single sect of Buddhism. Imitating the example of others in order to escape the troubles of the world, I became a hermit, inquiring about and practicing only the basic doctrines of release from the round of birth-and-death, and associating with men of sincere conviction.

Although my zeal is weak, I have assembled these stories from a desire for enlightenment. Consequently, among these worldly stories I have interspersed the basic tenets of the various sects, important statements of the sutras and commentaries, and literary allusions which I have picked up here and there, so that they might be the occasion for people to meet the Law of the Buddha.

Living in a thatched mountain hermitage out in the country, I have had only my own heart and mind to rely upon, for I am without books, and I have set down only the simplified essentials of these things as they have happened to occur to me. Although there may be many errors throughout, my main theme does not differ from the aims of Buddhism. And my wish will have been attained if there are those who may learn from this the gist of Buddhist Teaching.

The citations from literary works and the names of men of old are, I think, correct, but there may be many inadvertent errors. I hope that some future scholar will make the necessary corrections and disseminate them.

Both Ching-ch'i's *Diamond Stick* 373 in China and Shikibu's *Tale of Genji* in Japan are fictitious works written in imitation of real life, but their writers bequeathed them to us so that, on the one hand, we would understand the feelings of the human beings, and on the other, that we would come to comprehend the significance of Buddhism. So also in this book have I included worldly matters which one might see or hear about, in order that they might point the way to release from the world.

There are differences between ancient and modern times, but people share the same goals. Perhaps there will be those with sensibility who will support my objectives, correct my mistakes, and continue to add to the collection, acting as intermediaries to lead the foolish to salvation. And perhaps there will be those who, seeing and hearing these things, will rejoice in the good and become future comrades in the faith. That these stories may be a cause of their praising the Buddha's teaching, a condition for their turning the Wheel of the Law, a seed of religious awakening, and food for the genuine practice of the discipline is the fervent hope of this disciple of the Buddha.

Let us praise Sakyamuni* and the Three Treasures. Let us praise the Gods who "soften their light," and may they bestow their protection, leading us out of darkness, fortifying the resolution of the children of Buddha, propagating the Law to future generations, and guiding the many who are deluded.

The time is mid-autumn in the sixth year of Koan* (1283). I

started writing this book in the second year of Koan * (1279) and then put it aside for two or three years. This year I took it up again and finished it. As a result, the styles of writing in the earlier and latter parts of the book are not the same. I mention this for the sake of those who in the future may wonder about it.

If you like this book, buy it!



Figure 6.
Choboji * and environs. From the Owari meisho zue (Illustrated Gazetteer
of Owari Province), Latter Series, 1880.

Figure is on previous page

If you like this book, buy it!

PART III.
CASUAL DIGRESSIONS (ZOTANSHU *)

Selected Translations

If you like this book, buy it!

Collection of Casual Digressions (Zotanshu *)

2:3 The Monkeys' Religious Service³⁷⁴

Long ago in a mountain village lived two neighbors, one industrious and the other shiftless. The industrious man tilled the fields from morning till night, enjoying a harvest of peas, beans and millet. It happened on one occasion that he was taking a nap, being exhausted from his work in the fields, and was seen by some monkeys.

"It's a Buddha," they said. "Let's have a religious service."

So they brought a great quantity of yams, sweet potatoes, chestnuts and sweet acorns, made a great mound of them in front of the man, and then went away. The diligent man was almost bent to the ground as he carried the load of donations to his home.

The old wife of the shiftless man badgered her husband to borrow the other's clothes and go out to do the same. Again the monkeys appeared.

"Well now," they said. "Let's take this Buddha to the other side of the river and hold the religious service there." So placing the man on a seat made of their crossed hands, the monkeys began crossing the swift and deep current of the mountain stream.

"Everyone pull up your skirts," they mimicked, and up went their tails. It was so funny that the man suddenly giggled.

"It's a human," cried the monkeys, tossing him into the river. The man returned home half dead, his clothes soaked and his stomach full of water. His old wife was angry and detested him all the more. It was a senseless thing to do and not to be imitated . . .

2:4 Pickled Eggplants

There was a priest who ate boiled chicken eggs, but tried to

conceal his behavior from a young novice by calling them "pickled eggplants." The novice knew what was going on and waited for an occasion to call the priest to account. On hearing the cock crow at dawn he remarked: "You worship, the father of the pickled eggplant is crowing. Can you hear him?"

Another priest who furtively ate dried sweetfish wrapped it in paper and said that it was a straight razor. A novice who was waiting to take the priest to account was crossing a river with his master when some sweetfish appeared in the stream.

"Your worship, I see a fresh straight razor," he cried. "Watch you feet that you don't hurt yourself!"

5:1 Wealth from a Stalk of Straw 375

Long ago a devout layman made frequent visits to Hasedera. His efforts did not go unrewarded, for he was vouchsafed a divine revelation: "Whatever it is you find in the street, pick it up and carry it with you."

Now in the street on which he was returning from his visit there was a piece of straw; and then he found a horse-fly which he tied with the straw to divert himself. A quite ordinary young gentleman from the capital happened by and begged the layman to give him the straw and the fly, which he did. The gentleman was delighted and presented the layman with a single tangerine. From the capital a group of ladies looking quite ordinary were on their way by foot to Hase, and to them the layman offered the tangerine. They were so pleased that they removed their sweat-soaked underrobes and presented him with them.

An official of the Great Watch, it seems, was making a pilgrimage to the Seven Great Temples of Nara. In the vicinity of Inari [in SE Kyoto] his ceremonial horse suddenly became ill and fell to the ground, hovering between life and death. The official entrusted the horse to an attendant and went on his way.

"This horse is already beginning to die," said the layman to the attendant. "I think the chances of his miraculously surviving this crisis are one in a hundred thousand. If I give you these robes, will you let me have him?" Without any ado, the attendant let him take the horse and went on his way.

The attendant had been gone only a short time when the horse revived, to the layman's delight. As he was riding it in the vicinity of the Hosshoji*, he was seen by a Senior Assistant Governor-General of Dazaifu on his way down to Tsukushi [Kyushu*].

"Is that horse for sale?" The official indicated that he wished to buy it and asked the price.

"I haven't thought about it," answered the layman. "It is difficult to determine the price of such a splendid horse. Make an offer and you can have it."

"Just at the moment I have no money," replied the official. "So I will entrust to you two plots of rice-field in Toba for four years. Take care of them until I return." The man accepted the position without further ado, maintained the property during the four years, and even turned the rice-straw into mats. When his tour of duty was over and the official returned to the capital, he was delighted by the man's stewardship and commended him.

All this transpired because the man had faith; how could you say that it was all made up? That would be wrong-headed reasoning.

9:10 The Confidence Game

The "beggar monk" (*kotsujiki hoshi* *)³⁷⁶ in Japan makes his way through life by deceiving people. If he succeeds in this deception, he counts that as a gain; and if he bungles it, he is not blamed as an ordinary person would be. He then declares that he is just a poor beggar and is sent packing. This has been going on since antiquity. While those being tricked are usually not aware of the deception, it often happens that people are conned knowing perfectly well what is going on. We learn from the sacred teachings that the Five Dusts and Six Desires which becloud our understanding are all false and unreal, and that they deceive us. And yet we cannot abandon our delusive thinking and discard our attachments to enter upon the Way of Truth. How regrettable!

In the days of the Great Lord General of Kamakura [Yoritomo], he was approached by a beggar monk.

"With your gracious permission, I will outwit even you."

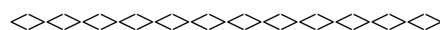
"If I know that you are trying to trick me," replied Yoritomo, "I can surely not be deceived. But if you can trick me, you shall have a reward."

The beggar monk agreed to accept the challenge. "To perform my trick I need a rug. I will take and spread it out and then I shall trick you."

Yoritomo gave him the rug.

"This is itself the con [i.e., getting you to give me a rug under

false pretenses]," said the beggar monk, who was given an additional reward.



A lay priest whose name I have forgotten perhaps it was the same fellow I just spoke of was very clever. Another individual, who considered himself to be very adept at the con game, felt that if he were to trick this lay priest, he would make a name for himself.

"What is this lay priest most fond of?" he inquired, and was told that the man fancied hawks.

The challenger, feeling that this would be an easy assignment, assumed the pose of a priest taking up a subscription and went to the house of the lay priest with his apprentice playing the part of a young novice.

"I am a priest from Oyama *, where the old temple buildings are in ruin. I have come to take up a subscription for their restoration."

"We don't make any such donations," said the person at the gate. "Leave here at once."

Now there was a hawk at the house, and the man had earlier instructed his young novice to make the following remark to those in the service of the lay priest: "Near this monk's hermitage on Mount Oyama*, a bird looking very much like this one has a nest which seems to have babies in it."

The monk left and was two or three blocks away when the people in the house told the lay priest of his visit, his young novices reporting that when the apprentice had seen the hawk, he had mentioned that there was a similar bird with a nest full of babies near the monk's hermitage.

"Call the monk back!" ordered the lay priest; and out they went in hot pursuit. The monk was delighted.

Then the lay priest questioned him. "I heard what your novice disciple said. Is it true that a hawk has set up its nest near your hermitage, and that it has a litter?"

The monk gave the appearance of trying to hide something. It never occurred to me," he said. "Perhaps my novice is lying. Even if there is a nest there, I have no recollection of it."

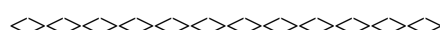
"Look, I never make donations to establish good relations with people, but in your case I will give you a little something to promote our relationship." The lay priest, excited by his desire for a baby hawk, forced a bolt of cloth on the monk and fussed about to entertain him, bringing out a tray of food and plying him with drink. "Now tell me about it," he insisted.

"I have noticed some such thing but my duties at the temple keep me so busy that I have no leisure to check it out. Send along a messenger to see if perhaps there is a nest." The lay priest was delighted and dispatched a messenger to accompany the monk.

Along the way the monk prompted his young novice to say: "This bird that built the nest does look like a hawk, but the sound it makes is "Hi-yo-rojust like a swallow-tailed kite."

At this the messenger decided that the bird was indeed a swallow-tailed kite, and retraced his steps to tell the lay priest that such was the case. But even this was a fabrication!

The will to deceive is deeply rooted and resembles the good expedients through which the bodhisattva benefits sentient beings. However, one kind of deception is a worldly wisdom which drops us into hell; the other is a spiritual strategem in the interest of Liberation.



There was an old lay priest who lived in Hitachi province. Whenever a beggar monk whom he had known in Kamakura traveled to Mutsu province to play the confidence game, the monk would notify the lay priest, who lived conveniently along the route, of his plans. On the return leg of the journey the lay priest would hear the beggar monk relate all the tricks he had been involved in. One of the incidents which the beggar monk told on one of his return trips was this:

"This time when I went out I performed the Body Lamp Ritual 377 three times and once I almost got killed. The escape tunnel collapsed and I was choked by the smoke, but somehow I got out all right."

The "dead body" had first been placed on the ground and covered with a lot of firewood, which was then set on fire. The beggar monk would slip through the escape tunnel to join the other celebrants in calling on the name of the Buddha and in reciting the sutras. Many spectators would gather and make offerings of money and rice, which the beggar monk would pocket as his fee.

Now after escaping through the tunnel, he again continued on his way. Somewhere in the mountains he crossed paths with a layman on horseback who had been especially devout at the service during which the priest had performed the Body Lamp Ritual. He thought he might trick the man a second time.

"I have the sense of having known you in the world of birth-and-death. Because of the empathy which I feel for you by virtue of

the karmic affinities which we established when I performed the Body Lamp Ritual, I would like to help you. Proceeding through this intermediate existence between rebirths, I have the vivid sense of being reborn into my former state. Perhaps it will turn out that way."

"That's exactly the way I' feel!" added the man.

"It's a sad state of affairs, I do believe, being here in the intermediate existence," sobbed the monk. "However, I know a way to return you to the world of the living. I shall perform some rites to send you back."

Confused by it all, the man could not tell if he were living in a dream or in reality. The beggar monk put on a show of performing various mudras with his hands and reciting mystic formulas.

"Take off your outer garments and your robe, leaving just your tunic and underpants. Then blindfold your eyes with your sash and let your horse lead you back. If you do this you will be able to return to where you lived. Now there will surely seem to be people along the way who, when they see you, will say, "There goes such-and-such a lord," and who will ask what has happened to you. But this is all demonic fabrication and has no reality. By no means are you to respond. If you just apply the whip and spur your horse on, you will be saved. And this will all seem to you as having been a dream."

With deep conviction, the man put the whip to his horse and started off. Later he was seen by an acquaintance: "Hey there! You're Mr. What's-his-name! What in the world is going on?"

"I know all about your tricks," replied the man, and galloped away . . .



Figure 7.
Choboji * today. Photo by Kawabe Ryosuke*.

Appendix A.

Two Tokugawa Biographers:

Kenryo * and Tainin

Two decades after Muju* took leave of the world in the earthen sarcophagus ornamented with implements of the Eight Sects, the Kamakura era in which he was born and passed his long life came to an end. In 1333, the military government with its headquarters in the city of Kamakura was overthrown by the Ashikaga, who continued to administer the government in the name of the emperor with ever-decreasing efficiency. The following three centuries were a time of confusion and chaos.

The fourteenth century saw rival claimants to the throne: a Southern court in Yoshino and a Northern court in Kyoto. This problem was resolved peacefully, although inequitably, in 1392; but the country had even more serious prospects ahead. Ashikaga authority waned as social unrest increased. The Onin* War (1467-74) began a long period of civil strife among the feudal lords which only ended with the decisive reunification of the country under the Tokugawa clan early in the seventeenth century.

During these three centuries, Choboji's* fortunes rose and fell with the vicissitudes of change in Japanese society, the temple being now too centrally located and too close to the major arteries of travel for its own good. The details are unclear, but Choboji* was evidently a pawn in the power games which continued for several centuries. Why, in these worst of times for the quiet, considered evaluation of a man's life and work, did Emperor Gonara in 1546 bestow on Muju* the posthumous title of Daien Kokushi, "National Teacher of Great Perfection"? And might not Choboji* have fared better *without* the generous support of the Odas: Nobunaga (1534-82), Nobutada (1557-87) and Nobuo (1558-1630)? Support by this year's political victor would guarantee destruction by the opposition whose time would come next year or the year after. Finally, during the Bunraku era (1592-96) Choboji's* property was confiscated in a land survey conducted by Toyotomi Hideyoshi (1536-98) and the temple complex was virtually destroyed. Biographer Kenryo* tells us that with the death of Priest

Ryogaku * in 1620, the line of succession from Muju* was discontinued and for the next three decades the fortunes of the temple were at an all time low. It is through this bottleneck in time that a few remnants from the founder managed to survive the wooden statue and a few manuscript fragments. We can only wonder what manuscripts and artifacts must have been lost after having endured for half the span between Muju's* day and our own. Unfortunately, the biographers Kenryo* and Tainin lived on our side of the time divide and had little more to work with than the fragments that are available to us today little more, but still something. Where their information is confirmed by Muju's* own works, it is redundant; when it offers us a new detail, we are prone to question its accuracy.

But accuracy is not the only value of a writing. When sober biography gives way to legend, at the very least we can know how Muju* was generally regarded by generations of his readers. Many details by word of mouth could easily have bridged the gap between Ryogaku* in 1620 (the year the Mayflower reached Plymouth!) and Priest Shozan* who came to live at Choboji* in 1650; and even the far-fetched anecdote probably contains some factual seed. Kenryo* tells us that the buildings were restored in 1682, although to only a fraction of their former glory. Continuity has been maintained from that day to the present. The *Biographical Sketch* and the *Religious Traces* are the two major sources of information about Muju* apart from his own writings. The entries in such compilations as *The Empo* Era's Record of the Transmission of the Lamp* (1678) and the *Biographies of Eminent Japanese Priests* (1702) are comparatively brief and not necessarily as accurate as their no-nonsense Chinese format suggests. Moreover, the *Biographical Sketch* and the *Religious Traces* complement each other nicely, being products of two quite different temperaments.

A. Kenryo's* Biographical Sketch 378

We know very little about the author of the *Biographical Sketch*. Tainin tells us that a priest called Zekan (Kenryo's* Shozan*?, circa 1650) restored Choboji*, and that he was succeeded by Sekkei Keikyo*, and then Kenryo* Keigan. Since the *Biographical Sketch* is dated 1707, the chronology is possible. Toward the end of his biography, Kenryo* refers to a six-volume history of the temple which was a mine of information; but "being replete with Chinese characters, one cannot expect women and children to read it." This detailed history was evidently not available to Tainin, and it is not mentioned by subsequent scholars.

The *Biographical Sketch* falls into two parts, the latter half being subtitled *A Short History of Kigasaki*. But only at the end does Kenryo* affix his name and date, the two parts being published as a single item. The writing style is unpretentious and the selection of details often imaginative. Kenryo* is particularly concerned to establish Muju's* association with

Atsuta Shrine. When he goes on to conclude his story by telling us about the azaleas, the elm tree in the garden, and the white lilies in the pond, we sense that our historian has been transformed into a tour guide before our very eyes. Kenryo's * is a friendly voice. If we listen carefully, we can almost hear him speaking to travelers from the Tokaido*, who, three centuries ago, had a few free hours to visit the rustic temple where the author of *Sand and Pebbles* used to live.³⁷⁹

B. Tainin's Religious Traces 380

Unlike Kenryo*, Tainin (1705-1786) was a scholar of some pretensions. He was abbot of Hachijisan Koshoji*, a Shingon temple established in 1688, several miles south of Choboji* in Nagoya. His interest in Muju* can be explained partly by geographical circumstance, partly by the fact that both monks shared a breadth of doctrinal learning, and perhaps by Tainin's concern for native writers as a thinker with nationalistic leanings.

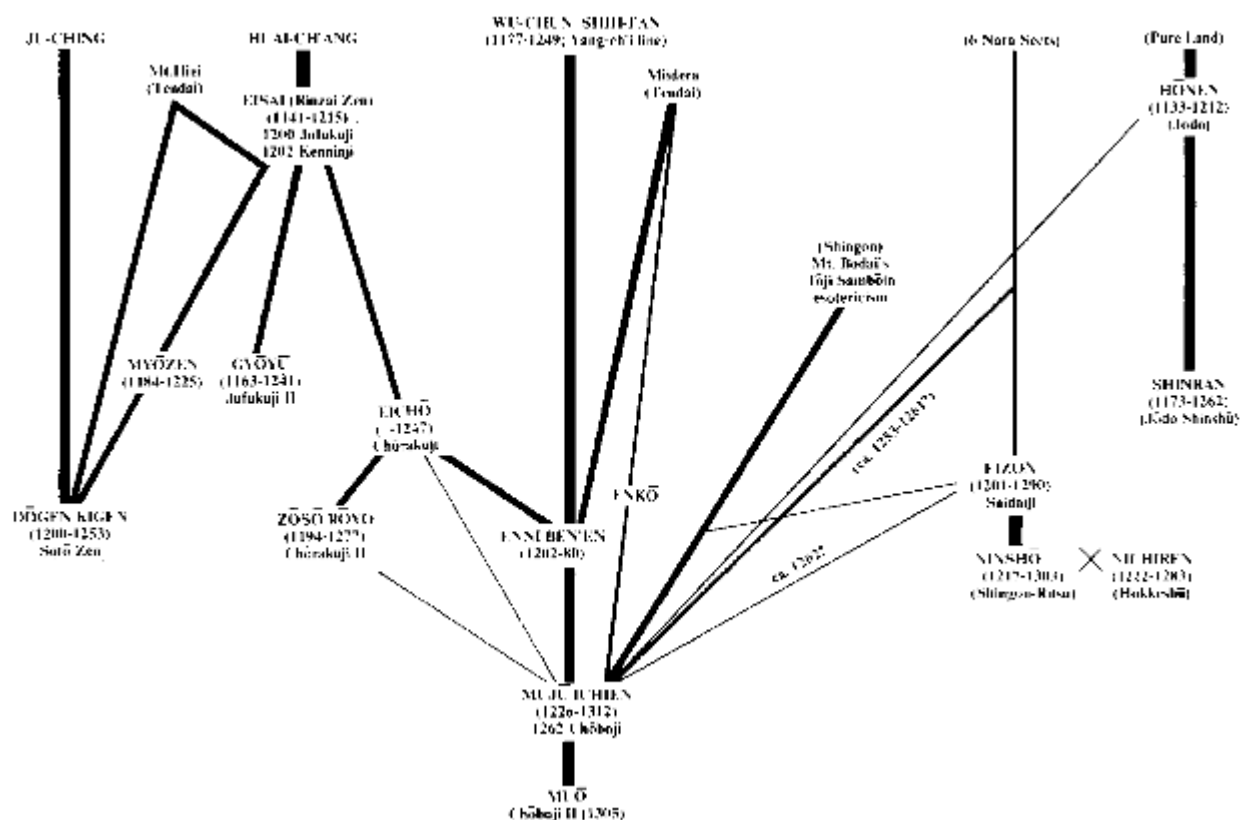
Tainin's major scholarly effort was *Questions and Answers on the Syllabary* (Iroha momben, 1763), which proposed that the Japanese had their own writing system during the Age of the Gods (*shindai moji*), later replaced by Chinese characters and the subsequent *kana* syllabaries. ["How could Susa-no-wo have composed the first poem of thirty-one letters (*waka*) if there were no letters?"] The Sun Goddess Amaterasu gave the writing system to Oho Anamuchi no Mikoto (i.e., O-Kuni* Nushi, "The Great Land-Ruler Deity" enshrined at Izumo); much later, Prince Shotoku* substituted Chinese characters for the original symbols; and eventually Kukai* simplified these with the *kana* of the "Syllabary Verse" (*I-ro-ha uta*), deriving the letters from the cursive forms of T'ang writing. The theory anticipated the views of Hirata Atsutane (1776-1848) as argued in his *Japanese Writing in the Diane Script* (Shinji hifumi den, 1819). Several syllabaries were "reconstructed" over the years, often bearing a likeness to the Korean *han'gul** system developed in the fifteenth century. But claims for a writing system in Japan before the importation of Chinese characters have now been thoroughly discredited.³⁸¹

Tainin wrote a number of other works, among which is *Legends of the Nembutsu and the Power of the Gods* (1762),³⁸² an anthology of seventeen stories beginning with a selection from *Sand and Pebbles*. His admiration for Gido* Shushin* (1325-88) of Kyoto's Nanzenji led him to adopt the noted Zen scholar's pen-name, Kuge*.

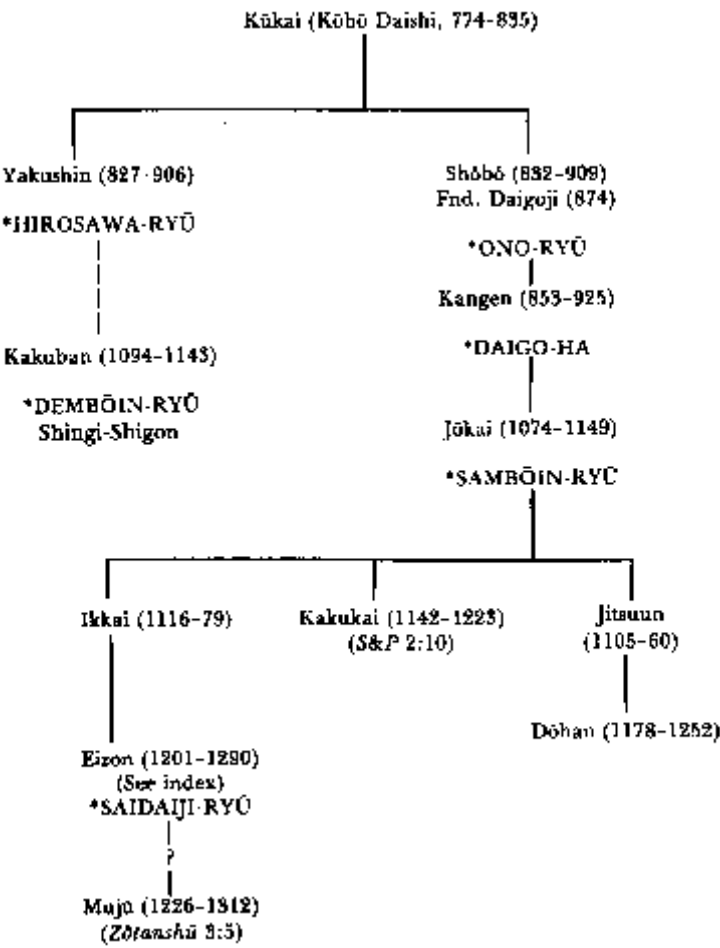
Religious Traces is largely a composite of extracts from Muju's* writings and other works relevant to his life, and the dating is sometimes questionable. It stiffly records a number of specific facts and allusions, in curious contrast to Kenryo's* potpourri of local legends about Muju*.

Appendix B.

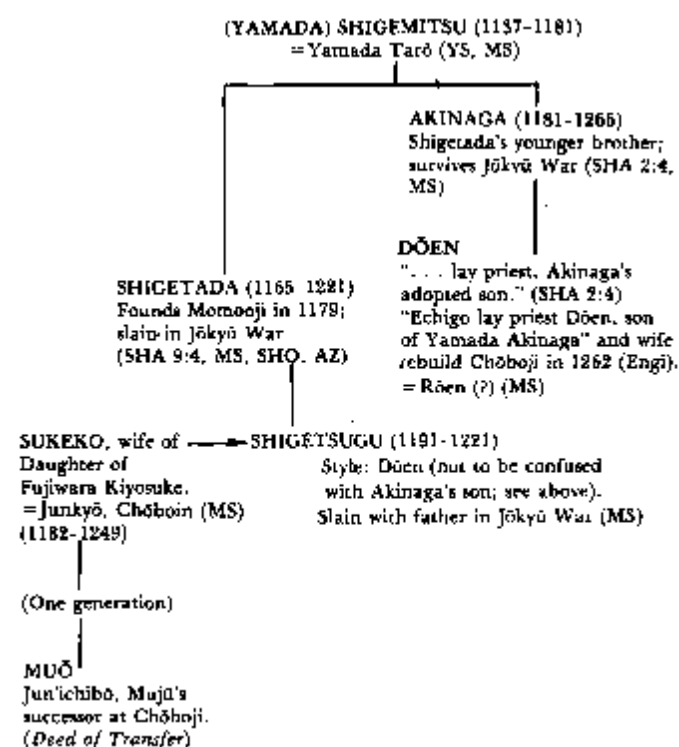
Muju's * Doctrinal Affiliations



Appendix C.
Muju * and the Esotericism of the Samboin* School



Appendix D. Yamada Family Genealogy



Sources and Abbreviations

YS Yamada Seifu (Yamada Genealogy, 1739), cited in *Moriyamashi-shi*.
 MS *Moriyamashi-shi* (see Bibliography)
 SHA *Shasekishu* * (Sand and Pebbles)
 SHO McCullough, "Shokyuki* . . ."
 AZ McCullough, "The *Azuma kagami* account . . ."
 Engi Kenryo's* *Kigasaki ryakuengi* (see Appendix A)
Deed of Transfer (Yuzurijo*); see Figure 3

NOTES

1. The notion of the three periods of the Law is first clearly stated in China in a work (A.D. 558) by the T'ien T'ai patriarch, Hui-ssu (515-577), followed by the Chinese translation (566) of the influential *Daijikkyo* * (T. 397) and the *Daijodoshokyo* * (T. 673) in 570. *Kenneth Ch'en's Buddhism in China*, pp. 297-300, describes the contemporary Sect of the Three Stages founded by Hsin-hsing (541-594). A useful survey of Latter Day thought, including Indian and Chinese antecedents, is to be found in Matsunaga, *Foundation of Japanese Buddhism I*, pp. 218-223, which is partly based on Yamada Ryujo's* "Mappo* shiso* ni tsuite," *Indogaku Bukkyogaku* Kenkyu** IV:2, 54-63.

A lucid explanation of Latter Day thought as formulated in Vasubandhus *Treasury of Analyses of the Law* (Kusharon, T. 1558; translated by Hsüan-tsang A.D. 651-54), correlated with the five periods of the deterioration of human abilities and the constructive influence of ancestral *kami*, appears in Brown and Ishida, *The Future and the Past*, p. 420ff.; also Figure 1. On the influential *Treasury of Analyses*, the basic text of the realistic Kusha sect (registered as an adjunct of the Hosso* sect in 793), see Takakusu, *The Essentials of Buddhist Philosophy*, p. 57ff.

Although common belief allotted a thousand years to each of the first two periods of the Law, major variations in the scheme could result from assigning a span of 500 years to either, or both. Thus, if the combined interval for the True Law and Imitation Law were calculated at 1500 years, the commencement of the Latter Days would be A.D. 552, the year of the introduction of Buddhism to Japan according to the *Chronicles of Japan* (Nihon shoki, 720).

The *Mappo* tomyoki** (Record of the Lamp during the Latter Days), a work attributed to Saicho* but probably a Heian forgery, was the scriptural authority most widely accepted in Kamakura. This work allowed a thousand years for each of the first two periods, thus placing the beginning of the Latter Days at 1052, a date suitably marked by calamities to reinforce the view that it was a major turning point in history: the burning of Hasedera temple, and the continuing depredations of the military and armed clergy. See Rhodes, "Saicho's* *Mappo* Tomyoki**: The Candle of the Latter Dharma." It should be noted that although the theory of the three periods of the Law was widespread during the Heian, and especially the Kamakura, periods, it was not universally accepted. Kukai* and Dogen* were two prominent dissenters. Hakeda, *Kukai**: *Major Works*, p. 78;

Nishiyana and Stevens, tr. *Dogen * Zenji's Shobogenzo**, Vol. 1, p. 158 (Bendowa* chapter).

2. Brown and Ishida, *The Future and the Past*, p. 199ff.; cf., 348-9. Okami and Akamatsu, *Gukansho**, p. 319 (Ch. 7); pp. 126-28 (Ch. 2). For the sake of a clearer presentation in English, Brown and Ishida have rearranged the order of the chapters somewhat.

3. Until those who hotly contest the issue come up with a viable alternative, I am persuaded by Ury's arguments in *Tales of Times Now Past*, pp. 9-12, that "tale literature" is still the best translation for *setsuwa bungaku* "if it is kept in mind that they [the *setsuwa*] are tales of a particular sort." Mills also uses the term in *A Collection of Tales from Uji*, but Kyoko Nakamura in her *Miraculous Stories from the Japanese Buddhist Tradition: The Nihon ryoiki* of the Monk Kyokai** prefers "legendary literature" (p. 42). "Anecdotal literature" is another possibility.

In translating *kana hogo** as "vernacular tract," I should point out that a more literal, but too cumbersome, translation might be "doctrinal tract [whose proportion of] syllabary characters (*kana*) [to Chinese characters is higher than in the formal *hogo**]." Neither *kana hogo** nor the later *kanazoshi** were written exclusively with the *kana* syllabary, although both were directed at popular audiences. Hence, "vernacular tract."

4. *Miao-fa lien-hua ching* (*Myohorengekyo**, T. 262). Kumarajiva's* translation of the *Saddharma-pundarika* sutra** made in A.D. 406 which became the most influential scripture in East Asian Buddhism. It is the basic sutra of the Tendai and Nichiren sects. Additional references will be made to the English version of Leon Hurvitz, tr., *Scripture of the Lotus Blossom of the Fine Dharma* (New York: Columbia University Press, 1976),.

5. DeVisser, *Ancient Buddhism in Japan II*, p. 677ff. One of numerous literary references to the *hokke hakko** is the ceremony on the anniversary of the old emperor's death, at the conclusion of which Fujitsubo announces her intention to become a nun, in Lady Murasaki's *Genji monogatari*; Seidensticker, tr. *The Tale of Genji I*, pp. 204-206.

6. For a translation and commentary on this group of poems see Morrell, "The Buddhist Poetry in the *Goshuishu**," *Monumenta Nipponica* XXVIII:1 (Spring 1973), 87-100; also *Early Kamakura Buddhism: A Minority Report*, Chapter Two.

7. *Daihatsu nehangyo**, T. 374, the "Northern Book" (*Hokuhon*) among several translations into Chinese of the Mahayanist* *Mahaparinirvana-sutra**, and the version popular in Japan. The Hinayana* had described the death of Guatama simply as a historical event in the *Mahaparinibbana* sutta* (cf., Warren, *Buddhism in Translations*, p. 95 ff.) of which there are also several translations into Chinese. Complementing the *Lotus Sutra*, the Mahayanist* *Nirvana Sutra* distinguishes the eternal Law Body (*hosshin, dharmakaya**) of the Buddha from its physical manifestation as the historical Gautama.

8. *Ojoyoshu**, T. 2682. Muju* also cites this noted work in *Sand and*

Pebbles (4:9, 10A:1 and the Epilogue). After describing the torments of hell, it recommends the practice of reciting the name of Amida Buddha. For a recent study see Allen Andrews, *The Teachings Essential for Rebirth: A Study of Genshin's Ojoyoshu* *.

9. *Mo-ho chih-kuan* (*Maka shikan*, T. I911). The T'ien T'ai manual on meditation by its great philosopher, Chih-i (538-597), recorded by his disciple Kuan-ting. See Hurvitz, *Chih-I*, pp. 318-31. The work was influential on the poetic practice of Fujiwara Shunzei (1114-1204) and his circle who treated poetry as a quasi-religious exercise. See Brower and Miner, *Japanese Court Poetry*, p. 257; Konishi, "Shunzei no yugentei* to shikan" (Shunzei's style of Mystery and Depth, and the practice of Cessation and Insight), *Bungaku XX* (1952), pp. 108-16.

10. The phrase is frequently found in Zen contexts; but cf. Kukai's* *Memorial Presenting a List of Newly Imported Sutras and Other Items* (Shorai* mokuroku, T. 2161): "Though one may at times err by taking the finger pointing at the moon to be the moon itself, the Buddha's teachings which guide people are limitless" (Hakeda, *Kukai**: *Major Works*, p. 145).

11. *Jojitsuron**, T. 1646, the *Satyasiddhi Sastra** of Harivarman (250-350); Takakusu, *The Essentials of Buddhist Philosophy*, pp. 74-79.

12. *Kusharon*, T. 1558; see note 1.

13. One of the few articles in English to discuss Eizon and his movement is Inoue Mitsusada's "Eizon, Ninsho* and the Saidai-ji Order," *Acta Asiatica* 20 (1971), pp. 77-103.

14. *Kegonkyo**, T. 278, 279, 293, three translations of the *Avatamsaka** *Sutra** in 60, 80, and 40 fascicles, respectively. The title *Avatamsaka** is applied to all three; but the third version comprises merely the final chapter, Sudhana's pilgrimage, of the two earlier translations, and is also referred to as the *Gandavyuha**. See D.T. Suzuki, *Essays in Zen Buddhism, Third Series*, p. 49; Cleary, *The Flower Ornament Scripture*, a translation of the 80-fascicle version. Myoe* Shonin*, who appears frequently in Muju's* works, was the major patron of the Sudhana theme in Japanese art. And Kakusan Shido*, founder of Kamakura's Tokeiji* convent, made a copy of this sutra to commemorate the death of her husband, Hojo* Tokimune (1251-84). See Kaneko and Morrell, "Sanctuary," p. 205; Fontein, *The Pilgrimage of Sudhana: a Study of Gandavyuha* Illustrations in China, Japan and Java*, pp. 78-115.

15. The prominent role of the "failed hero" in the Japanese literary consciousness is persuasively argued in Morris, *The Nobility of Failure*; see especially Chapter 5, "Victory Through Defeat," the account of Yoshitsune. The legend is to be found in McCullough, tr. *Yoshitsune*, where the villain Kagetoki appears prominently.

16. The 1689 journey which included a visit to Hiraizumi is recorded in Basho's* *Oku no hosomichi* (The Narrow Road Through the Provinces), translated in Earl Miner's *Japanese Poetic Diaries*; see, especially, pp. 176-77.

17. Muju's* citation is a paraphrase. "Misery!happiness is to be

found by its side! Happiness!misery lurks beneath it! Who knows what either will come to in the end?"
Tao Te Ching 58; Legge, *The Texts of Taoism* I, p. 102.

18. Phrase appearing in Chih-i's *Fa-hua wen-chü* (Words and Phrases of the Lotus; *Hokke mongu*, T. 1718). It also turns up in Shinkei's *Sasamegoto* (1463), a work which cites many items from *Sand and Pebbles*; see Gido* and Imoto, eds., *Rengaronshu* haironshu**, p. 184.

19. Collcutt, *Five Mountains: The Rinzai Zen Monastic Institution in Medieval Japan* provides valuable background on the Jufukuji and other temples, the monastic system, and individuals contemporary with Muju*.

20. Kuroita Katsumi, ed. *Azuma kagami* I, p. 646.

21. *tonsei*. In other contexts Muju* uses the word in its original sense of "one who escapes from the world." Here, however, it has the special sense of a monk who practices the discipline without any binding temple or monastic affiliation.

22. Higan Choro*, or Zoso* Royo* (1194-1277), Rinzai monk attached to the Jufukuji in Kamakura, succeeded Eicho* (d. 1247) at the Chorakuji* in Serada, where Muju* had heard him discuss the esoteric *Shakuron* in 1252. Royo's* presence at the Jufukuji in 1260 was evidently a temporary engagement for him to lecture on his specialty. His last moments are recorded in *Sand and Pebbles* 10B:3.

23. The *Shakumakaenron* (C. Shih-mo-ho-yen lun, T. 1668) is a commentary on Asvaghosa's* *Awakening of Faith* by a Nagarjuna* who was someone other than the famous philosopher of the Madhyamika* School. The work is highly regarded by the Shingon Sect, whose founder, Kukai* (Kobo* Daishi, 774-835), used it extensively. See Yoshito S. Hakeda, *The Awakening of Faith*, pp. 9-10; *Kukai*: Major Works*, p. 151, passim.

24. Influential in the Zen and Kegon sects, the *Engakukyo** (T. 842) belongs to the doctrinal family of the *Surangama* Sutra* (J. *Ryogonkyo**, T. 945; tr. Charles Luk), with ideas incorporated from the *Awakening of Faith*. It is now thought to have originated in China, rather than being a translation from a Sanskrit work. The meaning of Perfect Enlightenment is explained in the format of the Buddha taking a question from each of twelve bodhisattvas.

25. Chorakuji* in Serada, founded by Eisai's disciple Eicho* (d. 1247) in 1221, was an influential center of Zen practice with a strong esoteric component; it is not to be confused with another Chorakuji* near the Jufukuji. Serada, in Kozuke* Province (Gumma Prefecture) is about halfway between Kamakura and Zenkoji* (modern Nagano), Kozuke* being just west of Hitachi Province in which Muju's* Hoonji* was located.

26. *Tsuma kagami*; Morrell, "Mirror for Women," p. 73.

27. For one explanation of this phenomenon, with examples from Honen*, Shinran, Nichiren and Dogen*, see Nakamura, *Ways of Thinking of Eastern Peoples*, pp. 562-73.

28. *Tsuma kagami*; Morrell, "Mirror for Women," p. 59.

29. Kim, *Dogen* * *Kigen*, p. 56, cites Dogen's* *Shobogenzo**, *Bendowa** chapter.
30. Petzold, *Buddhist Prophet Nichiren*, Chapter V: "Nichiren's Criticism of Other Buddhist Sects, pp. 94-111.
31. *Tsuma kagami*; Morrell, "Mirror for Women," pp. 73-74.
32. *Kusharon jujo*, T. 1823. A commentary by the T'ang monk Yüan-hui about whom little is known. Vasubandhu's early views, represented by the *Treasury* (*Abhidharma-kosa**, T. 1558-9), argued for the Sarvastivadin* plurality of ultimate elements, an early moment in the dialectic which arrived at Tendai by way of Nagarjuna*.
33. *Fa-hua hsüan-i* (*Hokke gengi*, T. 1716). Commentary on the *Lotus Sutra* by T'ien T'ai's great philosopher. See Hurvitz, *Chih-I*, pp. 205-14: "Chih-i's View of the *Lotus*."
34. Identity uncertain; but possibly a certain Shingon Ritsu monk called Genkai who studied at Eizon's Saidaiji. Yamada and Miki, *Zotanshu**, p. 111, n. 23.
35. Travel as a metaphor for life in Japanese travel diaries is discussed in the introduction of Plutschow and Fukuda, *Four Japanese Travel Diaries of the Middle Ages*, pp. 1-24.
36. From Gido's* *Kugeshu**, which might be rendered "Collection of the Flower of Emptiness"; however, Kuge* was Gido's* (and Tainin's!) pen name, so perhaps we should settle for "Kuge's* Collection". The work is included in Uemura Kanko*, ed., *Gozan bungaku zenshu** II, pp. 1771-72.
37. Originally completed in 749, the head and hands of Todaiji's* Great Buddha were melted during the burning of the enclosure in 1180, for which Kiyomori's son Shigehira paid with his life. The image was repaired in 1186 under the direction of Shunjo* (Chogen*, 1121-1206), who is alluded to in *S&P* 4:6, 4:9, and 9:8. The head was again damaged in 1567, and the stodgy restoration is what we know today.
38. The Shoryakuji*, which still exists as a temple of the Kogi Branch of the Shingon Sect. Restored by Shin'en of the Hosso* sect's Kofukuji* in 1218.
39. Collcutt, *Five Mountains*, pp. 41-48 gives a biographical sketch of Enni with illustrations of Wu-chun's portrait, a Sesshu* painting of Tofukuji*, and a woodblock of the *Sugyoroku** (see note 41.) See also Dumoulin, *A History of Zen Buddhism*, pp. 144-50; Tsuji, *Nihon bukkyoshi** III: *Chuseihen** 2, pp. 98-124.
40. The widespread pronunciation, *gozan*, for the characters meaning "Five Mountains" (e.g., Nakamura Hajime's authoritative *Bukkyogo** *daijiten*, p. 361) is not supported by Shogakukan's* *Nihon kokugo daijiten*, VIII, p. 129, which prefers the reading *gosan*, following Joao* Rodrigues's *Arte da Lingoa de Iapam* (*Daibunten*), 1604-1608; the *Vocabulario da Lingoa de Iapam* (*Nippo jisho*), 1603-1604, also has *gosan*.
41. *Tsung Ching Lu* (*Shukyoroku**, *Sugyoroku**; T. 2016). In a hundred books divided into three parts, the *Mirror* comprises pp. 415-957 of

*Taisho * daizokyo**, vol. 48. The work is useful today for its citation of sources whose original has been lost.

42. Dumoulin, *the Development of Chinese Zen*, pp. 36-37 and Table II; *A History of Zen Buddhism*, pp. 125 and 110-111; Ch'en, *Buddhism in China*, pp. 404-05.

43. *Ta-chih-tu-lun (Daichidoron*, T. 1509). An encyclopedic commentary on the *Great Wisdom Sutra* attributed to Nagarjuna*. See Ramanan, *Nagarjuna's* Philosophy as Presented in the Maha-Prajnaparamita-Sastra**. Tainin says that Muju* studied the work with Eisai's disciple, Eichō* of Serada (d. 1247) in 1252, but this is chronologically not possible. In any case, the commentary figures prominently in Muju's* works.

44. In 1260 Muju* was thirty-four, Enni fifty-eight. Both had many years ahead of them.

45. *Tani no gogyo**. The "Valley School" (Taniryu*) a branch of Tendai esotericism inaugurated by Ennin (Jikaku Daishi, 793-864), was established by Kokei* (977-1049). The Dual Ritual was a ceremony utilizing both Diamond and Matrix Mandalas. Enni had been ordained at eighteen at Tendai's Onjoji* (Miidera).

46. *Himitsu kanjo**. Ritual symbolizing attainment of the fifth of five levels of esoteric practice, performed on a secret platform. On these anointment ceremonies (*abhiseka**, *kanjo**) see Matsunaga, *Foundation of Japanese Buddhism* I, p. 191ff.

47. *Dainichikyo* gishaku* (Commentary on the Mahavairocana Sutra, T. 1796), is an esoteric work recorded by I-hsing (683-727). This version, brought to Japan by Ennin and used in the Tendai Sect, closely parallels the *Dainichikyo* sho* introduced by Kukai* and used in Shingon. Muju* cites the work to justify his view of poetry (*waka*) as *dharani** (S&P 5A: 12); and also at S&P 10B:2: "Enlightenment is something bestowed on a person; it is not like giving him a handful of nuts. It should be possible to obtain wisdom without a teacher; but it is not given to men to understand the marvel of its operation."

48. *Yung chia chi* (J. *Yokashu**, T. 2013), a work on the theory and practice of Ch'an by Yung-chia Hsüan-chüeh (Yoka* Genkaku, 665-713, one of Hui-neng's five major disciples and author of the popular "Song of Enlightenment" (T. 2014) translated in *Suzuki's Manual of Zen Buddhism*, pp. 106-21. See also H. Dumoulin, *The Development of Chinese Zen*, pp. 4-5 and Table I.

49. *P'u t'i hsin lun (Bodaishinron*, T. 1665), a basic scripture in the Shingon sect, is erroneously attributed to Nagarjuna*. It is frequently cited by Kukai*, especially in his *Precious Key to the Secret Treasury* (*Hizohoyaku**), a work also known to, and cited by, Muju* (S&P 6:18; *Mirror for Women*). See Hakeda, *Kukai*: Major Works*, p. 9.

50. *Kanyo* no roku*. Not identified.

51. *Tofukuji* kaizan Shoichi* Kokushi nempu*, collected in *Dainihon bukkyo* zensho*, vol. 73, p. 151ff. Cited by Tainin.

52. See also Miki Sumito, "Muju* to Tofukuji*," *Bukkyo* bungaku kenkyu** VI, pp. 151-180.

53. Translation by Derk Bodde in Fung Yu-lan, *History of Chinese Philosophy* II, pp. 390-91, which cites the version of Hui-neng's *T'an ching* (Platform Sutra) edited by Tsung-pao (preface dated 1290), T. 2008, vol. 48, p. 349. The wording of the *gatha* written by Muju * (see Fig. 1) is identical to the wording in this popular Tsung-pao version, which differs from the Tun-huang text (T. 2007 and later editings) in seven of its twenty-five characters. See Yampolsky, *The Platform Sutra of the Sixth Patriarch*, p. 132 (including footnote 38); also W.T. Chan, *The Platform Scripture*, pp. 40-41, 20-23 both of which are translations of the Tun-huang text, considered today to be earlier and more authentic, although less popular, than the version used by Muju*.
54. The famous Taoist classic, *Tao Te Ching*, dating from the third century B.C., is well represented in *Sand and Pebbles*: [1:3], [3:2], 4:9, [5A:12], 5B:9, [6:5], 7:25, 8:23, 10A:1, 10A:3, 10B:2, [10B:3].
55. Ascribed to Chuang Chou (ca. 369-286). Although Taoism never flourished as an independent institution in Japan, the *Way and Its Power* and the *Chuang-tzu* were known, especially since Taoist ideas could often be used to reinforce Buddhist arguments. See *Sand and Pebbles* 1:9 (two items), [5A:8, two items], [10B:1].
56. Although the *Lun-yü* only appears once (3:2) in *Sand and Pebbles*, Muju* also cites other Confucian works, although not always by name: *Hsiao Ching*, *Hsün-tzu*, *Ch'uan Ch'iao Pen* and the *K'ung-tzu Chia-yü*.
57. The story of Pei Sou is found in the *Huai Nan Tzu* of the second century B.C. *S&P* 7:25 and *Mirror for Women*.
58. The story of Kudokuten and Kokuanten, retold in *Sand and Pebbles* 7:25, originates in Chapter 12 of the *Nirvana Sutra* (*Daihatsu nehango**, T. 374).
59. One of the sub-schools of the Ono branch of Shingon esotericism, i.e., *tomitsu**, the "esotericism (*mitsu*) of the East (*to**) Temple" (i.e., *Toji**), where Kukai* first performed the esoteric rites in Japan. The Samboin* school was established by Jokai* (1074-1149). See Appendix C.
60. Ninsho* is remembered for unsuccessfully accepting Nichiren's challenge to produce rain by prayer during a severe drought in 1271. *Sand and Pebbles* does not record this incident, but it does refer (9:9) to the long droughts of the Bun'ei period (1264-74) in which Mino and Owari provinces were hit by widespread famine so that many people fled to other provinces. The droughts were surely a contributing factor to Choboji's* decline during Muju's* tenure.
61. *Kanto** *ogenki**, in *Shiseki zassan* I, pp. 1-2. Eizon's trip is also discussed in Wajima, *Eizon Ninsho**, pp. 40-42.
62. Reischauer, "Izayoi nikki," pp. 60-61. This Moriyama is not to be confused with the present city ward in Nagoya, nor with Moriyama hamlet (visible in the top right of the *Owari meisho zue* illustration, figure 5, across the Yada River from Choboji*) from which the ward takes its name.
63. *Kissa yojo** *ki*, partially translated in Tsunoda et al., eds., *Sources of Japanese Tradition I*, pp. 237-40.
64. Reischauer, "Izayoi nikki," pp. 60-66.

65. *Brahmajala-sutra* * (J. Bommokyo*, T. 1484), The major text of the Mahayana* disciplinary code, detailing ten major and forty-eight minor rules. For a discussion of these in the context of the earlier disciplinary code, see Dutt, *Aspects of Mahayana* Buddhism and its Relation to Hinayana**, pp. 293-95.

66. That is, he performed special rites to "bind the site" (*kekkaï*) selected for religious practice temple grounds or an altar against evil influences. For instances of this practice see DeVisser, *Ancient Buddhism in Japan* I, pp. 174, 305; II, p. 479. Eizon presumably constructed a ceremonial platform in his quarters where he might perform such esoteric rites as the Fire Ceremony (*goma*).

67. *shibun fusatsu*. At Repentance Meetings (*fusatsu*), normally conducted twice a month, monks assembled to recite the regulations and to make public confession of transgressions. On these occasions lay devotees observed the Eight Commandments (*hakkai*), heard the Teaching expounded, and provided vegetarian fare for the clergy. Repentance Meetings based on the Four Groups of Regulations probably refers to an assembly at which was recited the Four-part Vinaya (*shibun ritsu*) introduced to Japan by Ganjin, founder of the Disciplinary Sect which Eizon was attempting to restore.

68. *bosatsukai*. The Ten Principal Commandments expounded in the *Net of Brahma Sutra* (note 65): against killing, stealing, committing adultery, lying, dealing in intoxicating drinks, revealing others' faults, praising oneself and abusing others, giving way to anger, or speaking ill of the Three Treasures of Buddhism. Eizon was noted for conducting such public ceremonies. See Inoue, "Eizon, Ninsho* and the Saidai-ji Order," pp. 87-88.

69. Tainin's *Traces* gives 1262 as the date for Muju's* meeting with Enni and 1263 for the year he "came to live" at Choboji*. However, Muju's* own "Deed of Transfer", dated 1305, says that he had lived there for forty-four years, i.e., since 1261. His "Record of a Dream" states that he succeeded to Choboji* the year after he came to live there, i.e., in 1262. These dates are compatible with Eizon's account.

70. R.A.B. Ponsonby-Fane, *Studies in Shinto* and Shrines*, Chapter XV, "The History of Atsuta Jingu," pp. 429-53; also p. 14ff. on the Three Imperial Regalia.

71. The story of Susa-no-o finding the Heavenly Grass-Mowing Sword (Ame no Kusanagi no on Tsurugi), the central object of worship at Atsuta Shrine, is recorded in the earliest Japanese history, the *Record of Ancient Matters* (Kojiki, 712). The Sun Goddess, Amaterasu, subsequently gave the sword to her grandson Ninigi as one of the Three Imperial Regalia when he was dispatched from the heavens to rule the Central Land of the Reed Plains, i.e., Japan. See Philippi, tr. *Kojiki*, pp. 88-90. The Story of the "Brave Man of Yamato" is told in both the *Record of Ancient Matters* and the *Chronicles of Japan* (Nihon Shoki, 720); he is the first important instance of the Japanese "failed hero". See Ivan Morris, *The Nobility of Failure*, Chapter 1, pp. 1-13.

72. The authors of *Kaidoki* * (Sea Route Journal) and *Tokan** *kiko** (Journal of a Trip to the Eastern Barrier) are not known although both works were traditionally ascribed to Kamo no Chomei* (1153-1216), the first having been written in early Kamakura and the latter ca. 1242. *Tokan** *kiko** has been anonymously translated in Kato*, *Commemoration Volume*, pp. 143-201.

73. "The Izayoi Nikki," in Reischauer and Yamagiwa, eds. *Translations from Early Japanese Literature*, p. 66.

74. According to *Moriyamashi shi*, p. 565, Shokai's* *Kanto** *ogenki** is the earliest written account in which the temple is called Choboji*.

75. For a loose paraphrase and interpretation see Ando* (a), pp. 149-50. The manuscript is reproduced in color in *Nihon koso** *iboku* (see Selected Bibliography, A.5).

76. Collcutt, *Five Mountains*, pp. 171-72; on Zen celibacy, pp. 145-46. See also Suzuki's classic, *The Training of the Zen Buddhist Monk* (1934), which includes much detail on modern practice, but with reference to the earlier tradition.

77. For a representative selection of translations from the thousand-plus anecdotes in *Konjaku monogatari** *shu**, see Ury, *Tales of Times Now Past: Sixty-Two Stories from a Medieval Japanese Collection*. Mills, *A Collection of Tales from Uji: A Study and Translation of Uji Shui** *Monogatari* includes a detailed survey of the *setsuwa* genre.

78. An elaborate examination of Owari Manzai may be found in *Owari manzai tazune tazunete* (In Search of Owari Manzai), vol. 49 (*zempen*) and 53 (*chuhenshi**) of the series, *Bunkazai sosho** (Nagoya: Nagoyashi Kyoiku* Inkai, 1970-71), 137 and 139 pp., respectively, with additional maps. I have not seen the projected third volume.

79. The chart in Watanabe, *Shasekishu**, pp. 3-10, is helpful for correlating anecdotes. See Selected Bibliography, A.1.

80. Tainin's *Traces* cites "a note written in a copy of the work presently held by Choboji*."

81. Recently there has been speculation that Muju* may not, in fact, be the author of *Tsuma kagami*. Even if this proves to be true, the similarities between the *Mirror* and *S&P* are remarkable. For a complete translation of the work see Morrell, "Mirror for Women: Muju* Ichien's *Tsuma Kagami*," *Monumenta Nipponica* XXXV, No. 1 (Spring 1980), pp. 45-75.

82. Tao-hsüan (J. Dosen*, 596-667), founder of the Disciplinary Sect (Nan Shan Tsung) in China, is noted for his codifications of monastic rules. Muju's* Japanese rendering of these seven grave vices is from *Ching Hsin Chieh Kuan Fa* (Rules to Purify Mind and Maintain Insight), J. *Joshinkaikanbo**, T. 1893.

83. A translation of *Onna daigaku* by Kaibara Ekiken (1630-1714) is conveniently available in Chamberlain's *Japanese Things* (Tuttle, 1971), pp. 502-508, a reprint of the fifth edition of *Things Japanese* (1905).

84. For a general account of *Azuma kagami*, see Shinoda, *The Founding of the Kamakura Shogunate*, 1180-1185. Shigetada and Shiget-

sugu, see below, are also mentioned in this work, although less prominently than in *Shokyuki* *. See McCullough, "The *Azuma kagami* account of the Shokyū* War," pp. 118, 120, 125, and 127.

85. Aston, tr., *Nihongi* I, p. 207; Morris, *Nobility of Failure*, p. 8.

86. The final sentence echoes an old poetic recitation (*roei**), based on a statement by Po Chü-I (772-846), which is included in the *Wakan roeishu** (Collection of Poetic Recitations in Chinese and Japanese) of Fujiwara Kinto* (944-1041). Kawaguchi, ed., *Wakan roeishu**; *Ryōjin hisho**, p. 200, No. 588: "May the error of wild words and specious phrases, the karma of my vulgar writings in this life, Henceforth be cause instead to praise the Vehicle of Buddha, and condition for turning the Wheel of the Law." See Harper, "Motoori Norinaga's Criticism," p. 57; Waley, *The Life and Times of Po Chü-I*, pp. 193-94. Tainin also picks up the phrase.

87. Source unknown. Yamada and Miki cite a parallel passage from the *Fumbetsu kudokuron* (Comments on Discrimination and Virtuous Behavior, T. 1507), a detailed discussion of the first four articles of the *Zoichiaگونkyo** (T. 125; cf., *Anguttara nikaya**,) apparently known to Muju* since several items from that work appear in *Sand and Pebbles*.

88. *Tennoji no goshuin engi*, a history of the Temple of the Four Heavenly Kings founded by Prince Shotoku* in what is now the city of Osaka*. The history has traditionally been ascribed to Prince Shotoku* (573-621) but probably dates from the early Heian period.

89. "If eaten raw they are said to cause irritability of temper, and if eaten cooked, to act as an aphrodisiac; moreover, the breath of the eater, if reading the sutras, will drive away the good spirits." (Soothill and Hodous, *A Dictionary of Chinese Buddhist Terms*, p. 128.)

90. Kobayashi Tadao, "Muju* to Rengeji," p. 10.

91. The *Honcho Kosoden** (Biographies of Eminent Japanese Priests, 1702) and *Empodentoroku** (The Empo* Era's Record of the Transmission of the Lamp, 1678), both by the Rinzai monk Mangen Shiban (1626-1710), state that Muju* died at Rengeji. The claim has been repeated in many modern accounts of his life.

92. Henjo's* poem appears in the *Kokinshu** (III:165):

<i>Hachisuba no</i>	The lotus petals
<i>Nigori ni shimanu</i>	Have a heart within unstained
<i>Kokoro mote</i>	By any muddiness:
<i>Nani ka wa tsuyu wo</i>	Why then do they deceive us
<i>Tama to azamuku</i>	That their dewdrops are jewels?

Saeki, *Kokinwakashu**, p. 165. Yamada and Miki refer us further to a phrase in the *Lotus Sutra*, Chapter 15; Sakamoto and Iwamoto, eds., *Hokkekyo** II, p. 318; Hurvitz, *Scripture of the Lotus Blossom*, p. 235; "They have well learned the bodhisattva-path, and / They are untainted by worldly dharmas, / Like the lotus blossom in the water."

93. The document is also reproduced, together with a printed rendering of its Chinese text, in Mainichi Shimbunsha, ed., *Nihon koso**

iboku (see Bibliography A.5). Ando * (a), pp. 156-57, includes a loose explanatory paraphrase which is a helpful guide through some of its obscurities.

Ando*, p. 157, speculates that Muo's* grandmother referred to in the deed was the wife (i.e., Sukeko; see Appendix D: Yamada Family Genealogy) of Shigetsugu, son of Yamada Shigetada, founder of Momooji. Both father and son died in the Jokyu* War, and Sukeko had passed away before Muju* arrived on the scene. Given the close association of the Yamadas with Choboji* over several generations, it is not improbable that Muo* was a member of the family.

94. Nishikawa Kotaro*, *Chinzo* chokoku**, p. 40.

95. Transliterated from the Chinese verse of four 4-character lines.

96. Strictly speaking, the Kegon, Ritsu, Hosso*, Sanron, Jojitsu*, Kusha, Tendai and Shingon; here, however, the meaning is perhaps better rendered as "various sects". The Jojitsu* and Kusha never developed into independent sects in Japan, but remained schools of philosophy; and the Zen sect, to which Muju* belonged, is not included in the enumeration.

97. This carving (Frontispiece) is an Important Cultural Property, 79.4 cm. high, with the main body made of Japanese cypress. The image is colored and crystal is used for the eyes, although the colors have faded and the lacquer worn away. When the statue was dismantled for repair in 1951, nineteen lines of the *Hokyoin* darani* in Sanskrit characters were found within. A colored closeup of the head and a monochrome photograph of the entire carvingless the abbot's hat which he customarily wears can be seen in Nishikawa Kotaro*, *Chinzo* chokoku**, Plate 8 and pp. 40-41.

98. See, for example, Welbon, *The Buddhist Nirvana* and Its Western Interpreters*.

99. Fung, *A History of Chinese Philosophy II*, pp. 240-43; Ch'en, *Buddhism in China*, pp. 68-69.

100. The problem is discussed in Conze, "Buddhist Philosophy and Its European Parallels," and "Spurious Parallels to Buddhist Philosophy"; see also comment by Alex Wayman, "Conze on Buddhism and European Parallels," *Philosophy East and West*, 1963-64.

101. *Tsuma Kagami*; Morrell, "Mirror for Women," p. 51.

102. The philosophy of Japanese estoericism is lucidly outlined in Kiyota, *Shingon Buddhism: Theory and Practice* and in Hakeda, *Kukai*: Major Works*, which also includes translations. The pictorial symbolism of the system is described in Saunders' *Mudra**, Rambach's *The Secret Message of Tantric Buddhism*, and Sawa's *Art in Japanese Esoteric Buddhism*.

103. For an extensive study of this notion see Matsunaga, *The Buddhist Philosophy of Assimilation: The Historical Development of the Honji-Suijaku Theory*; see also Kiyota, *Shingon Buddhism*, pp. 74-80, for a characterization of *honji-suijaku* as "folk religion" rather than as the logical extension of Buddhist philosophical theory.

104. From. Kukai's* *Shorai* mokuroku* (A Memorial Presenting a List

of Newly Imported Sutras and Other Items), translated in Hakeda, *Kukai *: Major Works*, p. 145; cf., n.10.

105. Conze, *Buddhism: Its Essence and Development*, p. 130, commenting on a famous definition of the bodhisattva in the *Diamond Sutra*.

106. Dutt, *Aspects of Mahayana* Buddhism and its Relation to Hinayana**, p. 129ff., especially 151ff. on the views of La Vallee Poussin, Stcherbatsky, and Keith; Murti, *The Central Philosophy of Buddhism*, p. 271ff.

107. *Tsuma kagami*; Morrell, "Mirror for Women," pp. 57, 73.

108. For a discussion of this problem with reference to additional Japanese sources, see Harper, "Motoori Norinaga's Criticism," pp. 56-58.

109. Kobayashi Tadao, *Shimpen Muju* Kokushi kashu**, supplement to *Kyodo* Bunka* V:3 (1950).

110. Brower and Miner, *Japanese Court Poetry*, p. 257.

111. Although Muju* ardently defends the notion of *waka* as *dharani**, he did not, of course, originate the idea. See Yamada Shozen*, "Chusei* koki* ni okeru waka soku darani no shissen," *Indogaku Bukkyogaku* Kenkyu** XVI:I, pp. 290-292.

112. For an extended discussion on the importance of *Shintoshu** for textual comparisons, see Ruch, *Otogi Bunko and Short Stories of the Muromachi Period*, pp. 148-181.

113. Tsukudo Reikan, *Chusei* geibun no kenkyu**, pp. 285-88, compares a substantial excerpt from *S&P* 1:1 with a parallel passage in *Shintoshu**.

114. See Tsutsumi, "Weird Tales from Tokugawa Times," pp. 32-33.

115. Morrell, "Passage to India Denied," p. 196.

116. *Sasamegoto*. Kido* and Imoto, eds. *Rengaronshu* haironshu**, p. 183.

117. *S&P* 5A:12. For a detailed discussion on the influence of *S&P* of *Sasamegoto*, see Kido*, "Sasamegoto ni oyoboshita Shasekishu* no eikyo*," pp. 265-90.

118. *Muchu* mondo* shu**, 1344. Three-volume work consisting of 91 items on the principles of Zen in the form of Muso's* answers to questions put to him by Ashikaga Tadayoshi (1306-1352), Takauji's brother.

119. Adapted from *Tetsugen zenji kanahogo** (*Vernacular Tract by the Zen Master Tetsugen*) as cited in Nakamura, *Ways of Thinking*, p. 686, note 25.

120. Kobayashi, "Shasekishu* no hampon ni tsuite," *Kokugakuin zasshi* (1959), pp. 39-50, is the most comprehensive discussion of Tokugawa printed editions of *Sand and Pebbles* . . . "For several centuries after its compilation, *Konjaku* seems not to have been widely known. Its title is not mentioned in any other book until 1451. There is only one premodern printed edition, a curious and corrupt partial one, edited by Izawa Nagahide and printed in Kyoto in 1720." Ury, *Tales of Times Now Past*, p. 22.

121. Kishimoto, *Japanese Religion in the Meiji Era*, pp. 111-24.

122. Phrase from the Mahayanist * *Nirvana Sutra* (*Daihatsu nehango**, T. 374). The "First Principle" is Ultimate Reality: *nirvana**, *sunyata**, the Unconditioned from which all determinate existence proceeds.

123. Muju* uses two pillow-words (*makurakotoba*) in this sentenceconventional epithets used to modify and amplify certain nouns, usually in poetry but also in high-flown formal prose. The association between pillow-word and noun is often tenuous and frequently involves word-play. Here, the pillow-word *Naniwae no* (of Naniwa Bay) associates by word-play with the second element of *yoshi ashi* (good and bad), which also means "reeds". The pillow-word *moshiogusa* (seaweed) associates by word-play with *kakiatsumu* (to compile), from the fact that this seaweed was used to collect (*kakiatsumu*) salt from the sea. Inasmuch as a strained English equivalent would only add unnecessary ambiguity, I have not included these two phrases in the translation.

124. *Wako** (*dojin**). The doctrine that the buddhas and bodhisattvas "moderate the light (of their wisdom) and identify with the dust (of the human world)," i.e., they assume human forms for the sake of benefiting sentient beings. The phrase can be traced to the Tao *Te Ching* IV: ". . . we should attemper our brightness, and bring ourselves into agreement with the obscurity of others." (Legge, tr.) The phrase frequently appears in Book I of *Sand and Pebbles*. Cf., *honji suijaku*.

125. "In this [Takejizai] heaven there is a separate locality called the dwelling place of Mara*, the killer or tempter, who, filled with passion and lust, destroys all virtuous principles, as a stone-mill grinds corn. He is called the *Dairokuten mao**, *Mara** of the sixth heaven." Coates and Ishizuka, *Honen** the Buddhist Saint, p. 95.

126. Muju's* list differs somewhat from the words specified in the *Procedures of the Engi Era* (Engishiki, 927) as tabu for the Princess who served at the Ise Shrine. Here the Buddha is referred to as the "Central One" (*nakako*), and death (see below, note 139 and associated text) as "getting well" (*naoru*). Childbirth is not listed among these *imikotoba*, but the act itself was a source of ritual defilement. See Bock, *Engishiki: Procedures of the Engi Era, Books I-V*, p. 152; *Kokushi taikō* XXVI, pp. 99-100. See also the [Zōise'nishō*] *Hokihongi** in *Ishida Ichirō**, *Shinto** *shisōshi**, p. 127; Ponsonby-Fane, *Studies in Shinto** and *Shrines*, pp. 32-33.

127. This folk etymology is found in the *Kōgo shui** (807) but not in the *Kojiki* or *Nihon shoki*, which also relate the story of Amaterasu concealing herself in a cave. Kato* and Hoshino, tr. *Imbe no Hironari's Kogoshui** or *Gleanings from Ancient Stories*, p. 22.

128. The Naiku* and Geku* dedicated respectively to the Sun Goddess Amaterasu and to Toyoukehime, an agricultural goddess of fertility.

129. Mahavairocana* (Dainichi Nyorai) is the central Buddha in both the Matrix (*taizōkai**) and Diamond (*kongōkai**) Worlds, together known as the Two-Part (*ryōbu**) Mandala. The Matrix Mandala represents the state

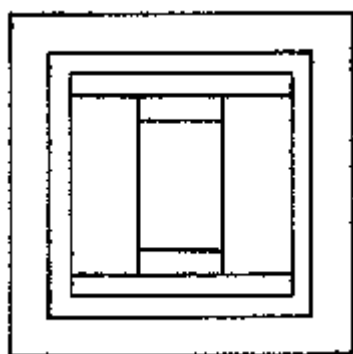
of Buddhahood as preached in the *Mahavairocana * Sutra** (J. *Dainichikyo**, 848); the Diamond Mandala follows the *Vajrasekhara * Sutra** (J. *Kongochohyo**, T. 865). Kiyota, *Shingon Buddhism: Theory and Practice*, pp. 81-104 ("The Two Mandalas"); Rambach, *The Secret Message of Tantric Buddhism*, p. 44ff.

130. *Tosotsuten*. The fourth desire heaven where all bodhisattvas are reborn before birth as Buddhas; hence, the present abode of Maitreya, the future Buddha. For a Muromachi map which depicts this region among some twenty-eight heavens above Mount Sumeru in the center of our world, see Rosenfield and Cranston, *The Courtly Tradition in Japanese Art and Literature*, pp. 108-109.

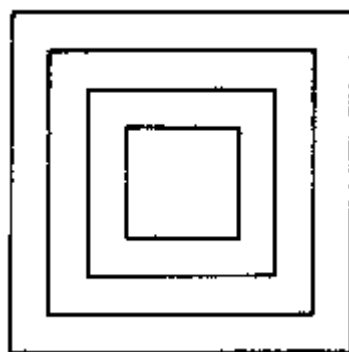
131. *takama ga hara*. The abode of the Shinto gods, described as "a place with mountains and rivers, but . . . clearly a mytho-religious location rather than an actual place in the real world." Philippi, tr. *Kojiki*, p. 597.

132. *naisho* no hokkaigu**. *Naisho** ("inner realization") in contrast to *geyu** ("outward manifestation"), the knower and the known. *The World-of-Dharma Palace is Mahavairocana's* abode in the Matrix Assembly; mitsugonkoku* (or *mitsugon jodo**), the name of his Pure Land. See Morrell, "Shingon's Kakukai," pp. 204-210.

133. The design of the Four-Enclosure (*shiju**) mandala, described in Book VI of the *Dainichikyo** *sho* differs from the "iconographic" (*genzu*; see Kiyota, *Shingon Buddhism*, p. 83) version of the Matrix world commonly employed in Japan and introduced from China by Kukai*. The basic pattern of the Four-Enclosure Mandala, also called the Three-Enclosure Mandala when the central constellation is not counted, is a central square within three squares of increasing size. It approximates the layout of the Inner Shrine more closely than the more complicated standard version. Oda Tokuno*, *Bukkyo* daijiten*, pp. 448-9.



"Iconographic" (*genzu*) Matrix



Four-Enclosure (*shiju**) Matrix

134. The Inner Shrine is surrounded by a series of fences forming rectangular enclosures. Beginning with the innermost fence they comprise a *mizugaki*, then an "inner" and "outer" *tamagaki*, and finally an *aragaki*. The design indeed suggests that of the Four-Enclosure mandala.

135. The central Mahavairocana* surrounded by eight Buddhas and Bodhisattvas on an eight-petalled lotus design is the inner constellation of the Matrix World. Kiyota, *Shingon Buddhism*, p. 88; Rambach, *The Secret Message*, pp. 52, 55.

136. This pattern bears no relationship to the ground plan of the Outer Shrine, unlike the correspondence between the Matrix World and the Inner Shrine. The Diamond World Mandala is sometimes referred to as the Moon Disc (*gachirin*) Mandala, from the design of its central constellation (the "Karma Assembly") consisting of four circles around Mahavairocana's* central circle. The five major Buddhas of the Diamond World, each the focus of a circle, are correlated with various groups of five; wisdoms, elements, *vajras*, etc. The Five Wisdoms and their associated Buddhas are: 1. Wisdom That Perceives the Essential Nature of the World of Dharma (Mahavairocana*); 2. Mirrorlike Wisdom reflecting reality without distortion (Aksobhya*); 3. the Wisdom of Equality which perceives the fundamental identity of all phenomena (Ratnasambhava); 4. the Wisdom of Observation, that observes the objects of mind free from discrimination and subjective calculations (Amitabha*); and 5. the Wisdom of Action, that is manifested as actions to help bring all sentient beings to enlightenment (Amoghasiddhi). Hakeda, *Kukai*: Major Works*, pp. 83-84; Kiyota, *Shingon Buddhism*, pp. 97-98; Rambach, *The Secret Message*, pp. 53-54.

137. *yaotome*. A group of eight vestals whose principal duty is the performance of the sacred Shinto* *kagura* dance.

138. A coarse "three-pestle rice" (*mikine yone*) has traditionally been used in preparing ceremonial offerings to the gods.

139. Literally, *ubuya* ("parturition hut"), but Watanabe points out that in this context the act of childbirth is indicated. The tabus against childbirth and death were not peculiar to Ise Shrine, although the fifty-day pollution period may have been. See also note 126.

140. Both Bonshun's manuscript and the *rufubon* use the characters, *shiki* (literally, "death-spirit) and the commentators mention no textual variants. *Shiki* may have been what Muju* intended, but it is not much of a euphemism for the word "death." The *Hokihongi** says that the substitute word is *naoru*, "restoration." Ishida, *Shinto** *shisoshu**, p. 127.

141. *hosshin*. *Dharmakaya**, the Buddha as Ultimate Reality, whose diversity is phenomena; the basic aspect of the Three-fold Body of the Buddha.

142. *jodo**. Any of several regions inhabited by the buddhas and bodhisattvas, the most popular being Amida's Western Paradise, into which one might hope to be born (*ojo**).

[< previous page](#)

page_306

[next page >](#)

If you like this book, buy it!

143. Manava * (J. Judo*) was Sakyamuni's* name while he was still a bodhisattva serving his apprenticeship under Dipamkara*. See Matsunaga, *Buddhist Philosophy of Assimilation*, pp. 101-2, for the origins of this theory to accommodate Confucianism and Taoism under the Buddhist umbrella. Kasyapa* was the sixth of seven Buddhas of the past, Sakyamuni* being the seventh; and Dipamkara* was the first of a series of twenty-five Buddhas, Sakyamuni* being the twenty-fifth.

144. Gankai, Confucius' favorite disciple.

145. It should be noted that those in the upper four stations (worlds) of being are, strictly speaking, not subject to delusion; and that the "nine worlds" presumably indicate the stations below that of the Buddha. But Muju* is here concerned to emphasize the all-encompassing nature of the Law Body.

146. Muju* perhaps refers to such legends as Susa-no-o and the eight-headed dragon, whose contest can be viewed as an allegory for the triumph of good over evil.

147. See note 136.

148. *sokushin jobutsu**; also translated "instant Buddhahood." The three categories of "attaining Buddhahood in this very existence" (*rigu*, *kendoku*, *kajisee* the following notes) were defined by Kukai* in his *Ihon sokushin jobutsu-gi** (Attaining Enlightenment in this Very Existence, Variant Text). Kiyota, *Shingon Buddhism*, pp. 123-27.

149. *rigu-jobutsu**. The inherent principle is identified as the "mind of enlightenment" (*bodhicitta*; *bodaishin*), interpreted by Kukai* in two senses: (1) the aspiration to attain enlightenment, and (2) the potentially enlightened mind. (Hakeda, *Kukai**: *Major Works*, pp. 96-97). In the first sense, "raising the desire for enlightenment" (*hotsubodaishin*) is an important concept in Kegon and Zen. (See Suzuki, *Essays in Zen Buddhism, Third Series*, pp. 137-85). In the second sense, esotericism speaks of the "mind of enlightenment," i.e., the Buddha-nature (*busho**) *inherent in all sentient beings*. See Kiyota, *Shingon Buddhism*, p. 126 and Glossary.

150. *kendoku-jobutsu**. "*Kendoku*, the union of principle and practice, is the actualization of Buddhahood . . . (It) is the goal of Shingon practitioners . . . 'ken' meaning 'to reveal,' 'doku', 'to acquire,' *kendoku-jobutsu** means to acquire (Buddhahood) by revealing its inherent nature in the mind of man." Kiyota, *Shingon Buddhism*, p. 126.

151. *kaji no jobutsu**. The empirical realization of Buddhahood through the practice of integrating human activities with the activities of Mahavairocana*. *Kaji* is viewed as the integration of the Body, Speech and Thought of the Great Sun Buddha with those of the devotee. See *S&P* 6:1, for a humorous misunderstanding of this concept. Also Hakeda, p. 92; Kiyota, p. 126.

152. A tantric rite performed by five Esoteric Masters (*ajari*) before the Five Vidyaraja* (Myo-o*): Fudo* (central platform), Gozanze* (east plat-

form), Gundari (south platform), Kongo * Yasha (north platform), and Daiitoku (west platform).

153. Passage from the *Kegongyo* zuisho engisho**, T. 1736, an influential commentary on the *Garland Sutra* by Ch'eng-kuan (Chokan*, 737-838).

154. Fugen. The idealization of compassion, activity, production. The bodhisattva complements Manjusri* (Monju), who symbolizes wisdom.

155. *Fuzofugengyo**, T. 668.

156. Here the five worlds are those of the heavenly beings, men, animals, hungry ghosts and those in the hells (including asuras).

157. En no Ozunu (634-?), legendary founder of the *shugendo** (*mountain ascetic*) tradition.

158. Identity uncertain. The anecdote is later reported in *Genko* shakusho* (1322) and *Tokoku* kosoden** (1687). In any case, this is not the Jogambo* who immediately preceded Muju* at Choboji*.

159. Yoshino is the site of the famous Kimpusenji Temple founded by En no Gyoja*. Since Jogambo* is evidently on a pilgrimage to a shrine, Kimpu Shrine is his likely destination.

160. Presumably a reference to the *Profound Meaning of the Lotus*.

161. Death and childbirth are both ritually defiling in Shinto* belief. Confucian teaching also holds that it is unfilial for a child to precede his parents in death, but in this context the important fact is that someone died.

162. Koben* (1173-1232). Influential Keron prelate, author of a tract, *Saijarin* (Smashing the Bad Vehicle), criticizing Honen's* *Senjakushu**. But Koben* was no bigot. In fact, Muju's* attraction to him was probably his like-minded spirit of eclecticism. See Nakamura, *Ways of Thinking*, pp. 387-8; *S&P* 3:8; Morrell, "Kamakura Accounts of Myoe* Shonin* as Popular Religious Hero."

163. Kasuga enshrines four main deities among at least seven with the title *Daimyojin** ("Great Deity"); but perhaps here the deity of the Ichinomiya shrine, Kashima Takemikazuchi, is indicated. See Matsunaga, *The Buddhist Philosophy of Assimilation*, pp. 231-33, for several lists of Shinto* deities (*suijaku*) with their corresponding Buddhas (*honji*). Zeami's *Kasuga ryujin** (The Dragon God of Kasuga) is a dramatization of the Kasuga deity's refusal to let Myoe* travel to India; see Morrell, "Passage to India Denied: Zeami's *Kasuga Ryujin**", *Monumenta Nipponica* XXXVII: 2 (Summer 1982), pp. 179-200.

164. The verse is included in the *Gyokuyoshu** (Collection of Jeweled Leaves), XX: 2720, with this headnote: "When Jokei* Shonin* moved to the place called Wisdom Heights, he wanted to invite the Great Deity of Kasuga, which caused the god to respond with this poem." *Kochu* kokka taikei*, vol. 6, p. 604.

165. The verse is included in the *Shokukokinshu** (*Collection of An-*

cient and Modern Times Continued), VII: 691, with a short headnote ascribing the poem to the Great Deity of Kasuga. *Kochu * kokka taikai*, vol. 5, p. 491. See Morrell, "Jokei* and the Kofukuji* Petition," p. 11.

166. An apparent reference to the Confucian philosopher Hsün Tzu (c. 298-c. 238).

167. *Daisan no goten*, i.e., Sannomiya, whose Original Ground is the bodhisattva Jizo*.

168. *Daihannya (haramitta) kyo**, T. 220. A collection of sixteen sutras in six hundred fascicles on the doctrine of "Perfect Wisdom" translated by Hsüan-tsang (600-64). Cf. E. Conze, *The Large Sutra on Perfect Wisdom*.

169. *tengu*, a mythical Japanese creature. Cf., *S&P* 7:20: "The goblin (*tengu*) is a Japanese tradition. There is nothing conclusive written about them in the scriptures. I think that perhaps they are what are referred to in the commentaries of the former sages as 'evil demons' (*maki*). Generally speaking, they certainly belong in the class of demons (*ki*) . . ." Watanabe, *Shasekishu**, p. 318. This explanation would seem to place the *tengu* in the world of fighting-spirits, but perhaps among the hungry-ghosts (*pretas*) or in the hells.

170. The Hiyoshi deity, later identified with Sanno* Gongen, is the protector of Tendai's Enryakuji; Sakyamuni* is considered to be its Original Ground. Juzenji*, deity of one of the seven shrines also protecting the temple, is considered a Manifest Trace of the bodhisattva Jizo*. The story also appears in Nakamura, *Miraculous Tales*, Book 8.

171. *Hsin Ti Kuan Ching (Shinjikangyo**, T. 159). However, Watanabe notes that the phrase does not appear in this sutra.

172. *sojo* no ninjin wo uke, udon no buppo* ni ai*. . . . Two common but awkward-to-translate metaphors in which the likelihood of being born in human form is compared to the dirt on a toe-nail as against that of the entire world (*Nirvana Sutra*), and the opportunity to encounter the teaching of the Buddha is said to be rarer than the appearance of the flower of the Udumbara tree, which blossoms only once in three thousand years (*Lotus Sutra*).

173. The *Yugaron* (T. 1579) and *Joyuishikiron** (T. 1585), translations of idealist treatises by Asanga* (c. 410-500) and Dharmapala* (VI century). Both are basic works of the Hosso* school, whose Kofukuji* is the tutelary temple of the Fujiwara clan, just as Kasuga is its shrine.

174. Shinra, the protector god of Miidera, was a Korean deity (the characters may also be pronounced 'Shiragi') who appeared to the temple's founder, Enchin, during his return from study in China.

175. Verse included in the *Shinkokinshu** (New Collection of Ancient and Modern Times), XX: 1966, with this headnote: "On the topic 'Suchlike Retributions' (*nyozeho**) while poems on the Ten Categories of the Such-like [condition of the dharmas] were being composed at the residence of the late Regent lay-priest." Hisamatsu, et al., eds, *Shinkokinwakashu**, p. 397. *On the Tendai doctrine of the Ten Such-likes (junyoze*)*, see Hurvitz, *Chih-I*, pp. 280-83.

176. Sanno * Daishi, another name for Hiyoshi. *Sanno-ichijitsu* shinto** is the Tendai version of Shinto-Buddhist* syncretism. See Matsunaga, *Buddhist Philosophy of Assimilation*, pp. 189-92.
177. The shrine, in Fushimi ward in southern Kyoto, is dedicated to the gods Uka no mitama, Saruta hiko, and Omiya* no me, and is the central shrine of the popular Inari cult.
178. Shrine in Hiroshima prefecture dedicated to three daughters of Susa-no-o, the first two by the sun-goddess Amaterasu: Ichiki-shima-hime (later identified with Benzaiten), Tagori-hime, and Tagitsu-hime. This was the tutelary shrine of the Taira clan. Kato*, *A Study of Shinto**, pp. 158-59, cites *S&P* on this conflict of Shinto* and Buddhist practice.
179. The three major shrines at Kumano are the Hongu*, Shingu*, and Nachi, respectively enshrining the native deities Ketsumi-no-Miko-no-okami*, Hayatama-no-o, and Izanami. Buddhist syncretic thought identified their Original Ground as Amida, Kannon, and Seishi. Shingu* and Nachi came to be referred to as the "Two Manifestations Sites" (*ryosho* gongen*). Cf., *S&P* 1:9.
180. An old manor at the upper reaches of the Yoro* river, in what is now central Chiba prefecture.
181. Or possibly, according to Watanabe, a pilgrimage made to counteract the dangers of certain "unlucky years" (*yakudoshi*) according to Yin Yang beliefs. In general, these were the 25th and 42nd years for men, and the 19th and 33rd years for women.
182. A local adaptation of the famous Hantan (Kantan) theme, which had its origins China and India and a number of variations in Japanese literature, including the no*, *Kantan*, by Zeami (1363-1443), and *Kinkin sensei eiga no yume* (Professor Clink-Clink's Dream of Glory") by Koikawa Harumachi (1744-89).
183. K'uei Chi (632-82), founder of the Fa-hsiang (Hosso*) sect of Buddhist idealism in China.
184. See Matsunaga, *Assimilation*, pp. 123-4. In Tantrism Kannon is an emanation of Amida.
185. Mts. Hakusan, Fuji, and Tateyama constitute the "three sacred mountains" of Japan. Hakusan, east of Fukui, enshrines, among others, Shirayama-hime no Mikoto, whose Original Ground is the Eleven-Faced Kannon of our story.
186. *Kammuryojukyo** (T. 365), the *Amitayur-dhyana-sutra**. This sutra, the *Muyrojukyo** (see following note), and the *Amidakyo** are the three basic scriptures of Japanese Pure Land Buddhism.
187. *Sokangyo**, i.e., the *Muryojukyo** (T. 360).
188. Zendo* (613-81), third of the five patriarchs of the Pure Land tradition. The quotation is from his hymn, the *Hanjusan* (T. 1981).
189. The Three Qualities of Mind (sincerity, faith, aspiration) as propounded in the Pure Land sutras are reflections of the single mind of Amida; possession of one presumes the existence of the other two. See Daigan and Alicia Matsunaga, *Foundation of Japanese Buddhism*, II, pp. 98ff.

190. *tade*. The significance of this disrespectful action is not clearly understood.

191. A recitation at which a sutra was parcelled out and chanted by a thousand monks. The recitation could also be performed by a single individual.

192. The *Sesshu fusha mandala* (Mandala Embracing All and Forsaking None), which was attacked both by Jokei* and Koben* early in the century. Because of the criticism it evoked, this early variety of Pure Land picture lost favor and no examples of the genre survive. Muju* paraphrases the second article of the *Kofukuji* sojo** of 1205. See Morrell, "Jokei* and the Kofukuji* Petition," p. 22.

193. *shiku*. Strictly speaking, "existing, not existing, both, neither." The context suggests that Muju* is saying: "When we examine what is apparently true carefully and critically, we find . . ."

194. Fujiwara Michinori (d. 1160), prominent during the Hogen* and Heiji Disturbances (1156, 1159), was a noted scholar and grandfather of the Hosso* monk, Jokei*. See Reischauer and Yamagiwa, eds. *Translations from Early Japanese Literature*, pp. 375-457.

195. *Kanayaki Hotoke*, also called the Hoyake* Amida ("Cheek-Burned Amida"), the main object of worship at Kamakura's Kosokuji*, a Ji sect temple founded by Ippen (1239-1289), is variously attributed to the famous Kamakura sculptor Unkei 1151-1223), or possibly his brother, Kaikei (fl. ca. 1185-1220).

196. In the sixth month of 1221 Yamada Jiro* Shigetada (founder of Choboji*) attempted to make a stand at the Kuize River which commanded "both the Tosendo* and Tokaido* routes" with a force of 300 horsemen. Facing an army of Kamakura supporters ten times that size, his band was routed and Shigetada and his son Shigetsugu were slain. McCullough, "Shokyuki*," *MN XIX* 3-4, pp. 201-203.

197. An old temple now in Nagoya's Moriyama Ward, once on the territory of the Yamada manor, and not far from Choboji*.

198. Bato* Kannon. A discussion of this curious variant on the Kan-non image as it appears in China and Tibet, as well as Japan, may be found in Getty, *The Gods of Northern Buddhism*, pp. 94-95.

199. Chapter 25 (*Fumonbon*) of the *Lotus Sutra* (T. 262), but often treated as an independent sutra.

200. The locale of this story in both the *Companion for a Solitary Retreat* (Kankyo* no tomo, 1222) and the *Miraculous Records of the Hasedera* [*Kannon*] (Hasedera reigenki; probably early Kamakura) is the Hasedera. *S&P* either borrowed the story or shared a common tradition with these two works. See Dykstra, "Tales of the Compassionate Kannon," pp. 121, 132-34 (2:27); Minobe, *Kankyo* no tomo*, pp. 134-140 (2:5).

201. See Dykstra, "Jizo*, the Most Merciful," pp. 179-182; Getty, *The Gods of Northern Buddhism*, pp. 104-106.

202. *Chifu no ketsu*. Recent research indicates that this is an alternate name for Eisai's *Bodafshin bekki*; see Yamada and Miki, *Zotanshu* *, p. 191, n. 30; cf., Watanabe, *Shasekishu**, p. 105, n. 30.

203. The standard size of Buddhist images was one *jo** six *shaku* (roughly, 10 feet plus 6 feet), although most sculptures were made smaller by using this figure as a multiple of its dimensions. Watanabe also speculates that the site of the building may have been the beach south of Midarebashi in the Zaimokuza ward, today a popular resort area.

204. Kenjo* (d. 1295), distinguished for his restoration work on Toji*, the noted Shingon sanctuary in Kyoto. Late in life he traveled to the eastern provinces where he became spiritual adviser to Hojo* Tokimune. It was perhaps at this time that he became involved with moving the Jizo* image from Zaimokuza beach to the Nikaido* area, the site of the Shingon Kakuonji, whose "Black Jizo*," still extant, is thought to be the Jizo* of Muju's* story. Kamahara, "Shasekishu* to Kamakura," p. 127.

205. This and the following Story appear in *Jizo* bosatsu reigenki* (Miraculous Tales of the Bodhissattva Jizo*), Book 10. The first three books of the Ryukoku* text may have been compiled in the mid-Heian period by Jitsuei, of Tendai's Miidera; the remaining eleven books (including the *S&P* stories) perhaps no earlier than 1576. See Dykstra, "Jizo* the Most Merciful," pp. 179-200, for seven additional translations from the collection and an informative discussion of the Jizo* cult in China and Japan, with references to *S&P*.

206. Kade-no-koji* is an east-west lane in northern Kyoto; Karasumaru (now Karasuma), a north-south street east of the original site of the Imperial Palace.

207. That is, the period (1278-1287) during which Muju* was writing *Sand and Pebbles* (1279-1283).

208. Jokei* (Gedatsubo*, 1155-1213), who appears elsewhere in *S&P*, was perhaps the age's most prominent Maitreya devotee. See Brock, "Awaiting Maitreya at Kasagi," in *Maitreya the Future Buddha*; Morrell, "Jokei* and the Kofukuji* Petition," pp. 9-10.

209. The conspicuous Indophile of the period was Myoe* (Koben*, 1173-1232), who is paired with Jokei* in *S&P* and elsewhere in the literature of the time. See Morrell, "Passage to India Denied" and "Kamakura Accounts of Myoe* Shoin* as Popular Religious Hero."

210. *bodaishin*; *bodhicitta*. The nature and importance of the Aspiration for Enlightenment were central issues between the establishment and the new Pure Land movement. Myoe* attacked Honen* for what he believed to be Honen's* disregard of this precondition for all religious progress. See Bando*, "Myoe's* Criticism of Honen's* Doctrine," pp. 37-54. The issue was complicated because of ambiguities in the interpretation of the term. See Kiyota, *Tantric Concept of Bodhicitta*, pp. 6-7, *passim*; Suzuki, *Essays in Zen Buddhism, Third Series*, pp. 137-185 ["The Desire for Enlightenment (Bodhicittotpada*)"].

211. The connection is doubtless because Amida is also called the Tathagata * of Everlasting Life (Muryoju* Nyorai).

212. The *Sukhavativyuhopadesa** (Jodoron*, T. 1524). For a translation and commentary on this work and its influence on Chinese and Japanese Pure Land Buddhism, see Kiyota, ed. *Mahayana* Buddhist Meditation*, pp. 249-296.

213. The concept is conspicuous in Kakukai's *Discourse*; see following note.

214. Kakukai (Nanshobo*, 1142-1223), thirty-seventh abbot (*kengo**) of Shingon's Kongobuji* headquarters on Mt. Koya* from 1217 to 1220, left behind a popular doctrinal tract, *Bridge-of-the-Law Kakukai's Discourse on the Dharma* (Kakukai Hokyo* hogo*), which reaffirms the traditional Shingon view that Buddhahood and the Pure Land of every Buddha is to be realized in our present existence. See Morrell, "Shingon's Kakukai on the Immanence of the Pure Land," pp. 206-220. On Muju's* probable connection with Kakukai through Samboin* esotericism, see Appendix C.

215. The incident is related in Book 48 of the *Marvels from the Sutras and the Vinaya* (Kyoritsu* iso*, T. 2121).

216. The "personal possessions" (*shiyu* zaisan*) permitted the monk: an assembly robe, a shirt, an upper garment, and a begging bowl.

217. Chigon (602-668). Second patriarch of the Hua-yen (Kegon) school, succeeded by its leading philosopher, Fa-tsang (643- 712).

218. Indian and Chinese thinkers of the idealist school. Takakusu, *The Essentials of Buddhist Philosophy*, pp. 83-4. The life of Hsüan-tsang is treated in Waley, *The Real Tripitaka and Other Pieces*, pp. 9-130, based on three Chinese sources. This anecdote concerning Jayasena is in Hui-li's *Ta Tz'u-en Ssu San-tsang Fa-shih Chuan* (Life of the Master of the Law, Tripitaka, of the Great Monastery of Mother Love), T. 2053, of which a complete translation is San Shih Buddhist Institute, ed., *The Life of Hsüan-tsang*, which refers to Jayasena as Prasenajit, pp. 148-9.

219. Harshavardhana of Kanauj. See Watters, *On Yuan Chwang's Travels in India* I, p. 343ff.

220. Two of Muju's* favorite metaphors, from the *Nirvana* and *Lotus* sutras, respectively, Cf., *S&P* 3:7.

221. Yasutoki (1183-1242), the third Hojo* regent (*shikken*), became the close friend of Kegon's Myoe* (*S&P* 1:5, 3:8) after the monk was brought before him for harboring fugitive soldiers during the Jokyu* Disturbance of 1221. The account of their meeting, well-known in Muju's* day, is recorded in the *Biography of the Venerable Myoe* of Toga-no-o* (Toga-no-o Myoe* Shonin* denki); see Kaneko and Morrell, "Sanctuary: Kamakura's Tokeiji* Convent," pp. 206-209.

222. The widespread notion of the Decline of the Law (*mappo**) was demoralizing for those who hoped for a return to the strict observance of the precepts, but many continued to try: Jippan, Jokei*, Shunjo*, Eizon, and those in the new Zen groups, including Muju* himself. At the other pole was the antimonianism of the Pure Land extremists. See Inoue, "Eizon, Ninsho* and the Saidaiji Order." It is likely that this attempt by Jokei* to revive the

practice of the early precepts occurred around 1208 and is the subject of the *Gedatsu Shonin * kairitsu saiko* gammon* (The Venerable Gedatsu's Written Vow for the Restoration of the Precepts), translated in Morrell, *Early Kamakura Buddhism: A Minority Report*, Chapter 1.

223. Mount Toga-no-o is the site of Kozanji*, a temple in the northern environs of Kyoto ceded to Myoe* in 1206 by Retired Emperor Gotoba as a center for the restoration of the Kegon sect. The tea plantation created behind Kozanji* from seeds brought from China by Eisai in 1191 is claimed to be the oldest in Japan.

224. *arubekiyo**. This phrase was Myoe's* trademark. The opening statement of the *Final Injunctions of the Venerable Myoe* of Toga-no-o* (Toga-no-o Myoe* Shonin* ikun), composed by his disciple Koshin* in 1235, is as follows: "People ought to hold fast to this seven-syllable phrase, 'that which is appropriate' (*arubeki yo* wa*). There is that which is appropriate for the monk and that which is appropriate for the layman; that which is appropriate for the emperor and that which is appropriate for his subjects. Every evil arises because people turn their backs on what is appropriate for them." The phrase appears in several other works and a "hanging board" in Myoe's* calligraphy is preserved at Kozanji*. Miyasaka, ed. *Kana hogoshu**, p. 59. Morrell, "Kamakura Accounts of Myoe* Shonin* as Popular Religious Hero," pp. 182-195, contains a complete translation of the *Ikun*; also Rasmus, "The Sayings of Myoe* Shonin* of Togano-o."

225. According to one view expressed in the *Daichidoron*, a short kalpa is the time required to empty a hundred square mile (40 *li*²) city enclosure filled with poppy seeds if one seed were removed every three years.

226. *Lotus Sutra* 12; Hurvitz, *Scripture of the Lotus Blossom of the Fine Dharma*, pp. 199-201. This favorite literary-religious theme frequently appears in the poetry of the time, and in the concluding scene of Zeami's *Kasuga ryujin*>*; see Morrell, "Passage to India Denied," pp. 198-199.

227. Wealthy layman in the famous sutra of the same name (*Yuimakitsukyo**, T. 474-5) whose "thundering silence" on being asked to discuss the doctrine of non-duality was highly extolled by the bodhisattva Manjusri*. See Suzuki, *Manual of Zen Buddhism*, frontispiece. The sutra also considers the concept of non-abiding (*muju**), which our monk took as his religious name.

228. "This is what the old text means when it says, 'The ruler is the boat and the common people are the water. It is the water that bears the boat up, and the water that capsizes it.' Therefore if the gentleman desires safety, the best thing for him to do is to govern fairly and to love the people." Burton Watson, tr. *Hsiün Tzu: Basic Writings*, p. 37.

229. Tendai's Saicho* had vehemently defended the Mahayanist* One Vehicle (*ichijo**), by which *all* sentient beings would be brought to Buddhahood, against Hosso's* Tokuichi, who supported the earlier (Hinayana*) view of Three Vehicles (*sanjo**). *Saicho's* view generally prevailed.*

230. *This Verse of Admonition Handed Down by the Seven Buddhas*

(Shichibutsu tsukai * ge) appears in various earlier sources, including two translations of the *Dharmapadathe Hokkukyo** (T. 210) and the *Shutsuyokyo** (T. 212). Cf., S&P 5A:5 and Kakukai's *Discourse* (n. 214).

231. See S&P 4:4.

232. Kenshin (1131-1192). Tendai prelate who became a disciple of Honen*, with whom he is seen in S&P 4:9. See also Coates and Ishizuka, *Honen*, the Buddhist Saint*, pp. 274-88. Since the incident described could have occurred no later than the year of Kenshin's death, Muju* must have heard of it early in life and/or his informant would have witnessed it as a youth.

233. *betsuji nembutsu*. "We ought to arrange special times for the recitation of the *Nembutsu*, and stimulate both mind and body in its practice . . . Where several do it together, you should enter the room by turns, only keeping up the practice without cessation, and this as the circumstances of each severally permit . . . By thus arranging so as to suit everyone's convenience, these special services may always be held for seven days at a time." Honen's* explanation as cited in Coates and Ishizuka, *Honen* the Buddhist Saint*, pp. 406-7.

234. See Ramanan, *Nagarjuna's* Philosophy as Presented in the Maha-Prajnaparamita-Sastra**, pp. 375-376 (note 1).

235. The *Joshinkaikambo** (T. 1893) of Tao-hsüan (Dosen*, 596-667), founder of the Disciplinary Sect in China, is cited at length in the *Tsuma kagami*. See Morrell, "Mirror for Women," pp. 67-68.

236. Cf., Takakusu, *The Essentials of Buddhist Philosophy*, p. 64.

237. ". . . 'on whatever sphere of being/The mind of a man may be intent/At the time of death'that is the one action/(And the time of death is every moment)/Which shall fructify in the lives of others . . ." (Eliot's *Four Quartets*).

238. *Ninnokyo**, T. 245. *The Benevolent Kings, Lotus*, and *Golden Light (Konkomyokyo**, T. 663-665) sutras are especially esteemed for their benefit to the country.

239. This and the subsequent questions are first stated in Chinese, parodying the formal debates of the Buddhist scholastics of his time, after which Muju* explains the meaning in Japanese. In the translation I have simply used a single formal statement of each question to cover both phrases, although a better solution might be to render the first into Latin.

240. *ryugo**. An implement anciently used in theatrical performances and shaped like an hourglass.

241. *shittentei*. A kind of drum, the name derived from its sound, hence "tom-tom."

242. *nozuchi*. A semi-fictitious viper described in S&P 5A:3.

243. The *Fa-yüan chu-lin (Hoonjurin**, T. 2122; Forest of Pearls in the Garden of the Law) is the Chinese source for this tale which developed a number of Japanese folk variants. See, for example, Yanagita, *Japanese Folk Tales* (tr. F.H. Mayer), pp. 20-1: "Why the Jellyfish Has No Bones," which closely parallels a version collected in Ichinose, *Nihon mukashibanashi ko**, pp. 214-217. Other variants of the monkey liver story

(with and without the jellyfish) are discussed in Seki, *Nihon mukashibanashi shusei* *, pp. 229-34.

244. Poem by Ki no Tsurayuki (884-946), *Shuishu** (Collection of Gleanings) XX: 1322. It is preceded by the headnote: "I [Tsurayuki] had an unusual sensation while pondering the wretchedness of this world, so I sent the following poem to Lord Kintada's place (Minamoto Kintade, 889-948). Shortly thereafter I became seriously ill." Muju's* version of the poem varies slightly from the original; Yamagishi, ed. *Hachidaishusho** I, p. 615. The poem is also followed by the note: "Tsurayuki's Personal Collection says that shortly after composing this poem he passed away."

245. The source of this anecdote is *Fukuro soshi** (1159), Book 3, by the distinguished conservative poet, Fujiwara Kiyosuke (1104-1177).

246. *Shuishu** XX: 1327. A later reworking of the famous *waka* by Priest Mansei (c. 720), *Manyoshu** III: 351.

247. *Shokushuishu** (Collection of Gleanings Continued, ca. 1278) XIX: 1393. It is preceded by the topic: "On Seeing the Moon." *Kochu** *kokka taikai* 5, p. 856.

248. Variant on *Shokugosenshu** (Later Collection Continued, 1251) XVII: 1117. The headnote says: "The late Tokudaiji Minister of the Left went to Ohara* with Priest Saigyô* and others. At the Raigoin* this verse was composed on Personal Grievance as perceived by an old man. It is by the Venerable Ennin."

249. *kokoronaki/mi ni mo aware ni*. Muju* incorporates the first two lines of Saigyô's* famous *waka* (SKKS IV: 362):

<i>Kokoro naki</i>	A sense of wonder
<i>Mi ni mo aware wa</i>	Touches even one whose heart
<i>Shirarekeri</i>	Has renounced the world:
<i>Shigi tatsu sawa no</i>	From a marsh in autumn twilight
<i>Aki no yugure*</i>	Sandpipers take to the sky.

250. *soji**. The "completely sustaining" mystic syllables which support the religious life of the reciter. This is a translation of *dharani**, of which the Japanese *darani* is simply a transliteration; both terms are equivalent to *shingon*, "true words." Short mystic verses, simplifications of *dharani**, are called *mantra*

251. The thirty-one syllable *waka*, the basic verse form in the Japanese poetic tradition, is said to have first been composed when the Wind God built a palace at Suga on the occasion of his marriage to Kushinada Hime, as recorded in the early histories. Muju* cites the second line:

<i>Yakumo tatsu</i>	A many-layered fence
<i>Izumo yaegaki</i>	At Izumo, where clouds billow
<i>Tsumagome ni</i>	A fence I build
<i>Yaegaki tsukuru</i>	To live therein with my wife.
<i>Sono yaegaki (w)e</i>	Ah, that many layered fence!

Sakamoto, et al., *Nihon shoki* I, p. 123. Cf. Aston, *Nihongi* I, pp. 53-54; Philippi, tr. *Kojiki*, p. 91.

252. From a verse in Kukai's * *The Meanings of Sound, Word, and Reality* (*Shoji* jisso* gi*); Hakeda, *Kukai*: Major Works*, p. 240. Muju* omits the second and fourth lines.

253. goin. The "five tones" in any of several pentatonic modes employed in the ancient musical systems of China and Japan.

254. A-ji. The Sanskrit letter "A", seen in esoteric Buddhism as the foundation of all vowels and consonants, and, by extension, as the origin of all elements of the world. Kiyota, *Shingon Buddhism*, pp. 71-74, "A-ji Meditation."

255. The *Mahavairocana* Sutra** (*Dainichikyo**, T. 848), one of the basic esoteric scriptures and the focus of I-hsing's commentary. See Kiyota, *Shingon Buddhism*, pp. 19-20.

256. o*. Response. Both o* and kan refer to the response of the gods and buddhas to human needs, and they frequently appear as the compound, kanno*. O* is also the first component of ojin* (*nirmanakaya**), *The Buddha's Transformation Body*.

257. *Shinkokinshu** XX: 1917, the first of the "Poems on Sakyamuni's*Teachings" (*shakkyoka**) in the collection; cf., Brower and Miner, *Fujiwara Teika's Superior Poems of Our Time*, p. 124. Muju* begins the verse with *tada* rather than *nao*, but the meaning is not significantly changed.

258. Muju* here echoes the opening statement of his Preface.

259. The circumstances of Michizane's exile, with a translation of his poem, may be found in Morris's *Nobility of Failure*, p. 56.

260. Possibly To* no Taneyuki (1194-1273), who contributed some twenty-two *waka* to the *Shokugosenshu** (Later Collection Continued, 1251) and later Imperial Anthologies of poetry.

261. *warinashi*. Muju* uses this as a term of approval five times in this short chapter seeming to imply that a verse is appropriate or suitable to an occasion; hence, apposite. What makes Lady Wakasa's platitude interesting, for example, is that it usually appears when one is discussing a short life. Taneyuki was seventy-nine.

262. Or perhaps (since one bad pun deserves another): "In all ewer world." *Nabe* (pot, ewer; cf., kettle) associates with *nabete* (all).

263. The place name, Toki, associates with the verb *toku* ("to untie a knot, to loosen"): "I came here to Toki thinking that should I be depressed (*musuboru*, "all tied up"), then I should be relieved (*toku*, "loosen up"); but since these are all real and not artificial flowers (*musubi-hana*) there is no knotting (*musubi-me*), no depression." Yoshiyuki's answer takes up the knotty imagery: the wind blows the blossoms into nodes, clusters, knots (*fukimusubu*). Watanabe also sees a contrast between *ito* (lit., "thread") -*zakura* and *musubi-me*, "knot," etc.

264. Tonamiyama. Battle site during the Gempei war where Kiso no Yoshinaka defeated Taira no Koremori. Kitagawa and Tsuchida, tr., *The Tale of the Heike*, II. p. 402ff. (Book 7:4). As in Motomasa's quiver-

blossom verse, the interest lies in the tension between the rough warrior images and the softness of the natural images.

265. *areku*; in later works, *koku* *. *Stanzas using words considered inappropriate for serious renga* according to the standards borrowed from the imperial anthologies of *waka*.

266. *hana no moto*, "under the blossoms." A term originally applied to the non-aristocratic practitioners of linked verse, in later centuries becoming a designation of the highest accomplishment.

267. The poem is ambiguous. Perhaps, in his intensity, the painter as well as the old doll becomes a child again.

268. Our natural propensity is to read *fune* as "boat": cf., Basho's* "Sailors whose lives float away as they labor on boats" (Miner, *Japanese Poetic Diaries*, p. 157). The response is a pleasant surprise by taking *fune* as "vat, basin": "The new leaves flow into the basin where they will stagnate and grow old." A similar switch is to be found in Takasuke's subsequent "belly" poem.

269. Work-play similar to that in 5A:8, "The Discussion of the Ant and Tick Scholars."

270. Bishamon, another name for Tamonten among the Four Heavenly Kings, is popularly known as the God of Wealth and is included among the Seven Gods of Good Fortune.

271. ca. 1252. Son of the famous poet Fujiwara no Ietaka (1158-1237), Takasuke, whose dates are uncertain, has his own private poetic collection, *Fujiwara Takasuke Ason shu**, numbered in *Zoku kokka taikan*.

272. *ushin*, serious or standard, linked verse followed the rules of decorum inherited from the courtly *waka* tradition; *mushin*, "comic" or non-standard, linked verse was merely freer in form and not necessarily amusing. See Miner, *Japanese Linked Poetry*, pp. 16-18; also, Keene, "The Comic Tradition in Renga," p. 249, which mentions the poems in this chapter.

273. The poem does not appear in Takasuke's collection.

274. The official title appears to refer to Minamoto Sanetomo (1192-1219), but Professor Watanabe notes that the poem is not in fact by him.

275. Ueda Akinari (1734-1809) elaborates Saigyô's* visit to Sutoku's tomb in the "Shiramine" story of his *Ugetsu monogatari*. Both poems are included, for translations of which see Zolbrod, tr. *Ugetsu Monogatari: Tales of Moonlight and Rain*, pp. 105, 107.

276. Kukai* (774-835). Muju* translates the phrase as "*Kokoro wo motte kokoro wo tsutau*. . . , "better known in its Chinese reading, *isshin denshin*, and generally associated with the Zen teaching. Professor Watanabe locates the Chinese phrase in the *Seireishu** (or *Shoryoshu**, The Collected Works of Prose and Poetry of Kukai*). We are reminded of another "Zen" metaphor, the "finger pointing at the moon," also used by Kukai*; see note 104.

277. *Nihon ryoiki* * 3:19 has a similar theme; see Nakamura, *Miraculous Stories from the Japanese Buddhist Tradition*, p. 246ff., "On a Girl Born of a Flesh Ball Who Practiced Good and Enlightened People."

278. *Daibutcho** *darani*. A spell from one of two works known as the *Surangama** *Sutra**, the *Daibutcho-shuryogonkyo** (T. 945), translated by Paramiti* in 705.

279. This was the original construction of *Todaiji** in 749. The Hosso* priest Gyogi* (668-749), one of the leaders of Nara Buddhism, is even today something of a folk hero.

280. *wasan*. A "Japanese hymn" in the *imayo** style of alternating phrases of seven and five syllables.

281. *Shokugosenshu** X:575, in a slightly variant form, is the first of that collection's Poems on Sakyamuni's* Teachings (*shakkyoka**). The head-note states that it was a poem of final admonition as Gyogi* was dying at the foot of Mount Ikoma in Tempyo* 21 (749).

282. A variant of this poem is also to be found in *Casual Digressions* IV; see Yamada and Miki, *Zotanshu**, p. 149.

283. Muju* frequently refers to events as happening in the Bando*, literally "East of the Slope": also known as the Eastern Provinces. The "slope" comprised the boundary between Suruga and Sagami provinces, i.e., the Hakone range. The eight Bando* provinces consisted of Sagami (Kanagawa prefecture), Musashi (Saitama; Tokyo), Kazusa (part of Chiba Pref.), Shimosa* (part of Chiba), Hitachi (Ibaraki), Kozuke* (Gumma), Shimotsuke (Tochigi), and Mutsu (Aomori). With the addition of Awa (part of Chiba Prefecture) and Dewa (Yamagata; Akita) this brought the total to the "Ten Bando* Provinces." Bando* is thus a wider designation than the current Kanto*, which excludes the northern provinces.

284. *zenni*. A nun who assumed the robe but continued to live in a secular household.

285. *kaji*. One of the three aspects of "attaining Buddhahood in this very existence" (*sokushin jobutsu**).

286. *Tao Te Ching* 49. Waley, *The Way and Its Power*, p. 202.

287. Chapter XIV; Hurvitz, *Lotus Blossom*, p. 216: "By being in perfect accord with Dharma, to all living beings he is to preach Dharma consistently, neither exceeding it nor falling short of it. Even to a person who deeply loves Dharma he is not to preach overmuch."

288. Lake Biwa is just to the east, of course, of the great Tendai temple complex on Mt. Hiei. Muju* is here taken by the preacher's accommodating remarks, but elsewhere (e.g., *S&P* 1:8) he has a more difficult time rationalizing the killing of fish.

289. The Rokkakudo* of Choboji* in Kyoto, said to have been founded by Prince Shotoku* in 587, and with associations to Shinran (1173-1262) and later the Ikenobo school of flower arranging. Centrally located in the Kyoto of Muju's* day, its structures were frequently destroyed by fire.

290. Also Seikaku or Shokaku * (1167-1235), son of Chogen* (Choken*, ca. 1125-1205), founder of the school of popular preachers associated with the Agui Temple in Kyoto. Shogaku* became one of Honen's* leading disciples; see Coates and Ishizuka, *Honen* the Buddhist Saint*, p. 326-339. Also Mills', "The Taketori Legend," p. 44.
291. Shogaku* is quoting a ten-character phrase from the second chapter of the *Lotus Sutra*. Sakamoto and Iwamoto, *Hokkekyo** I, p. 116; Hurvitz, *Scripture of the Lotus Blossom*, p. 40.
292. *Tachibana no Uji*. The flowers of the mandarin orange (*tachibana*) are noted for their fragrance.
293. Cited in Part I, "No Fixed Abode."
294. The famous account of Hsüan-tsang's pilgrimage to India is his *Record of a Journey from the Great T'ang to the Western Regions* (Ta T'ang Hsi Yü Chi; Daito* saiiki ki, T. 2087), the inspiration of the popular fantasy, *Journey to the West* (Hsi Yu Chi); Waley's *Monkey*) by Wu Ch'eng-en (ca. 1506-1582). Hsüan-tsang's example was a powerful influence in Myoe's* attempts to visit India (see S&P 1:5 and note 163).
295. The source of this anecdote is the *Shih-shuo Hsin-yü* (*Sesetsu shingo*, New Specimens of Contemporary Talk) of Liu I-ch'ing (403-444).
296. Lines from the *Verse of Admonition Handed Down by the Seven Buddhas*. See S&P 4:1 and note 230.
297. *Ojoraisange**, T. 1980. In his *Kofukuji* sojo** (Article 3) of 1205 Jokei* also appeals to this work as evidence of Shan-tao's recognition of other practices. See Morrell, "Jokei* and the Kofukuji* Petition," p. 23.
298. *Oki no gosho*; that is, the residence of Gotoba (1180-1239) on the island of Oki, to which he was exiled in 1221 after his abortive attempt to recapture political power from the Hojos* during the Jokyu* Disturbance.
299. Anecdote traced to the *Requital for Kindness Sutra** (Hoonkyo*, T. 156).
300. *Daichidoron* III.
301. Kukai* (774-835), in his *Precious Key to the Secret Treasury* (*Hizo* hoyaku**, T. 2426); see Hakeda, *Kukai**: *Major Works*, p. 186.
302. *seijo**, i.e. kishomon*. Written documents, occasionally binding legally, but deriving their force mainly by calling the gods and buddhas to witness. The courtesan is presumably pledging to remain faithful to the man if he takes his wife back. For discussions of this and other Kamakura legalities, see Ackroyd, "Women in Feudal Japan," pp. 36-37; Mass, *The Development of Kamakura Rule, 1180-1250*, p. 137ff.
303. Maxim based on a statement in the *Mirror of Sectarian Differences*, Ch. 34.
304. *Kaki*, "fence, hedge, railing"; cf., *Yamato monogatari* 158: kabe, "a wall."
305. Variations on the poem and the story appear in *Yamato monogatari* 158 and *Konjaku monogatari* 30:12, the poem alone in

Shinkokinshu * XV:1372. Cf., Tahara, tr. *Tales of Yamoto: a Tenth-Century Poem-Tale*, pp. 158-59. *Shika* pivots the meanings "thus" and "deer."

306. *Temmon hakase*. An official in the bureau of Astrology and Divination, established by the Taiho* Code (702) and traditionally held by members of the Abe family.

307. This final anecdote about the Pure Land preacher follows the Ajari of Asahi in the *Yonezawabon* (but not in our *bonshunbon*), and has been included to augment the sequence. See Watanabe, *Kohon* shasekishu**, p. 277; Watanabe, *Shasekishu**, p. 493 (appendix).

308. This story appears later in the Tokugawa cycle of stories about Ikkyu*. See note 114 and associated text.

309. In abbreviated texts this and the following anecdote (*rufubon* 7B:6) follow the story of the lady with the straw mat, but both are missing from the *bonshunbon*, the basis of Watanabe's *Shasekishu**. The original appears in Fujii, *Kochu* shasekishu**, pp. 289-90; Tsukudo, *Shasekishu** II, 37-38; Watanabe, *Shasekishu**, pp. 493-94 (addendum of textual variants). In Bonshun's manuscript the Jizo* of Yada story follows the lady with the straw mat.

310. Fashioned by the monk Mammai and enshrined in 796 at Yadadera (Yatadera, or Kongosenji*) in the present city of Yamatokoriyama in Nara prefecture. The Fukuchiin, Jurin'in* and Chisokuin are all temples in the Nara area.

311. [*Butcho**] *sonsho* darani*, the Spell of the Holy and Virtuous [Head Bump], a personification of one of the 32 marks of Sakyamuni* (as Butchoson*) represented in the Matrix mandala*. The scriptural source is the *Buddha Head Sutra* (Butcho* sonsho* daranikyo*, and associated writings, T. 967-974).

312. [*Bussetsu*] *mokkuremmon kairitsuchu* gohyaku kyojuji* [kyo*]*, the [Sutra Taught by the Buddha Concerning] Maudgalyayana's* Questions on the Five Hundred Light and Serious Items of the Regulations, T. 1483. The questions discussed the observance of the regulations in the latter periods of the Law.

313. The four-line verse from the *Nirvana Sutra* whose teaching is said to be paraphrased in the famous *i-ro-ha uta* by which the *kana* syllabary was organized before the adoption of the Fifty-syllable Table (*goju* onzu*). The first phrase is also conspicuous in the opening lines of the *Heike monogatari*.

<i>Shogyo* mujo*</i>	All conditioned things are
	impermanent;
<i>Zesho* metsubo*</i>	<i>It is their nature to be born and</i>
	<i>die.</i>

<i>Shometsu</i> * <i>metsui</i>	When birth-and-death itself
	disappears,
<i>Jakumetsu iraku</i>	Nirvana is our lasting bliss.

314. *Hokyoin* darani*. A mystic formula described in the sutra of the same name, T. 1022b. In Shingon and Tendai monasteries it is chanted daily. Muju* is said to have inserted a hand-written copy of this spell into the statue which he made of himself before he died. See Part I, "Choboji*", 1262-1312."

315. *Senju darani*. A mystic formula in eighty-two lines addressed to the Thousand-Armed Kannon. It is described in the *Senjukyo**, T. 1060.

316. *Jikuju*, the second of three major spells addressed to Fudo* Myo-o*, the *Kakaiju* (Fireworld), *Jikuju*, and *Shinshu* (Heart) being known respectively as the great, middle and lesser spells.

317. The source of this anecdote is the *Huai Nan Tzu (Enanji)*, a compilation of various schools of thought made at the court of Liu An, Prince of Huai-nan (d. 122 B.C.). Muju* has more to say about Pei Sou in the *Tsuma kagami* (see Morrell, "Mirror for Women," pp. 65-66), and was intrigued by the paradox that fortune and misfortune are inseparable aspects of the same phenomenon. See the selections from *Casual Digressions* 1:1 and 3:5 translated above in Part I, "No Fixed Abode: 1226-1261".

318. Anecdote traced to the *Various Items from the Sutras and Regulations* (Kyoritsu* iso*, T. 2121), a sixth century collection of Buddhist items from the southern Buddhist (Hinayana*) canon.

319. As we have seen in Part I, Muju* may have visited the Shoryakuji* for instruction in 1254 and 1261 (*CD* 3:5). See also note 38.

320. Guatama's younger half-brother, Sundarananda; not to be confused with the Buddha's cousin, Ananda* (Anan).

321. Watanabe is uncertain about the meaning of Chiumbo's* reply: "*Ara bo* ['stick'] ka to omoite.*" Perhaps it is a pun on *doro-bo**, "*robber.*"

322. *Amida no daiju*, or *Muryoju* nyorai kompon darani* (The Basic Spell of the Tathagata* Everlasting Life), is described in the *Amida Ritual Manual* (Muyroju* giki, T. 930).

323. This anecdote is thought to be the inspiration for the *kyogen** farce "Busu", in which the monk and his apprentice are replaced by a master and two servants, Tarokaja* and Jirokaja*. See Keene, *Anthology of Japanese Literature*, pp. 305-11; McKinnon, *Selected Plays of Kyogen**, pp. 51-62. A variant is also to be found in *Ikkyu* kanto* banashi* (1672); see Kokusho Kankokai*, ed. *Kinsei bungei sosho** VI, pp. 144-5.

324. *ame*. A viscous confection prepared from malted rice and wheat. In *Busu* this becomes *kurozato*, "black (unrefined) sugar".

325. In the abbreviated versions of *Sand and Pebbles* this anecdote follows the Jizo * of Yada, translated above. Its theme may have suggested the famous *rakugo* story, Jugemu (Mr. Eternal Life), which tells of a man who sought advice at the neighborhood temple for an auspicious name for his son, arriving at a lengthy composite of allusions to longevity.

326. This story is sometimes mentioned as the prototype of the wiseacre with an answer for everything, a familiar character in *rakugo* and other popular genres.

327. Japanese rendering of four phrases of a regulated verse (*lû shih*), the second of "Ten Poems in the Old Style." See Yang Chia-lo, ed. *Pai hsiang-shan shih chi*, vol. 3, p. 165; Takagi Masakazu, ed. *Haku Kyoï* II. p. 149. *Tsuma kagami* repeats a variation of this poem. See Miyasaka Yusho*, ed. *Kana hogoshu**, p. 173; Morrell, "Mirror for Women," p. 64.

328. The source of this comparison may be the *Sutra* of Meditation on the True Law* (Shobonenjokyo*, T. 721).

329. Source undetermined.

330. As noted in Part I, Japanese Buddhists of Muju's* day generally calculated the death of Gautama to a date corresponding to the Western 949 B.C.; and evidently Asoka's* period was viewed as similarly remote. A southern (Singhalese) tradition places the date at 544 B.C.; but some recent Japanese scholars opt for 383 B.C. (Nakamura Hajime) and 386 (Ui Hakuju) which would still place Asoka's* reign within about a century of the Buddha's death. See Yamazaki and Kasahara, eds. *Bukkyoshi* nempyo**, p. 1.

331. Anecdote recorded in the *Sutra* of King Asoka** (Aikuokyo*, T. 2043), Chapter 3.

332. The poem reminds us that Prince Takaoka, son of Emperor Heizei and grandson of Kammu, anticipated Myoe* in his desire to travel to India. His *Zuda shinno* nitto* ryakki* (A Brief Journal of the Trip to China by the Imperial Prince Trainee in Buddhism) is translated in Shimizu, "Takaoka, Priest Imperial Prince Shinnyo," pp. 1-35.

333. In 1052, the initial year of the Latter Days of the Law, Fujiwara Yorimichi (992-1074), son of the powerful Michinaga (966-1027), converted his villa at Uji into a Buddhist temple, Byodoin*, with a Pure land emphasis within Tendai. The main temple structure, popularly called the Phoenix Hall, still enshrines a magnificent statue of the Buddha Amida. The hall was consecrated in 1053.

334. The temple had survived a little more than two centuries when Muju* wrote; but the original Amida Hall still stands today, an additional seven centuries later! Mosher, *Kyoto: A Contemplative Guide*, pp. 62-70 provides an imaginative visit to the Phoenix Hall, with several illustrations.

335. Possibly in 1246, 1256, 1258, and 1268, according to Watanabe. However, Kenninji was especially vulnerable to fire, being situated within

developed areas on all sides, just south of the Gion district in Kyoto. Only a gate from the original complex has survived several fires.

336. This and the next two anecdotes appear in the *Various Items from the Sutras and the Regulations* (Kyoritsu * iso*, T. 2121).

337. Jimyo*. Posthumous title for Shih-shuang Ch'u-yüan (Sekiso-Soen*, 986-1040), in the seventh generation after Lin-chi (Rinzai). Dumoulin, *Development*, pp. 37-38 and Table III.

338. *Zoboketsugikyo**, T. 2870. Believed to be a pre-Sui forgery, the sutra was especially favored by the Tendai sect. It advocates the cultivation of compassion and almsgiving during the millennium beginning a thousand years after Sakyamuni's* death.

339. Founder of the Momooji (later the Choboji*) in 1179. See Appendix D: Yamada Family Geneology.

340. Chogen*. Kegon monk and follower of Honen*; see-note 37. A splendid wooden statue of Chogen*, believed to have been carved shortly after his death in 1206 is preserved at the Todaiji*. See Nishikawa, *Kamakura chokoku**, color plate 4; Mori*, *Shozo* chokoku**, color plate 10 (detail).

341. Areas now incorporated into Hiroshima and Yamaguchi prefectures in Western Honshu* along the western edges of the Inland Sea. The hauling of timber from such great distances reflects the difficulty and expense of the reconstruction. *Nihon no bunka chiri 14: Hiroshima, Yamaguchi, Shimane*, p. 114.

342. After Eisai's death in 1215, Gyoyu* succeeded him as abbot of the Jufukuji, where Muju* is said to have served as a page from his thirteenth year (1238; *Traces*). If Muju* was too young at the time to have known the venerable monk well, he would certainly have had the opportunity to meet those who did.

343. Anecdote appearing in the *Extraordinary Operations of Cause and Effect* (Mizuoinnengyo*, T. 754).

344. The Higashiyama (Kyoto) villa of Fujiwara Kanezane (1147-1207), statesman, brother of Tendai's Jien, and disciple of Honen*.

345. This brief section is translated in its entirety because it is one of the few references to Muju's* Zen mentor, Enni Ben'en.

346. As guaranteed in Chapter 25 of the *Lotus Sutra*.

347. Tradition sees this as the founding of the Pure Land movement in China in 402, with Hui-yüan as the first Chinese patriarch. But there are anomalies. See Ch'en, *Buddhism in China*, pp. 106-108.

348. *bodaishin wo okosu*. A Japanese rendering of *hotsu bodaishin*. See note 210.

349. Sincerity, faith, and aspiration. Cf., *S&P* 1:10. Muju* also discusses these central Pure Land concepts in his *Tsuma kagami*. See Morrell, "Mirror for Women," pp. 70-71.

350. In his [*Kangyo* *] *Sanzengi* (Many Good Principles [Expressed in the Meditation Sutra], T. 1753); cf., *S&P* 1:10.

351. According to the *Sutra of Meditation on Amida Buddha*.

352. According to the *Hsün Tzu*, a didactic work in thirty-two chapters, a large part probably by the Confucian, Hsün Ch'ing (ca. 298-ca. 238); Watson, tr. *Hsün Tzu: Basic Writings*, p. 24. Muju* also cites this work in *S&P* 1:5 and 4:1.

353. Hosso's* Jokei* had a reputation for being a skillful preacher and came to the attention of the influential Fujiwara Kanezane (1149-1207) around the time the restored Kofukuji* was dedicated in 1193. See Morrell, "Jokei* and the Kofukuji* Petition," p. 9. Myoe's* friend Jokei* is also mentioned in *S&P* 1:2 and 1:5.

354. Shinzei, a prominent figure in the Heiji Disturbance of 1159, had twelve sons who were sent into exile. See Reischauer and Yamagiwa, *Translations from Early Japanese Literature*, pp. 428-429. Subsequently, several of these sons and their descendants became prominent clerics. Jokei* (n. 353, above), for example, was Shinzei's grandson.

355. The famous *otogizoshi**, *Sannin hoshi**, is a more elaborate version of this story. See Keene, *Anthology of Japanese Literature*, pp. 322-331.

356. Area in the western part of Kamigyo-ku* ward in Kyoto. It is said to have been the site of the Great Palace Enclosure (*Daidairi*) of Heian times, and in Muju's* day was a wasteland. The present site of the Imperial Palace was established in the Tokugawa era, well to the east of its earlier location.

357. Several abbreviated texts of the *Shasekishu** give the empress's name as Jotomon'in* but there is a discrepancy between her dates and Shoshin's*.

358. Muju's* version of this story is considered to be the inspiration for the opening chapter of Kobayashi Issa's *Oraga haru* (1819). Teruoka and Kawashima, eds. *Busonshu* Issashu**, pp. 433-434; Yuasa, tr. *The Year of My Life*, pp. 37-38.

359. According to several abbreviated texts.

360. The [*Daibutcho**] *Shuryogonkyo**, T. 945. See note 278. This sutra is to be distinguished from another *Surangama**, [*Shu*] *ryogon* zammaikyo** (T. 642), translated by Kumarajiva*.

361. Watanabe notes that although Kanezane appears to be the person indicated by this title, there is a chronological discrepancy. The incident would have to have occurred after Myoe's* death in 1232, a quarter of a century after Kanezane's.

362. *Chuang Tzu* 17 refers to the big hole in the bottom of the sea, but does not make the comparison. See Watson, *The Complete Works of Chuang Tzu*, p. 176.

363. As related in the *Sutra of [the Buddha Explaining] Cause and Effect to Samgharakkhita* ([Bussetsu] Innen sogokyo*, T. 749).

364. From Chapter 2, "Expedient Devices." Sakamoto and Iwamoto, eds. *Hokkekyo* *, *jo* *, p. 88; translation from Hurvitz, *Scripture of the Lotus Blossom of the Fine Dharma*, p. 29.

365. Watanabe (NKBT *Shasekihu* *, p. 444, note 1) cites the *Awakening of Faith* (*Kishinron*, T. 1666) for a parallel notion expressed somewhat differently: ". . . therefore all things from the beginning transcend all forms of verbalization, description, and conceptualization and are, in the final analysis, undifferentiated, free from alteration, and indestructable. They are only of the One Mind; hence the name Suchness." Hakeda, *The Awakening of Faith*, p. 33.

366. Ennyadatta, i.e., Yajnadatta *, sometimes referred to as a man (Yajnadatta *), although the anecdote is similar. See, for example, Suzuki Daisetz's summary of the *Surangama* * *Sutra* * (see note 360): "Yajnadatta *, a citizen of Sravasti *, one morning looked into the mirror and found there a face with the most charming features. He thought his own head had disappeared and thereby went crazy." *Manual of Zen Buddhism*, p. 78. Muju * also refers to this story about Yajnadatta * in *Tsuma kagami*; see Morrell, "Mirror for Women," p. 68.

367. The *Sutra of Collected Dharanis* (Darani jikkyo *, T. 901) includes a fragment from an otherwise obscure, or lost, *Sutra of Great Recollection on Amida Buddha* (Amidabutsu daishiyuikyo *), in which the original of Muju's * paraphrase appears. See *Taisho* * *shinshu* * *daizokyo* *, vol. 18, p. 800.

368. Concerning Lan-ch'i and the Kenchoji *, see Collcutt, *Five Mountains: The Rinzai Zen Monastic Institution in Medieval Japan*, pp. 65-68, passim.

369. On the relationship between Wu-an Hojo * Tokiyori and the Kenchoji *, see Collcutt, op. cit., pp. 68-70.

370. Wu-chun Shih-fan (Mujun Shiban, 1177-1249), also Enni Ben'en's mentor. See Appendix B: Muju's * Doctrinal Affiliations.

371. As related in the *Dharmapada* (*Hokkuhiyukyo* *, T. 211).

372. The *Commentary on the Great Wisdom Sutra*, Book 14, is indicated as the source of this comment.

373. *Chin Pei Lun* (*Konbeiron*; here *Kinhiron*. T. 1932). Work in question-and-answer form explaining how non-sentient beings will ultimately attain Buddhahood. Its author was Ching-ch'i Chan-jan (Keikei Tannen, 711-782), ninth patriarch of Chinese T'ien T'ai. Selected translation and commentary in Fung Yu-lan, *A History of Chinese Philosophy* II, pp. 384-6.

374. Yanagita, *Mukashibanashi to bungaku*, pp. 104-106, cites this tale as an early recounting of the "Monkey-Jizo *" theme prevalent in Owari province as well as in the Eastern Provinces.

375. Variant on the *Warashibe choja* * ("*Wealth from a Stalk of Straw*") folk theme which is finely elaborated in *Ujishui* * *monogatari* 7:5, a work composed ca. 1190-1242. Mills, *A Collection of Tales from Uji*, pp.

276-281; Yanagita, *Mukashibanashi to bungaku*, p. 135. Muju's * rendering of these stories of folk origin (cf., CD 2:3, 2:4) is very terse. See also Dykstra, "Tales of the Compassionate Kannon," p. 114.

376. The "beggar monk" theme is discussed in Kinto*, "Minken bungei to setsuwasha: Zotanshu* ni tsuite no ikkosai*," pp. 136-153 (*Owaku* hoshi* no keifu*).

377. *shinto**. A rare practice of self-immolation in which the body was transformed into a burning lamp as an offering to the Buddha, based on the story of the Bodhisattva Medicine King (Yakuo* bosatsu) related in the *Lotus Sutra*, Ch. 23; see Hurvitz, *Scripture of the Lotus Blossom*, pp. 294-95. In Muju's* incident it appears to have been a stylized ritual in which the performer was expected to escape, except by the most naive in the audience.

378. *Oshu* Kigasaki Ryojusen* Chobozenji* kaisan Muju* Kokushi ryakuengi*. A photocopy of this printed edition, dated Hoei* 4 (1707) but without other publishing information, may be obtained through the National Diet Library, Tokyo. Since its cursive script can be deciphered only by calligraphy specialists, we are fortunate in having available a rendering into clear modern script based on a copy held at Choboji*, from which stencil copies may be obtained. The modern version was made in 1968 by Mr. Okada Hiroshi, 8-7 Yadamachi, Higashi-ku, Nagoya.

379. Under its present abbot, Kawabe Ryosuke*, the temple prospers. Address: Kigasaki Choboji*, 2-chome*, Yadamachi, Higashi-ku, Nagoya 461. During the closing decades of the last century, Minomushi Sanjin (Toki Gengo, 1836-1900), a skillful but still little-known painter in the "literary" (*bunjinga*) tradition, frequented the Choboji*, where he died and is buried. His *Minomushi Sanjin enikki* (Pictorial Diary of the Bagworm Hermit): *Tokaihen** (see Yokoi and Yamamoto, eds.) includes some thirteen delightful sketches of Choboji* and environs.

380. *Muju* Kokushi doshakuko**. A photocopy of this printed edition, dated Meiwa 7 (1770) and published by Zeniya Shichihei, et al, may also be obtained through the National Diet Library (cf. note 378) since it does not appear in any modern collection.

381. Discussion and charts of several proposed syllabaries (*hifumi*, *anaichi*, *ahiru*, etc.) may be found under the entries, "*shindai moji*" and "*iroha momben*" in Fujimura, *Zoho* kaitei nihon bungaku daijiten* (Hall #331), vols. 4 and 1.

382. *Nembutsu jinriki den*, 2 vols. The excerpt is from *rufubon* 9A:4; cf., *bonshunbon* 10A:6. A catalogue of Tainin's works may be found in Kawaguchi Kofu*, "Tainin risshi no chosaku no seiri," *Indogaku Bukkyogaku* Kenkyu** XXVII:1, pp. 368-371.

383. It is appropriate in this glossary to focus on the *Japanese* reading of the term since this is what Muju* himself used. These terms are integral to a specific cultural interpretation of Buddhism, the Sanskrit and English

"equivalents" being at best only approximations since they too are parts of their own unique universes of discourse. For the most part it is helpful to our understanding to stress the parallel features of Buddhist developments in various societies, but the differences can also be revealing. On the cultural adaptations of Buddhism, see Nakamura, *Ways of Thinking of Eastern Peoples: India-China-Tibet-Japan* (1964), which argues the differences in thought patterns by considering the ways in which Buddhism was shaped as it adapted to the peculiarities of these four societies.

If you like this book, buy it!

GLOSSARY OF SELECTED TERMS

This list of definitions provides a ready reference to some of the major themes in Muju's * world of ideas. The words are defined under their Japanese readings, with cross-references from their Sanskrit and English counterparts.383 Specialized terms can be found in the body of the work and in the notes by checking the Index.

accommodation. See *hoben**.

aspiration for enlightenment. See under *bodaishin* entry.

birth-and-death. See under *rokudo** (Six Paths) entry.

bodaishin. The Mind of Enlightenment; *bodhicitta*. (1) The initial aspiration toward enlightenment (*hotsubodaishin*), propounded in the Garland Sutra and other scriptures, had been assumed to be a requirement for spiritual progress until challenged by the sole-practice (*senju*) *nembutsu* movements of Honen* and Shinran as tainted by "self-power" (*jiriki*). This became a central issue between the new Pure Land movements and the established sects, especially with Kego's Myoe*. (2) Shingon emphasizes that such aspiration is possible because the Mind of Enlightenment, the Buddha-nature, is inherent in all sentient beings. See notes 149, 210.

bodhicitta. See *bodaishin*.

bodhisattva. See *bosatsu*.

bosatsu. "Enlightened-being"; *bodhisattva*. One who has earned the reward of Buddhahood but who selflessly postpones it in order to work for the salvation of others; the Mahayanist* (*daijo**, *q.v.*) *ideal embodying wisdom and compassion*. See *honji-suijaku*; also Conze 1951, 125-130.

causality, moral. See *go**.

chie (wisdom, *prajna**). See under *daijo** and *bosatsu* entries.

*chudo** (Middle Way). See under *ku** entry.

*daijo**. The "Great Vehicle"; Mahayana*. In contrast to the earlier Southern Buddhism of Gautama's India, Sri Lanka, Burma, Thailand, Laos, etc., characterized as the "Lesser Vehicle" (*shojo**; *Hinayana**) by proponents of the later Northern Buddhism of China, Tibet, Korea and Japan, the Mahayana* defines itself as a way to enlightenment for *all* sentient beings rather than for a select few capable of observing the strict regulations of the Buddhist Order. (Southern Buddhists today prefer to be called by the name of their most prominent contemporary

tradition, Theravada *, the "Doctrine of the Elders.") For the earlier ideal of arhat (*arakan*, *rakan*), perceived as self-centered, the Mahayana* substitutes the ideal of the bōshisattva (*bosatsu*, q.v.), a "being" who in his wisdom (*chie*, *prajna**) recognizes the existence of no beings (*muga*; see *mujo** entry), and yet, contradictorily, in his compassion (*jihi*, *karuna**) is resolved to save them (e.g., as taught in the *Diamond Sutra*). The Mahayanist* generally sees the Hinayanist* Tripitaka* ("Three Baskets"; *sanzo**) merely as concessions (*hoben**, q.v.) to human lack of understanding, and it developed its own Tripitaka* with an elaborate body of scriptures and new systems of philosophy. Among Japanese sects of Buddhism, all are counted as Mahayanist* except the Kusha, Jōjitsu*, Ritsu, and (sometimes) Hosso* among the Six Nara sects; but see also *mikkyo** entry.

darani, or *soji**. That which "completely sustains" the power of good; *dharani**. Mystic phrases and verses employed in the esoteric schools (*mikkyo**, q.v.; cf., *shingon*, *mantra*). Muju* refers to the Hōkyōin* *darani* (Jewel-Box Spell) and the Sonshō* *darani* (Holy and Virtuous Spell); he also states that Japanese poetry (*waka*) is *dharani** when it embodies the spirit of the Buddha's Law (*S&P* 5A:12).

decline of the Law. See *mappo**.

dependent origination (*engi*). See under *ku** entry.

*dharani**. See *darani*.

emptiness. See *ku**.

engi (dependent origination). See under *ku** entry.

esotericism. See *mikkyo**.

exoteric teaching (overt, *kengyo**). See under *mikkyo** entry.

*go**. Action; *karma*; see also *sango**. Generally speaking, the law of moral causality by virtue of which there is retribution for every action: good effects from good acts, bad effects from bad, especially re-birth in the Three Evil Paths (*san'akudo**; see under *rokudo**). A more subtle argument proposes that even "good" action, to the extent that we are aware of and attached to it as such, must ultimately be avoided as well as obviously bad action. Note, for example, *S&P* 5A:5, as well as Shinran's famous axiom: "Even a good person is born in the Pure Land, how much more so is an evil person" (*Tannisho** 3).

*gokuraku jodo**. See under *hongan* entry.

Hinayana*. See under *daijo** (Mahayana*) entry.

*ho**. Dharma. A word with a variety of meanings (see Takakusu 1956, p. 57), the two most common of which are sometimes confused: (1) Dharma as the teachings of Buddhism, the Law; and (2) dharmas as ultimate psychophysical elements whose successive combining and disjunction constitutes the gross forms of the entire phenomenal world, which are thus without any persisting self or substance (*shoho** *muga*; see *mujo** and *ku** entries).

*hoben**. Skillful Means, Accommodation, Expedient Means, etc.; *upayakausalya**. *The varying methods used by buddhas and bodhisattvas to apply the Dharma (ho**, q.v.) to the specific needs and biases of

the individual in his search for enlightenment, rather than prescribing the same remedy for different spiritual ailments. The Absolute ("Law Body," *hosshin*; see *sanshin* entry) ultimately cannot be defined by any conceptual formulation or symbolic representation; yet such provisional signs, forms, myths, and mental constructs can serve as Skillful Means to direct our attention to the Unconditioned, as a finger may point to the moon. The doctrine is conspicuous in the arguments and parables of the Lotus Sutra, and is the basis for Buddhism's (and Muju's *) tolerance of logically conflicting systems. See also *honji suijaku* and *kyogen* kigo* entries.

*hojin** (Reward Body). See under *sanshin* entry.

hongan. Original Vow(s); *pranidhana**. In a broad sense, the commitment of various buddhas and bodhisattvas made in earlier existences to save all sentient beings. Specifically, the forty-eight vows of the Buddha Amida who, as the Bodhisattva Dharmakara* (Hozo*), promised birth (*oho**, q.v.) in his Pure Land of Supreme Bliss (*gokuraku jodo**) to those who call upon his name (*nembutsu*, q.v.). These vows, recorded in the *Muryojukyo** (Amitayus Sutra*; the "Larger Pure land Sutra", T. 360) are the basis for faith in the saving Other Power (*tariki*, q.v.) of Amida.

honji suijaku. Original Ground/Manifest Trace. The theory that in order to save sentient beings, the various buddhas and bodhisattvas (as "Original Ground," Essence) assume the forms of (or, "manifest their traces as") native divinities: as Chinese and Taoist sages in China, and as Shinto* deities (*kami*) in Japan; see *sanshin*. A rather late attempt to explain the "unification of the Gods and Buddha" (*shimbutsu shugo**), the theory takes its cue from the Tendai view that in the first 14 chapters of the Lotus Sutra (*shakumon*, "trace teaching"), Sakyamuni* employs the Skillful Means (*hoben**, q.v.) of describing himself merely as a mortal; and that in the final 14 chapters (*hommon*, basic teaching), he reveals his eternal nature. This "folklore" tradition is adapted less successfully to the Shingon distinction between *honji* (essential body without attributes, the *dharmakaya**; see *sanshin*) and *kaji* (the manifested body as practitioner). See also *wako* dojin**; also Kiyota 1978, 74-80, and Matsunaga 1969.

hotsubodaishin (aspiration for enlightenment). See under *bodaishin* entry.

impermanence. See *mujo**.

jihi (compassion, *karuna**). See under *daijo** and *bosatsu* entries.

jiriki. Self Power. Attaining enlightenment through one's own efforts, in contrast to reliance on the Other Power (*tariki*, q.v.) of Amida's Original Vow (*hongan*, q.v.). The Kamakura Amidist movements frequently criticized, for example, the traditional requirement to "raise the desire for enlightenment" (*hotsubodaishin*, q.v.) taught by the followers of the Holy Path (*shodo**: Tendai, Shingon, Kengon, Zen, etc.) as a useless assertion of egotism during the period of the Latter Days (*mappo**, q.v.)

*joken** (eternalism); *sasvata-drsti**. See under *ku** entry.

karma. See *go* *.

kengyo *. See under *mikkyo* * entry.

ku *. Emptiness, the Void, Interdependence, Relativity, Nothingness, etc.; *sunya* *, *sunyata* *. In order to explain the fact of impermanence (*mujo* *, q.v.) in the phenomenal world, early Buddhism postulated the existence of ultimate psychophysical elements called *dharma* (ho *, q.v.) which coalesced and dispersed according to the principle of Dependent Origination (engi, pratityasamutpada *). Since all persons and things were mere congeries of dharmas, they were without permanent self or substance (*muga*, q.v.); but at the same time, Buddhism as the Middle Way (*chudo* *, *madhyama* * *pratipad*) sought to steer a course between the denial of continuity (and hence of the possibility of the operation of *karma*; see *go* *), and the assertion of a permanent substance or soul. The first was the error of viewing things as total nothingness, the error of Annihilationism (*kuken* *); the latter was the error of viewing things as substantial and continuous, the error of Eternalism (*joken* *). See *nitai*.

The Mahayana *, however, viewed Dependent Origination not as the principle of temporal sequence, but as the essential dependence of things in each other, as their ultimate Emptiness. This Emptiness is not an entity apart from this world but, rather, it is the same reality as phenomenal appearance: the world of transmigration (*rinne*, *samsara* *), when viewed by the enlightened mind, is itself nirvana * (*nehan*). Thus. Buddhism's negative terminology does not argue for nihilism but merely that its Ultimate (see under *sanshin*) is empty, devoid of all determinate characteristics. Its *via negativa* would lead us to the *positive* Ground of all things.

kuken * (nihilism, annihilationism); *sunyatadrsti* *. See under *ku* * entry.

kyogen * *kigo* (or *kigyo*). Wild words and specious phrases. The precepts normally condemned "wild words" (*kyogen* * the term appeared centuries before the theatrical genre of the same name) and "specious phrases" as impediments to enlightenment. *Kigo* (frivolous, flattering, scatterbrained talk) is enumerated among Ten Evils (*juaku* *, *dasakusala* *) to be avoided. However, writers of the medieval period frequently seized on the four-character phrase made famous by the influential Chinese poet, Po Chü-i (772-846); see note 86) to justify literary activity as a kind of Skillful Means (*hoben* *, q.v.) by which to reach the unenlightened. Murasaki Shikibu uses a similar argument in her defense of the novel in the *Tale of Genji*, Book 25.

Latter Days of the Law. See *mappo* *.

Law Body (*hosshin*). See under *sanshin* entry.

Mahayana *. See *daijo* *.

mandara. "Cosmogram"; *mandala* *. A symbolic representation of religious beings or attributes, usually portrayed in a geometrical pattern and used as a focus for meditation and ritual in esoteric (*mikkyo* * q.v.) traditions. In Japan the term usually refers to two complementary

paintings, representing knower and known, by whose integration the devotee realizes his identity with the Buddha Mahavairocana * (Dainichi Nyorai), thus "attaining Buddhahood in this very body" (*sokushin jobutsu**). These two basic *mandalas** are the Diamond (*kongokai**) and Matrix (*taizokai**) Assemblies. See also *mikkyo**.

Muju* also refers to several other paintings by this term: the Four-Enclosure (*shiju**) *mandala** (S&P 1:1), the Mandala Embracing All and Forsaking None (*sesshu fusha mandara*; S&P 1:10) and the *Chiko** *mandara* (the story of Chiko* and Raiko* is retold in *Tsuma kagami*).

*mappo**. The Decline of the Law, the Latter Days of the Law; *saddharma-vipralopa*. The final, degenerative period of the Buddhist teaching during which time both the practice and attainment of the Dharma (*ho**, q.v.) will be forgotten. See *sanji* entry; also note 1.

middle way (*chudo**). See under *ku** entry.

*mikkyo**. Esotericism, the "Secret Teaching." Every variety of Buddhism would agree with Kukai* that "the Dharma is beyond speech, but without speech it cannot be revealed. Suchness transcends forms, but without depending on forms it cannot be realized" (Hakeda 1972, 145). Those methods of the Mahayana* which emphasize "speech" (concepts, discursive reasoning, etc.) as Skillful Means (*hoben**, q.v.) are classified as exoteric, overt teachings (*kengyo**), as opposed to those which employ "signs" (*shingon*, *mandara*, q.v.; *mudra*, etc.) in order to integrate the Three Actions (*sango**, q.v.) of sentient beings with the Three Mysteries ("Teaching-practices"; *sammitsu*, *tri-guhyā*) of Mahavairocana* (Dainichi Nyorai). Shingon's Tomitsu* is that sect's central practice; Tendai's Taimitsu is complemented by an exoteric component based on the teachings of the Lotus Sutra; and other sects frequently adapt rituals from these two major systems. Although esotericism is part of the Mahayana*, Muju* sometimes speaks as if it were a separate tradition: "The Hinayana* (*shojo**) had only the first three [of the five groups of the Buddha's teachings], the fourth is common to the Mahayana*, and the fifth to the esoteric traditions (*misshu**)" (S&P 2:8; Watanabe 1966, p. 120).

moral causality (*karma*). See *go** and *sango**.

muga (anatman*). See under *daijo** and *mujo** entries.

*mujo**. The transience, inconstancy, impermanence of the phenomenal world; *anitya*. The Three Characteristic Marks (*samboin**) of the Buddhist teaching are (1) that all conditioned things are impermanent (*shogyo** *mujo**); (2) that all phenomena are without persisting self or substance (*shoho** *muga*); and (3) that the goal of religious practice is the peace of *nirvana** (*nehan jakujo**). Buddhism proposes a *solution* to the problem of suffering, but its emphasis on the need to escape the inadequacies of the unenlightened state and the dangers of attachment to what is transient often give it an unwarranted reputation for pessimism. See *ku** entry.

nehan. See *nirvana**.

nembutsu. Thinking/calling on the Name [of Amida]; *buddha-anusmrti* *. As the parts of the word suggest, *nembutsu* originally referred to thinking (*nen*) on the Buddha as an adjunct to meditation. This interpretation of the term, based on such scriptures as the *Hanjusammaikyo** (Visualization [of Amida] Sutra, T. 418, was gradually replaced by the view of the practice as *calling* on the holy name (*shomyo** *nembutsu*). For the extreme followers of Honen* and Shinran, "solely uttering the Name" (*senju nembutsu*) was the only religious practice necessary, or even possible, as human ability to attain the Dharma deteriorated during the Latter Days of the Law (*mappo**; see also *sanji*).

*nirvana**; *nehan*. The extinction of all karma (*go**, q.v.), which is the cause of transmigration (*rinne*) through the Six Paths (*rokudo**, q.v.), conceived either literally or metaphorically. Release from illusion; enlightenment. See also *mujo** entry (3).

nitai. The Two Truths; *satya-dvaya*. The multiplicity of the world viewed as arising interdependently is Empty (*ku**, q.v.) of any permanent self or substance (*muga*; see under *mujo** entry); this is the Ultimate or Absolute Truth (*shintai*, *paramartha** *satya*). The same world viewed empirically, however, has an undeniable provisional existence (*ke*); this is the complementary Conventional Truth (*zokutai*, *samvrti** *satya*), (See Mufti 1960, 243-255.) Hence the famous statement of the *Hannya shingyo**: "Form is no other than emptiness, Emptiness is no other than Form" (*shiki soku ze ku**, *ku** *soku ze shiki*). To these Tendai thought adds a Truth of the Middle (*chutai**) between these two extremes, to create a doctrine of Three Truths (*santai*).

*ojin** (Transformation Body). See under *sanshin*.

*oyo**. Birth ("going and being born") into Amida's Pure Land of Supreme Bliss (*gokuraku jodo**); *upapatsyante*. Originally the term referred to birth or rebirth into any other world, including various hells and heavens (see *rokudo**), but it is now used almost exclusively for birth in the Western Paradise. See also *hongan* entry.

original ground/manifest trace. See *honji suijaku*.

rakan (*arhat*). See under *daijo** (Mahayana*) entry.

rinne (*samsara**). See under *rokudo** (Six Paths) entry.

*rokudo**, also *rokushu*. The Six Paths (or Destinies) of beings within the round of transmigration (*rinne*, *samsara**) in the Realm of Desire (*yokkai*, *kamadhatu**): (1) the heavens of desire (ten, *deva*); (2) the human world (*ningen*, *manusya*); (3) the world of fighting spirits (*shura*, *asura*); (4) the animal world (*chikusho** *tiryagyon*); (5) the world of hungry-ghosts (*gaki*, *preta*); and (6) the hells (*jigoku*, *naraka*). We are reborn into the three Good Paths (*sanzen**, or *sanzen*shu: 1-3) as the result of good actions (*go**, q.v.) in previous lives; and into the Three Evil Paths (*san'akudo**) as retribution for bad action. But we regress even from the so-called "good paths," and the proper goal for the religious life is release from all six, either to realize *nirvana** (*nehan*) or

birth (*ojo* *, q.v.) in, say, Amida's Pure Land of Supreme Bliss (*gokuraku jodo**), from which there is no backsliding.

roots of merit (*zengon*). See under *sandoku* entry.

*samboin** (Three Characteristic Marks). See under *mujo** entry.

*samsara**. See under *rokudo** (Six Paths) entry.

*san'akudo** (Three Evil Paths). See under *rokudo** entry.

sandoku. The Three Poisons which destroy the Roots of Merit (*zengon, kusala-mula**): (1) covetousness (*ton, raga**; note *Muju's** poem on this item in *S&P* 3:8); (2) anger, ill will, envy (*shin, dvesa**, *pratigha*); and (3) delusion, ignorance (*chi, moha*).

*sango**. The Three Actions of sentient beings; *tri-karma*; cf., *go**. These are (1) deeds of the body (*shingo**, *kaya-karma**); (2) of words, sound, voice (*kugo**, *vak-karma**); and (3) of thought (*igo**, *mananah-karma**). These parallel the Three Mysteries, or "Teaching-practices" (*sammitsu, triguhya*) of Mahavairocana* (Dainichi Nyorai), and when the identity of the two is realized experientially, the practitioner "attains Buddhahood in his very body" (*sokushin jobutsu*). See *mikkyo**; also Kiyota 1978.

sanji, also *shozomatsu**. *The Three Periods of the Law*. (1) *shobo**, *sad-dharma*. The age of the first thousand (sometimes 500) years after the historical Buddha's demise when doctrine, practice and attainment were prevalent. (2) *zobo**, *saddharma-pratirupaka**. The age of the Imitation [Image] of the Law, the next thousand years when doctrine and practice prevailed, but no attainment. (3) *mappo** (q.v.), *saddharma-vipralopa*. The age of the Decline of the Law, the final period when only the doctrine is known, but practice and attainment are no longer possible, as Nichiren, Honen* and others had admonished. See also note 1.

sanshin. The Three Bodies [of the Buddha]; *tri-kaya**. That is, (1) *hosshin, dharmakaya**: the "Law Body," the Buddha as Absolute, Unconditioned, Ineffable, Empty (*ku**, q.v.), as "Godhead." (2) *hojin**, *sambhogakaya**: the "Reward Body" of the Buddha represented in a glorified state as "reward" for his vows and spiritual accomplishments; e.g., Amida in his Pure Land of Supreme Bliss. (3) *ojin**, *nirmanakaya**: the "Transformation Body" of the Buddha as provisional manifestation, as incarnation, to guide sentient beings to enlightenment; e.g., Sakyamuni*. "The gods (*kami*) of Japan are Manifest Traces (*suijaku*), unexcelled Transformation Bodies (*ojin**) of Buddhas and Bodhisattvas" (*S&P* 5A:12).

senju nembutsu See under *nembutsu* entry.

*shiki soku ze ku** *soku ze shiki*. See under *nitai* entry.

*shimbutsu shugo** (the unification of the gods and buddhas). See under *honji suiaku* entry.

shingon, also *shu*. "True Words"; *mantra*. Syllables, words or short phrases valued in esoteric (*mikkyo** q.v.) practices for their inherent spiritual power rather than for their conceptual profundity. They are

similar to, but usually shorter than, *darani* (q.v.). Muju * often refers to the Jiku no shu (Spell of Compassionate Help), the Kakai no ju (Fire-World Spell), and the Komyo* shingon (Mantra of Light). The Shingon (Mantrayana*) is named for its emphasis on such mystic spells and related esoteric rites.

shintai (Ultimate Truth). See under *nitai* entry.

*shobo** (Period of the True Law). See under *sanji* entry.

*shodo** (Holy Path). See under *jiriki* entry.

*shojo** (Hinayana*). See under *daijo** entry.

*shozomatsu** (True-Imitation-Decline). See *sanji*.

skillful means. See *hoben**.

*soji**. See *darani*.

*solushin jobutsu**. See under *mandara* and *sango** entries.

suijaku. See under *honji sujaku* and *sanshin* entries.

*sunyata**. See *ku**.

*tarik*i. Other Power. Reliance on the efficacy of Amida's Original Vow (*hongan*, q.v.) to bring to his Pure Land those who invoke his name (*nembutsu*, q.v.).

ten evils (*juaku**). See under *kyogen** *kigo* entry.

three actions [of sentient beings]. See *sango**.

three evil paths (*san'akudo**). See under *rokudo** (Six Paths) entry.

three poisons. See *sandoku*.

three truths. See under *nitai* entry.

three mysteries (*sammitsu*). See under *sango** entry.

two truths. See *nitai*.

*upayakausalya**. See *hoben**.

*wako** *dojin**. "Soften the Light and Identify with the Dust." This phrase, which expresses the notion that the buddhas, bodhisattvas (*bosatsu*, q.v.) and the Gods (*kami*) who are their local manifestations (cf., *honji suijaku*) "soften the light" of their wisdom and "identify with the dust" of human passions in order to save sentient beings, is borrowed from the Taoist *Way and Its Power* (Tao Te Ching, Dotokukyo*) 4. See note 124.

*zobo** (period of the Imitation of the Law). See under *sanji*.

zokutai (Conventional Truth). See under *nitai*.

GLOSSARY OF SELECTED CHARACTERS

This short glossary includes basically the terms defined in the Glossary of Selected Terms with the addition of a few names and titles specifically associated with Muju *.

<i>Azuma kagami</i>	吾妻鏡 (東鑑)	<i>gaki</i>	餓鬼
<i>bodaishin</i>	菩提心	<i>gedatsu</i>	解脱
<i>Bommo* fusatsu</i>	梵網本薩	<i>go* (karma)</i>	業
<i>Bonshun</i>	梵舜	<i>gokuraku jodo*</i>	極樂淨土
<i>bosatsu</i>	菩薩	<i>ho* (dharma)</i>	法
<i>Busu</i>	附子	<i>hojin*</i>	程身
<i>chi (delusion)</i>	癡	<i>hommon</i>	本門
<i>chie (wisdom)</i>	智慧	<i>hongaku</i>	本覺
<i>Choboji*</i>	長母寺	<i>hongan</i>	本願
<i>chudo*</i>	中道	<i>honji suijaku</i>	本地垂迹
<i>chutai*</i>	中諦	<i>Hoonji*</i>	法音寺
<i>daijo*</i>	大衆	<i>hosshin</i>	法身
<i>darani</i>	陀羅尼	<i>hotsubodaisin</i>	發菩提心
<i>Doen*</i>	道円	<i>Ichien</i>	一円
<i>Dogyo*</i>	道曉	<i>igo*</i>	惡業
<i>Doshakuko*</i>	道跡考	<i>in'en</i>	因縁
<i>Eicho*</i>	榮朝	<i>jigoku</i>	地獄
<i>Eizon</i>	寂榮	<i>jihi</i>	慈悲
<i>engi</i>	縁起	<i>jiriki</i>	自力
<i>Enni Ben'en</i>	円爾井円	<i>Joken*</i>	常見

<i>josai</i> *	清齋	<i>muga</i>	無我
<i>juaku</i> *	十惡	<i>mujo</i> *	無常
Kajiwara Kagetoki	梶原景時	Muju*	無住
<i>Kakai no ju</i>	火界の呪	Muo*	無翁
<i>kami</i>	神	<i>nehan</i>	涅槃
<i>kana hogo</i> *	假名法語	<i>nehan jakujo</i> *	涅槃寂靜
<i>kanno</i> *	感應	Nehanko*	涅槃講
Kano	鹿野	<i>nembutsu</i>	念仏
<i>Kanto</i> * <i>ogenki</i> *	閑來往還記	<i>ningen</i>	人門
<i>kengyo</i> *	顯教	<i>nitai</i>	二諦
Kenryo*	乾縁	<i>ojin</i> *	應身
Kigasaki	木賀崎	<i>oyo</i> *	往生
<i>Komyo</i> * <i>shingon</i>	光明真言	Owari Manzai	尾張萬歳
<i>kongokai</i> *	金剛界	<i>rakan</i>	羅漢
<i>Konsenshu</i> *	金撰集	Rengeji	蓮華寺
<i>ku</i> *	空	<i>rinne</i>	輪廻
<i>Kugeshu</i> *	空華集	Roen*	良内
<i>kugo</i> *	口叢	<i>rokudo</i> *	六道
<i>kuken</i> *	空見	<i>rokushu</i>	六趣
<i>kyogen</i> * <i>kigo</i>	狂言綺語	<i>Ryakuengi</i>	略縁起
<i>mandara</i>	曼荼羅	<i>samboin</i> *	三寶印
Mantokuji	万徳寺	<i>sammitsu</i>	三密
<i>mappo</i> *	末法	<i>san'akudo</i> *	三悪道
<i>mikkyo</i> *	密教	<i>sandoku</i>	三毒
Minomushi Sanjin	蟲出山人	<i>sango</i> *	三業
		<i>sanji</i>	三時
<i>misshu</i> *	密宗	<i>sanshin</i>	三身
Momooji	桃尾寺	<i>sanzendo</i> *	三善道

<i>sanzo</i> *	三藏	<i>shozomatsu</i> *	正像末
<i>senju nembutsu</i>	尊修念仏	<i>shu</i> (= <i>shingon</i>)	呪
<i>sesshu fusha mandara</i>	攝取 不捨曼陀羅	<i>shura</i>	修羅
<i>setsuwa</i>	説話	<i>soji</i> * (= <i>darani</i>)	總持
<i>shakumon</i>	迹門	<i>sokuhin jobutsu</i> *	野身成仏
Shariko*	舍利講	<i>Sonsho</i> * <i>darani</i>	尊勝陀羅尼
<i>Shasekishu</i> *	沙石集	<i>suijaku</i> See <i>honji suijaku</i> .	重迭
<i>shigaku</i>	始覺	Sukeko	寶子
<i>shiju</i> * <i>mandara</i>	四重曼陀羅	Tainin	歸忍
<i>shiki soku ze ku</i> *	色即是空	<i>taizokai</i> *	胎藏界
<i>shin</i> (anger)	瞋	<i>tariki</i>	他力
<i>shinbutsu shugo</i> *	神仙習合	<i>ten</i>	天
<i>shingo</i> *	身業	Toki Gengo	土岐源吾
<i>shingon</i> (mantra)	真言	<i>ton</i> (covetousness)	貧
<i>shintai</i>	真諦	<i>Tsuma kagami</i>	妻鏡
<i>shobo</i> *	正法	<i>wako</i> * <i>dojin</i> *	和光同塵
<i>shodo</i> *	聖道	Watanabe Tsunaya	渡辺綱也
<i>shogyo</i> * <i>mujo</i> *	諸行無常	Yamada Shigetada	山田重忠
<i>shoho</i> * <i>muga</i>	諸法無我	<i>yokkai</i>	欲界
<i>shoji</i> *	生死	<i>zazen</i>	坐禪
<i>shojo</i> *	小衆	<i>zengon</i>	善根
<i>shomyo</i> * <i>nembutsu</i>	稱名念仏	<i>zobo</i> *	像法
		<i>zokutai</i>	俗諦
		Zoso* Royo*	藏叟朗譽
<i>Shozaisha</i> *	聖財集	<i>Zotanshu</i> *	雜談集

SELECTED BIBLIOGRAPHY

Texts of Muju's * Works

1. Collection of Sand and Pebbles (*Shasekishu**, 1279-83)

Unabbreviated Versions (kohon)*

Watanabe Tsunaya, ed., *Shasekishu**, volume 85 of eds. Takagi Ichinosuke, et al., *Nihon koten bungaku taikei*. Tokyo: Iwanami Shoten, 1966.

The well-annotated, standard modern edition of *Shasekishu**. It comprises Books 1-10A of a manuscript copied by monk Bonshun in 1597, supplemented with Book 10B of a manuscript, ca. 1550-1650, held by the Yonezawa Municipal Library. The reader who wishes to track down a citation in one text or another will appreciate the chart comparing the tables of contents of these two manuscripts with that of the "twelve-column text of the Keicho* Period," a woodblock edition published in 1605 which is the basis for the most widely circulated version of *Shasekishu**, the abbreviated "Jokyo* 3 text" of 1686, and other printed editions. See Fukai, ed. *Keicho* junen* kokatsujibon shasekishu* sosakuin**, below.

Watanabe Tsunaya, ed., *Kohon* shasekishu**. Tokyo: Nihon Shobo*, 1943.

An unannotated edition of the Yonezawa manuscript with doubtful readings checked against Bonahun's.

Largely superseded by the above, this book is now a rare item but is sometimes cited, e.g., in Joyce Ackroyd's "Women in Feudal Japan."

Abbreviated Versions (*ryakuhon*)

Tsukudo Reikan, ed., *Shasekishu* *, Tokyo: Iwanami Shoten, 1943, 2 vols.

These Iwanami Bunko paperbacks are based on the popular 1686 woodblock edition, but the editor's alterations make it unreliable as an accurate copy. Frequently cited.

Fujii Otoo, ed., *Kochu* shasekishu**, volume 5 of *Kokubungaku meichoshu**. Tokyo: Bunken Shoin, 1928. A sparsely annotated edition of the 1686 text with reference to other abbreviated editions. Editing considered generally good.

Fukai Ichiro*, ed. *Keicho* junen* kokatsujibon shasekishu* sosakuin**. Tokyo: Benseisha, 1980, 2 vols. Pp. 498, 1226.

This *Complete Index to the Old Movable Type Editions of the Shasekishu* Published in Keicho* 10* (1605) is based on that year's ten-and twelve-column editions, which are almost identical except for format (see Watanabe, *Shasekishu**, above). The *eiinhen* (facsimile volume) photographically reproduces Professor Watanabe's copy of the ten-column text correlated page by page with a twelve-column version held by Tokyo University. The *sakuinhen* (index volume) includes separate indices on words and phrases, suffixes, Buddhist texts and poetry collections cited, and its *waka* and *renga*.

There have been two modern reprintings of the *Shasekishu** from the original woodblocks (see Figure 7), still preserved at the Choboji*, of the Jokyo* 3 (1686) edition. The first, encased and in five volumes, was prepared by the temple in 1911 to commemorate the six-hundredth anniversary of Muju's* death. The second, boxed and in ten volumes, was prepared by the Nihon Bunka Shiryo* Senta* [Nagoya?] in 1981 (to commemorate the seven-hundredth anniversary of the completion of the *Shasekishu** in 1283?).

For a survey of some fifteen manuscripts, eleven woodblock, and thirteen modern printed editions, see my "Representative Translations," pp. 20-39.

2. Collection of Sacred Assets (*Shozaishu**, 1299)

Unkyo* Chido*, ed., *Shozaishu**. Kyoto: Issaikyo* Imbo*, 1893.

This unannotated edition with less than a page of commentary also includes *Tsuma kagami*.

3. Mirror for Women (Tsuma kagami, 1300)

Miyasaka Yusho *, ed., *Kana hogoshu** (Collection of Vernacular Tracts), volume 83 of eds. Takagi Ichinosuke, et al., *Nihon koten bungaku taikai*. Tokyo: Iwanami Shoten, 1964, pp. 158-94.

Based on a 1641 woodblock edition owned by Koyasan* University Library, this well-annotated text is the best of as many as seven modern printings of the work.

4. Collection of Casual Digressions (Zotanshu*, 1305)

Yamada Shozen* and Miki Sumito, eds., *Zotanshu**. Tokyo: Miyai Shoten, 1973.

This well-annotated standard edition of the work is based on a woodblock text of 1644.

Matsuura Sadatoshi, ed., *Zotanshu**. Tokyo: Koten Bunko, 1950. Two volumes.

A reduced facsimile edition of the 1644 woodblock text, with introduction.

5. Deed of Transfer (Yuzurijo*, 1305); Record of a Dream (Muso* no koto, 1305?)

Mainichi Shimbunsha, ed., *Nihon koso* iboku* (Calligraphic Legacy of Eminent Japanese Priests). Tokyo, 1970.

Includes beautiful reproductions of both items with a rendering of the texts into modern printed characters.

GENERAL BIBLIOGRAPHY

Ackroyd, Joyce. "Women in Feudal Japan," vol. vii of *TASJ Third Series* (November, 1959), 33-36. References to Watanabe, *Kohon * shasekishu**.

Aichi-ken Moriyamashi Yakusho, ed. *Moriyamashi shi*. Moriyama, 1963. A "History of Moriyama City," containing detailed information (pp. 554-72) about the Yamada family and its relation to Muju* and the founding of Choboji*. In 1963 Moriyama City was incorporated as a ward (*ku*) in the northeast section of Nagoya. Choboji* is located at the northeast extremity of Higashi-ku, overlooking the Yada River, which roughly serves as the boundary between the ward and Moriyama-ku.

Ando* Naotaro*. *Setsuwa to haikai no kenkyu**. Tokyo: Kasama Shoin, 1979. This useful book with many concrete biographical items concerning Muju* and *Shasekishu** includes four articles and papers published earlier:

(a) pp. 131-64, "Muju* Daien Kokushiden ko*" (Thoughts on Biographical Accounts of Muju* Daien Kokushi), "Muju* Kokushi no shogai*" (The Career of Muju* Kokushi) in *Setsuwa to haikai* (1962; rev. 1978).

(b) pp. 165-84, "Shasekishu* maki ichi: Jingi setsuwa no kosatsu*" (Collection of Sand and Pebbles, Book One: An Inquiry into Tale Literature concerning the Gods), originally published in *Sugiyama Jogakuen Daigaku Kenkyu* Ronshu* III* (1972).

(c) pp. 185-201, "Muju* no kyokan* to howa* bungaku no sekai" (Muju's* View of the Buddhist Teaching and the World of Didactic Literature), originally published in *Sugiyama Jogakuen Daigaku Kenkyu* Ronshu* IX* (1978).

(d) pp. 202-209, "Muju* no Choboji* nyuzan* no keii to musodan*" (Details about Muju's* Taking up Residence at Choboji* and His Dream Account). Revision of a paper delivered in 1971 at the Setsuwa Bungakkai in Nagoya titled "Muju* no shutsuji wo megutte" (About Muju's* Family Lineage).

Andrews, Allan A. *The Teachings Essential for Rebirth: A Study of Genshin's Ojoyoshu* *. Tokyo: Sophia University Press, 1973.

Aston, W. G. *Nihongi: Chronicles of Japan from the Earliest Times to A.D. 697*. London: Kegan Paul, Trench, Trubner & Co., 1924.

Bando* Shojun*, "Myoe's* Criticism of Honen's* Doctrine," *The Eastern Buddhist*, New Series, Vol. VII, No. 1 (1974), pp. 37-54.

Bock, Felicia Gressitt. *Engi-Shiki: Procedures of the Engi Era, Books I-V*. Tokyo: Sophia University, 1970.

Brock, Karen. *Maitreya the Future Buddha*. Princeton: Princeton University Press (in press).

Brower, Robert H. *The Konzyaku Monogatarisyu*: An Historical and Critical Introduction, with Annotated Translations of Seventy-Eight Tales*. Ph.D. dissertation, University of Michigan, 1952.

Brower, Robert H. and Earl Miner, *Fujiwara Teika's Superior Poems of Our Times: A Thirteenth-Century Poetic Treatise and Sequence*. Stanford: Stanford University Press, 1967.

. *Japanese Court Poetry*. Stanford: Stanford University Press, 1961.

Brown, Delmer M. and Ishida, Ichiro*. *The Future and the Past: A Translation and Study of the Gukansho*, an interpretative History of Japan written in 1219*. University of California Press, 1979.

Chamberlain, Basil Hall. *Japanese Things*. Rutland, Vt. and Tokyo: Charles Tuttle, 1971. A reprinting of Chamberlain's *Things Japanese* (Fifth Edition, 1905). Includes a translation of *Onna daigaku* (Greater Learning for Women) by Kaibara Ekiken (1630-1714), pp. 502-508.

Chan, Wing-tsit. *The Platform Sutra*. New York: St. John's University Press, 1963.

Ch'en, Kenneth. *Buddhism in China: A Historical Survey*. Princeton: Princeton University Press, 1964.

Cleary, Thomas, tr. *The Flower Ornament Scripture: A Translation of the Avatamasaka Sutra, Volume 1*. Boulder and London: Shambala, 1984.

Coates, Harper Havelock and Ishizuka Ryugaku*. *Honen* the Buddhist Saint: His Life and Teaching*. Kyoto: Chionin, 1925.

Collcutt, Martin. *Five Mountains: The Rinzai Zen Monastic Institution in Medieval Japan*. Cambridge: Harvard University Press, 1981.

Conze, Edward. *Buddhism: Its Essence and Development*. New York: Philosophical Library, 1951.

. "Buddhist Philosophy and Its European parallels," *Philosophy East and West* XIII, No. 1 (April 1963), pp. 9-23.

. *Buddhist Wisdom Books: The Diamond Sutra and the Heart Sutra*. London: Allen and Unwin, 1958.

. *The Large Sutra of Perfect Wisdom*. Berkeley: University of California Press, 1975.

. *The Prajnaparamita * Literature*. The Hague: 'S-Gravenhage, 1960.

. "Spurious Parallels to Buddhist Philosophy," *Philosophy East and West* XIII, No. 2 (July 1963), pp. 105-115.

Cowell, E. B., et al., eds. *Buddhist Mahayana* Texts*, Sacred Books of the East XLIX. Delhi: Motilal Banarsidass, 1965. Reprint of Oxford University Press 1894 edition.

Daihonzan Tofukuzenji*, ed. *Tofukuji* shi*. Kyoto, 1930.

Dainihon bukkyo zensho*, ed. Bussho Kankokai*. Tokyo. Dainihon Bukkyo* Zensho Hakkojo*, 1913-1922; Suzuki Gakujutsu Zaidan reprint, 1971-72.

Demieville, Paul, et al., eds. *Hobogirin*: Fascicule Annexe*. Tokyo: Maison Franco-Japonaise, 1931.

De Visser, M. W. *Ancient Buddhism in Japan*. Leiden: E. J. Brill, 1935. 2 vols.

*Doshakuko**. See Tainin.

Dumoulin, Heinrich. *The Development of Chinese Zen after the Sixth Patriarch in the Light of the Mumonkan*. Tr. Ruth Sasaki. New York: The First Zen Institute of America, 1953.

. *A History of Zen Buddhism*. New York: Random House, 1963.

Dutt, Nalinaksha. *Aspects of Mahayana* Buddhism in its Relation to Hinayana**. London: Luzac and Co., 1930.

Dykstra, Yoshiko Kurata, "Jizo*, the Most Merciful: Tales from *Jizo* Bosatsu Reigenki*, " *Monumenta Nipponica* XXXIII:2 (Summer 1978), pp. 179-200.

. "Tales of the Compassionate Buddha: *The Hasedera Kannon Genki*," *Monumenta Nipponica* XXXI:2 (Summer 1976), pp. 113-143.

Fontein, Jan. *The Pilgrimage of Sudhana: A Study of Gandavyuha* illustrations in China, Japan and Java*. The Hague: Mouton & Co., 1967.

Frederic, Louis. *Daily Life in Japan at the Time of the Samurai, 1185-1603*. Tr. by Eileen M. Lowe. New York/Washington: Praeger Publishers, 1972.

Fujimura Saku. *Zoho* kaitei nihon bungaku daijiten*. Tokyo: Shinchosha*, 1950-52.

Fukada Masaki. *Owari shi II*. Tokyo: Rekishi Toshosha, 1969.

Fung Yu-lan. *A History of Chinese Philosophy, Vol. H*. Tr. by Derk Bodde. Princeton: Princeton University Press, 1953.

Getty, Alice. *The Gods of Northern Buddhism: Their History, Iconography and Progressive Evolution through the Northern Buddhist Countries*. Rutland, Vt. and Tokyo: Charles E. Tuttle, 1962, Reprint of 1928 second edition.

Gido* Shushin* (1325-1388), *Kugeshu**; in Uemura Kanko*, ed. *Gozan bungaku zenshu**. Kyoto: Shibunkaku, 1973 reprint.

Golay, Jacqueline. *Le Shasekishu* *, *miroir d'une personnalité, miroir d'une époque*. Ph.D. dissertation, U. of British Columbia, 1975.

Hakeda, Yoshita S., tr. *The Awakening of Faith*. New York and London: Columbia University Press, 1967.

. *Kukai* *: *Major Works*. New York: Columbia University Press, 1972.

Harper, Thomas J. "Motoori Norinaga's Criticism of the *Genji Monogatari*: A Study of the Background and Critical Content of his *Genji Monogatari Tama no Ogushi*," Doctoral Dissertation, The University of Michigan, 1971.

. "A Twelfth Century Critique of the *Tale of Genji*," *Criticism in Translation*, Vol 1, No. 1 (Sept. 1976), pp. 1-5. Discussion of *kyogen** *kigo* ("wild words and specious phrases") including a selected translation from the *Mirror of the Present* (*Imakagami*, ca. 1170).

Hinotani Akihiko, Kobaysahi Yasuharu, and Takahashi Mitsugu, eds. *Setsuwa bungaku hikkei*. Tokyo: Tokyo Bijutsu, 1976.

Hirabayashi Harunori, et al., eds. *Nihon setsuwa bungaku sakuin*. Osaka: Nihon Shuppansha, 1943. Osaka: Seibundo* Shuppan Kabushiki Kaisha, 1964 (reprint). References are to the abbreviated version (*ryakuhon*) of *Shasekishu**.

Hisamatsu Senichi, et al., eds. *Shinkokinwakashu**. NKBT 28. Tokyo: Iwanami Shoten, 1958.

Hurvitz, Leon. *Chih-I (538-597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk*. Melanges Chinois et Bouddhiques 12. Bruges, 1963.

, tr. *Scripture of the Lotus Blossom of the Fine Dharma*. New York: Columbia University Press, 1976.

Ichinose Naoyuki. *Nihon mukashibanashi ko**. Tokyo: Sagi no Miya Shobo*, 1966.

Inoue Mitsusada. "Eizon, Ninsho* and the 'Saidai-ji Order,'" *Acta Asiatica* 20 (1971), pp. 77-103.

Ishida Ichiro*. ed. *Shinto** *shisoshu**. Tokyo: Chikuma Shobo*), 1970.

Kageyama Haruki. *Shinto** *no bijutsu*. Tokyo: Hanawa Shobo*, 1965.

Kaneko Sachiko and Robert E. Morrell. "Sanctuary: Kamakura's Tokeiji* Convent," *Japanese Journal of Religious Studies* 10:2- 3 (June-September 1983), pp. 195-228.

*Kanto** *ogenki**, in Kokusho Kankokai*, ed. *Shiseki zassan* (Miscellaneous Collection of Historical Works), Tokyo: Zoku Gunsho Ruiju* Kanseikai, 1974; reprint of 1911-12 edition. Vol. 1, pp. 1-2.

Kato Genchi. *Commemoration Volume: The Twenty-fifth Anniversary of the Foundation of the Zaidan Hojin Meiji Seitoku Kinen Gakkai or Meiji Japan Society*. Tokyo, 1937. Includes a translation of *Tokan** *kiko**, pp. 143-201.

. *A Study of Shinto: The Religion of the Japanese Nation*. New York: Barnes & Noble, 1971. Reprint of 1926 edition.

Kato Genchi and Hoshino Hikoshiro, tr. *Imbe-no Hironari's Kogoshui * or Gleanings from Ancient Stories*. Tokyo: Sanseido*, 1924.

Kawaguchi Hisao and Shida Nobuyoshi, eds. *Wakanroeishu* Ryojinhisho**. Tokyo: Iwanami Shoten, 1965. NKBT 73.

Kawaguchi Kofu*. "Tainin risshi no chosaku no seiri," *Indogaku Bukkyogaku* Kenkyu** XXVII: 1 (December 1978), pp. 368-371.

Keene, Donald. *Anthology of Japanese Literature*. New York: Grove Press, 1955.

. "The Comic Tradition in Renga," in John W. Hall and Toyoda Takeshi, eds., *Japan in the Muromachi Age*. Berkeley: University of California Press, 1977.

Kenryo* Keigen (18th century) *Muju* kokushi ryakuengi* (Biographical Sketch of Muju* Kokushi) including the *Kigasaki ryakuengi* (Short History of Kigasaki). Published 1707.

Kido* Saizo* and Imoto Noichi*, eds. *Rengaronshu* haironshu**. Tokyo: Iwanami Shoten, 1961. NKBT 66.

Kido* Saizo*. "Sasamegoto ni oyoboshita Shasekishu* no eikyo*," in Bukkyo* Bungaku Kenkyu* Kai, ed. *Bukkyo* bungaku* V. Kyoto: Hozokan*, 1967.

Kim, Hee-Jin *Dogen* Kigen Mystical Realist*. Tucson: University of Arizona Press, 1975.

Kinto* Fujiko. "Minken bungei to setsuwasha: Zatanshu* ni tsuite no ikkosai*," Bukkyo* Bungaku Kenkyukai*, ed. *Bukkyo* Bungaku Kenkyu** 10. Kyoto: Hozokan*, 1971.

Kishimoto, Hideo. *Japanese Religion in the Meiji Era*. Tokyo: Obunsha*, 1956.

Kitagawa Hiroshi and Tsuchida, Bruce T., trs. *The Tale of the Heike*. Tokyo: University of Tokyo Press, 1975. Complete translation in two volumes.

Kitagawa, Joseph M. *Religion in Japanese History*. New York: Columbia University Press, 1966.

Kiyota, Minoru. *Shingon Buddhism: Theory and Practice*. Los Angeles and Tokyo: Buddhist Books International, 1978.

. *Tantric Concept of Bodhicitta: A Buddhist Experiential Philosophy*. University of Wisconsin-Madison: South Asian Area Center, 1982.

Kobayashi Tadao. "Muju* to Rengeji," *Kaishaku* (June 1959).

. "Shasekishu* no hampon ni tsuite," *Kokugakuin zasshi* (June 1959), pp. 39-50. The major source of information on printed editions of *Shasekishu** from the early Tokugawa period to the present.

. *Shimpen Muju* Kokushi kashu**, supplement to *Kyodo* Bunka* v:3 (1950).

Kochiyama* Kiyohiko. "Setsuwa bungaku kenkyu* bunken bunrui mokuroku," *Kokugo to kokubungaku* XXXIX: 10 (Oct. 1962), 119-158. Of 1161 numbered books and articles on *setsuwa*, the *Shasekishu** is

treated in items 887-942, the *Zotanshu* * in items 1015-1020.

Kokumin Tosho K. K. *Kochu* kokka taiei*, Volume 5. Tokyo: Kokumin Tosho K. K., 1976 reprint.

Kokusho Kankokai*, ed. *Ikkyu* kanto* banashi*, Vol. VI of *Kinsei bungei sosho**. Tokyo, 1911.

Konishi Jinichi. "Shunzei no yugentei to shikan," *Bungaku XX* (1952), pp. 108-116.

Kumahara Masao. "Shasekishu* to Kamakura," *Iho* kanazawa bunko XXVI-XXVIII* (July-September, 1957).

Kuroita Katsumi. *Shintei zoho* kokushi taiei*, volume 32: *Azuma kagami 1*. Tokyo: Yoshikawa Kobunkan*, 1964 reprint.

Legge, James. *The Four Books*. Shanghai: The Chinese Book Company, 1930.

. *The Sacred Books of China: The Texts of Confucianism, H: The Yi King*. Oxford University Press, 1899.

. *The Texts of Taoism I*. New York: Dover Publications, 1962 reprint.

Luk, Charles, tr. *The Surangama* Sutra**. London: Rider and Co., 1966.

, tr. *The Vimalakirti* Nirveda* Sutra**. Berkeley: Shambala, 1972.

Mainichi Shimbunsha, ed. *Nihon koso* iboku*. See Selected Bibliography #5.

Makara, Mary Lelia, tr. *The Hsiao Ching*. New York: St. John's University Press, 1961.

Mass, Jeffrey P. *the Development of Kamakura Rule, 1180-1250*. Stanford University Press, 1979.

Matsunaga, Alicia. *the Buddhist Philosophy of Assimilation: The Historical Development of the Honji-Suijaku Theory*. Tokyo and Rutland, Vt.: Charles E. Tuttle, 1969. *Monumenta Nipponica* Monograph.

Matsunaga, Daigan and Alicia. *Foundation of Japanese Buddhism, Vol. I: The Aristocratic Age*. Los Angeles/Tokyo: Buddhist Books International, 1974.

. *Foundation of Japanese Buddhism, Vol. 2: The Mass Movement (Kamakura and Muromachi Periods)*. Los Angeles/Tokyo: Buddhist Books International, 1976.

Matsushita Daizaburo* and Watanabe Fumio. *Kokka taikan*. Tokyo: Kyobunsha*, 1903.

Matsushita Daizaburo*. *Zoku kokka taikan*. Tokyo: Kigensha, 1925-26.

McCullough, Helen C. *Yoshitsune: A Fifteenth-Century Japanese Chronicle*. Stanford: Stanford University Press, 1966.

McCullough, William. "The *Azuma kagami* Account of the Shokyu* War," *Monumenta Nipponica XXIII*:1-2 (1968).

. "*Shokyuki**: An Account of the Shokyu* War of 1221," *Monumenta Nipponica XIX*:1-2 (1964); 3-4 (1964).

McCullough, William H. and Helen Craig. *A Tale of Flowering For-*

tunes: *Annals of Japanese Aristocratic Life in the Heian Period*. 2 vols. Stanford: Stanford University Press, 1980.

McKinnon, Richard N. *Selected Plays of Kyogen* *. Tokyo: Uniprint, Inc., 1968. Pp. 51-68 is a translation of *Busu* ("Sweet Poison").

Miki Sumito, "Muju* to Tofukuji*," *Bukkyo* bungaku kenkyu** VI. Kyoto: Hozokan*, 1968.

Mills, D. E. *A Collection of Tales from Uji: A Study and Translation of Uji Shui* Monogatari*. Cambridge: Cambridge University Press, 1970. Professor Mills' introduction includes a survey of the *setsuwa* genre, with references to *Shasekishu** and *Zotanshu**, pp. 16-17.

. "Soga Monogatari, Shintoshu* and the Taketori Legend," *Monumenta Nipponica* XXX:1 (Spring 1975), pp. 37-68.

Miner, Earl. *Japanese Linked Poetry*. Princeton: Princeton University Press, 1979.

. *Japanese Poetic Diaries*. Berkeley and Los Angeles: University of California Press, 1969.

. *An Introduction to Japanese Court Poetry*. Stanford: Stanford University Press, 1968.

Minobe Shigekatsu. *Kankyo* no tomo*. Tokyo: Miyai Shoten, 1974.

Miyasaka Yusho*, ed. *Kana hogoshu**, Volume 83 of eds. Takagi Ichinosuke, et al., *Nihon koten bungaku taikei*. Tokyo: Iwanami Shoten, 1964.

Mori Hisashi. *Shozo* chokoku**. Nihon no bijutsu 10. Tokyo: Shibundo*, 1967.

Moriyamashi shi. See Aichi-ken.

Morrell, Robert E. "The Buddhist Poetry in the *Goshuishu**," *Monumenta Nipponica* XXVIII: 1 (Spring 1973), pp. 87-100. *Early Kamakura Buddhism: A Minority Report* (in press).

. "Jokei* and the Kofukuji* Petition," *Japanese Journal of Religious Studies* 10:1 (Spring 1983), pp. 6-38.

. "Kamakura Accounts of Myoe* Shonin* as Popular Religious Hero," *Japanese Journal of Religious Studies* 9:2- 3 (June-September 1982), pp. 171-198.

. "Mirror for Women: Muju* Ichien's *Tsuma Kagami*," *Monumenta Nipponica* XXXV: 1 (Spring 1980), pp. 45-75.

. Muju* Ichien's Shinto-Buddhist* Syncretism: *Shasekishu* Book 1," *Monumenta Nipponica* XXVIII: 4 (Winter 1973), pp. 447-88.

. "Tales from the Collection of Sand and Pebbles," *Literature East and West* XIV: 2 (1970), pp. 251-63.

. "Passage to India Denied: Zeami's *Kasuga Ryujin**," *Monumenta Nipponica* XXXVII: 2 (Summer 1982), pp. 179-200.

. "Representative Translations and Summaries from the *Shasekishu** with Commentary and Critical Introduction," Ph.D. dissertation, Stanford University, 1968.

. "Shingon's Kakukai on the Immanence of the Pure Land," *Japanese Journal of Religious Studies* 11:2-3 (June-September 1984), pp. 195-220.

Morris, Ivan, tr. *Modern Japanese Stories: An Anthology*. Tokyo and Rutland, Vt.: Charles E. Tuttle, 1962.

. *The Nobility of Failure: Tragic Heroes in the History of Japan*. New York: Holt, Rinehart and Winston, 1975.

Mosher, Gouverneur. *Kyoto: A Contemplative Guide*. Rutland, Vt. and Tokyo: Charles E. Tuttle, 1980.

Murti, T. R. V. *The Central Philosophy of Buddhism: A Study of the Madhyamika * System*. London: Allen and Unwin, 1955.

Nagai Yoshimori. *Nihon bukkyo* bungaku*. Tokyo: Hanawa Shobo*, 1963. A lengthy bibliography of articles on Buddhist-influenced literature, 229-280, includes a page and a half on Muju* and his writings.

Nakamura Hajime. *Ways of Thinking of Eastern Peoples: India-China-Tibet-Japan*. Honolulu: East-West Center, 1964.

Nakamura, Kyoto Motomochi. *Miraculous Stories from the Japanese Buddhist Tradition: The Nihon ryoiki* of the Monk Kyokai**. Cambridge: Harvard University Press, 1973. Harvard-Yenching Monograph 20.

Nihon no bunka chiri 14: Hiroshima, Yamaguchi, Shimane. Tokyo: Kodansha*, 1968.

Nishida Masayoshi. *Bukkyo* to bungaku: Chusei* nihon no shiso* to koten*. Tokyo: Ofusha*, 1967. Chapter 7 is a lengthy essay on Muju*.

Nishikawa Kotaro*, ed. *Chinzo* chokoku** (Sculptures of Zen Priests), vol. 123 in the magazine series, *Nihon no bijutsu* (Arts of Japan). Tokyo: Shibundo*, 1976. Pages 40-41 and Plate 8 (color). The Choboji* statue of Muju* (Figure 1) without his hat.

Nishikawa Shinji. *Kamakura chokoku**. *Nihon no bijutsu* 40. Tokyo: Shibundo*, 1969.

Nishio Koichi* and Minobe Shigekatsu, eds. *Konsenshu** (Collection of Golden Extracts. Tokyo: Koten Bunko, 1973. Koten Bunko series vol. 308.

Modern printing, with explanatory appendix of a *Shasekishu*related* manuscript discovered only a few decades ago at Jingu* Bunko in Kuradayama, a library based on collections held by the Ise Shrine. The title suggests a further refinement of Muju's* "extracting gold and jewels from the sand pebbles of everyday life," although the selection includes seven stories and 112 *waka* not found in *Shasekishu**. The manuscript appears to be a late Muromachi copy of a 1470 (Bummei 2) original, with Book 3 of four books missing, and is not to be confused with the *Shasekishu* Nukigaki* (Extracts from Sand and Pebbles), dated 1602 and also held by Jingu* Bunko. The editors have included a table comparing the contents of this work with the Bon-shun and Yonezawa manuscripts and the Jokyo* printed edition of *Shasekishu**. (See Selected Bibliography, Part A.)

Nomura Hachiro *. *Kinko jidai setsuwa bungakuron*. Tokyo: Meiji Shoin*, 1935.

. *Zoho* karnakura jidai bungaku shinron*. Tokyo: Meiji Shoin*, 1942.

Oda Tokuno*. *Bukkyo* daijiten*. Tokyo: Okura* Shoten, 1927.

Okami Masao and Akamatsu Toshihide, eds. *Gukansho**, Volume 85 of eds. Takagi Ichinosuke, et al., *Nihon Koten bungaku taikai*. Tokyo: Iwanami Shoten, 1967.

Owari Manzai tazune tazunete (In Search of Owari Manzai), Vol. 49 and 53 of the series, *Bunkazai sosho**. Nagoya: Nagoyashi Kyoiku* Iinkai, 1970, 1971.

Owari shi. See Fukada.

Owari meisho zue (Illustrated Gazeteer of Owari Province), Latter Series (1880), in Harada Miki, *Dainihon meisho zue* (Illustrated Gazeteers of Japan's Famous Sites). Tokyo: Dai Nihon Meishozue Kankokai*, 1918-22.. Vol. 8.

Pandey, Rajyashree. "Paradox in the Thought of Muju* Ichien," M.A. thesis, Washington University (St. Louis), 1980.

Petzold, Bruno. *Buddhist Prophet Nichirena Lotus in the Sun*. Shotaro Iida and Wendy Simmonds, eds. Tokyo: Hokke Janaru*, 1978.

Philippi, Donald L., tr. *Kojiki*. Princeton: Princeton University Press, 1968.

Plutschow Herbert and Fukuda Hideichi. *Four Japanese Travel Diaries of the Middle Ages*. Ithaca: Cornell China-Japan Program, 1981. Cornell University East Asia Papers Number 25.

Plutschow, Herbert Eugene. "Is Poetry a Sin? *Honjisuijaku* and Buddhism versus Poetry," *Oriens Extremus* 25:2 (1978), pp. 206-218.

Ponsonby-Fane, R.A.B. *Studies in Shinto* and Shrines*. Kyoto: Pomsonby Memorial Society, 1942; printed by Kenkyusha* in Tokyo.

Radhakrishnan, Sarvepalli and Moore, Charles A. *A Source Book of Indian Philosophy*. Princeton: Princeton University Press, 1957.

Ramanan, K. Venkata. *Nagarjuna's* Philosophy as Presented in the Maha-Prajnaparamita-Sastra**. Tokyo and Rutland, Vt.: Charles E. Tuttle, 1966.

Rambach, Pierre. *The Secret Message of Tantric Buddhism*. New York: Skira/Rizzoli, 1979.

Rasmus, Rebecca, tr. "The Sayings of Myoe* Shonin* of Togano-o," *The Eastern Buddhist, New Series* 15:1 (Spring 1982), pp. 89-105.

Reischauer, Edwin O. and Yamagiwa, Joseph K. *Translations from Early Japanese Literature*. Cambridge: Harvard University Press, 1951.

Rhodes, Robert F., tr. "Saicho's* *Mappo* Tomyoki**: The Candle of the Latter Dharma," *The Eastern Buddhist, New Series* 13:1 (Spring 1980), pp. 79-103.

Rosenfield, John M., and Cranston, F. E. and E. A. *The Courtly Tradition in Japanese Art and Literature: Selections from the Hofer and Hyde Collections*. Cambridge: Fogg Art Museum, 1973.

Rotermund, Hartmut O. *Collection de sable et de pierres: Shasekishu**

par Ichien Muju *. Paris: Gallimard, 1979. A translation of the major part of *Shasekishu** (NKBT edition, see Selected Bibliography) with extensive introduction and notes. Reviewed by R. E. Morrell in *Monumenta Nipponica* XXXVI:2 (Summer, 1981), pp. 201-202.

. "La conception des kami japonais à l'époque de Kamakura Notes sur le premier chapitre du *Shasekishu**, " *Revue de l'Histoire des Religions*, CLXXXII, 1 (July 1972), pp. 3-28.

. "Materiaux ayant trait à la predication bouddhique au 13e siecle. Un extrait du *Shasekishu** de Muju*, " *Cahiere D'Etudes et de Documents sur les Religions du Japon II* (1980), pp. 89-118.

Ruch, Barbara Ann. *Otogi Bunko and Short Stories of the Muromachi Period*. Ph.D. dissertation, Golumbia University, 1965.

Saeki Umetomo, ed. *Kokinwakashu**. Tokyo: Iwanami Shoten, 1958. NKBT 8.

Sakamoto Yukio and Iwamoto Yutaka, eds. *Hokkekyo** (*jo**, *chu**, *ge*). Tokyo: Iwanami Shoten, 1962-67. Iwanami Bunko edition, 3 volumes.

San Shih Buddhist Institute, ed. *The Life of Hsuan-Tsang*. Peking: The Chinese Buddhist Association, 1959.

Sawa Takaaki. *Art in Japanese Esoteric Buddhism*. Tr. by Richard L. Gage. New York/Tokyo: Weatherhill/Heibonsha, 1976.

Seidensticker, Edward, tr. *The Tale of Genji*. New York: Alfred A. Knopf, 1976. 2 volumes.

Seki Keigo. *Nihon mukashibanashi shusei**, Vol. 1. Tokyo: Kadokawa Shoten, 1950.

Sekiguchi Shindai, ed. *Maka shikan* (*jo**, *ge*). Tokyo: Iwanami Shoten, 1966. Iwanami Bunko edition, 2 volumes.

Senzaki, Nyogen and Reys, Paul. *101 Zen Stones*. London: Rider and Go., 1939. Reprinted in Reys, Paul, comp. *Zen Flesh, Zen Bones: A Collection of Zen and Pre-Zen Writings*. Tokyo and Rutland, Vt.: Charles Tuttle, 1957. *Sand and Pebbles* stories 24, 28, 46, 49 and 71.

Shidehara Michitaro* and Whitehouse, Wilfrid, "Seami's Sixteen Treatises," *Monumenta Nipponica* IV:2 (1941), V:2 (1942). Translation of only *Kadensho* (*Fushi** *Kaden*, "The Book of the Transmission of the Flower").

Shinoda, Minoru. *The Founding of the Kamakura Shogunate, 1180-1185*. New York: Golumbia University Press, 1960.

Shimizu Isamu, "Takaoka, Priest Imperial Prince Shinnyo, with a Translation of the *Zuda shinno** *nitto** *ryakki*," *The Transactions of the Asiatic Society of Japan*, Third Series, Vol. 5 (December 1957), pp. 1-35.

Shimizu Yusho*. "Aguiryu* no shodosho* ni tsuite," *Bukkyo** *bungaku kenkyu** X. Kyoto: Hozokan*, 1971, pp. 107-128.

Soothill, William E. and Hodous, Lewis. *A Dictionary of Chinese Buddhist Terms*. London: Kegan Paul, Trench, Trubner & Co., 1937.

Stcherbatsky, Theodore. *The Conception of Buddhist Nirvana*. The Hague: Mouton, 1965.

Suzuki, Daisetz Teitaro. *Essays in Zen Buddhism (Third Series)*. Kyoto: The Eastern Buddhist Society, 1934.

. *Manual of Zen Buddhism*. Kyoto: The Eastern Buddhist Society, 1935.

. *The Training of The Zen Buddhist Monk*. Kyoto: the Eastern Buddhist Society, 1934.

Tahara, Mildred M., tr. *Tales of Yamato: A Tenth-Century Poem-Tale*. Honolulu: The University Press of Hawaii, 1980.

Tainin (1705-1786). *Muju * kokushi doshakuko** (Religious Traces of National Teacher Muju*). Published 1770.

Takagi Masakazu, ed. *Haku Kyoï (ge)*, Vol. 13 in the series *Chugoku* shijin senshu**. Tokyo: Iwanami Shoten, 1968.

Takakusu Junichiro*. *The Essentials of Buddhist Philosophy*. Honolulu: Office Supply Co., 1956.

Takakusu Junjiro* et al., eds. *Taisho* shinshu* daizokyo**. Tokyo: Taisho* Shinshu* Daizokyo* Kankokai*, 1962; reprint of 1924-32 edition. 100 volumes. Numbering through vol. 55 in Paul Demieville, et al., eds. *Hobogirin*: Fascicule Annexe*. Tokyo: Maison Franco-Japonaise, 1931.

Teruoka Yasutaka and Kawashima Tsuyu, eds. *Busonshu* Issashu**, Volume 58 of eds. Takagi Ichinosuke, et al., *Nihon koten bungaku taikei*. Tokyo: Iwanami Shoten, 1959.

Tofukuji* Kaizan Shoichi* Kokushi nempu (Chronological Record of Shoichi* Kokushi, Founder of Tofukuji* Temple), collected in Bussho Kankokai*, ed. *Dainihon bukkyo* zensho* (Complete Collection of Japanese Buddhism). Tokyo: Kodansha*, 1972 reprint. Volume 73, p. 151.

Tsuchihashi, Paul Yachita. *Japanese Chronological Tables from 601 to 1872 A.D.* Tokyo: Sophia University Press, 1952.

Tsuji Zennosuke. *Nihon bukkyoshi** III: *Chuseihen** 2. Tokyo: Iwanami Shoten, 1949; reprint 1970.

Tsukudo Reikan. *Chusei* geibun no kenkyu**. Tokyo: Yuseido*, 1966.

Tsunoda, Ryusaku*, Wm Theodore deBary, and Donald Keene, comps. *Sources of Japanese Tradition* 1. New York: Columbia University Press, 1964.

Tsutsumi, Kunihiro. "Weird Tales from Tokugawa Times: Connections with Buddhist Fable," *Undercurrent: The Japan Scene, Past and Present*. No. 1 (March 1983), pp. 31-41.

Ueda Akinari (1734-1809). *Ugetsu Monogatari: Tales of Moonlight and Rain*. Translated and edited by Leon M. Zolbrod. Tokyo: Charles E. Tuttle, 1977.

Uemura Kanko*, ed. *Gozan bungaku zenshu**. See Gido*.

Ury, Marian. *Tales of Times Now Past: Sixty- Two Stories from a Medieval*

Japanese Collection. Berkeley: University of California Press, 1979.

Varley, H. Paul. *Imperial Restoration in Medieval Japan*. New York: Columbia University Press, 1971.

Wajima Yoshio. *Eizon Nisho* *. Tokyo: Yoshikawa Kobunkan*, 1959. *Jimbutsu sosho** series, v. 30.

Waley, Arthur. *The Life and Times of Po Chü-i*. New York: Macmillan, 1949.

. *The Real Tripitaka and Other Pieces*. London: George Allen and Unwin, 1952.

. *The Way and Its Power: A Study of the Tao Te Ching and Its Place in Chinese Thought*. New York: Grove Press, 1958.

Warren, Henry Clarke. *Buddhism in Translations*. Cambridge: Harvard University Press, 1909.

Watanabe Tsunaya. "Shasekishu* shohon no oboegaki," *Kokugo to kokubungaku* XVIII:10 (1941). A study of the manuscripts and early printed editions of the *Shasekishu**. Much, but not all, of this material has been revised and incorporated into the introduction of the NKBT *Shasekishu**.

Watson, Burton, tr. *The Complete Works of Chuang Tzu*. New York: Columbia University Press, 1968.

. *Hsün Tzu: Basic Writings*. New York and London: Columbia University Press, 1963.

Watters, Thomas. *On Yuan Chwang's Travels in India*. London: Royal Asiatic Society, 1904-1904, 2 vols.; reprinted in one volume, 1961.

Wayman, Alex. "Conze on Buddhism and European Parallels," *Philosophy East and West* XIII, No. 3 (Jan. 1964), pp. 361-64.

Welbon, Guy Richard. *The Buddhist Nirvana* and Its Western Interpreters*. Chicago and London: University of Chicago Press, 1968.

Yamada Ryujo*, "Mappo* shiso* ni tsuite," *Indogaku bukkyogaku* kenkyu** IV:2 (March 1956).

Yamada Shozen*. "Chusei* koki* ni okeru waka soku darani no shissen," *Indogaku bukkyogaku* kenkyu** XVI:1 (December 1967), pp. 290-292.

Yamagishi Tokuhei, ed. *Hachidaishusho** I. Tokyo: Yuseido*, 1968.

Yamamoto, Kosho*, tr. *The Kyogyoshinsho or The 'Teaching, Practice, Faith, and Attainment'*. Tokyo: Karinbunko, 1958.

Yamazaki Hiroshi and Kasahara Kazuo. *Bukkyoshi* nempyo**. Kyoto: Hozokan*, 1979.

*Nihonshi nempyo**. Rekishigaku Kenkyukai*, ed. Tokyo: Iwanami Shoten, 1966.

Yampolsky, Philip B., tr. *The Platform Sutra of the Sixth Patriarch*. New York: Columbia University Press, 1967.

Yanagita Kunio. *Japanese Folk Tales: A Revised Selection*, tr. Fanny Hagin Mayer. Tokyo: Tokyo News Service, 1966.

. *Mukashibanashi to bungaku*. Tokyo: Hakuhosha*, 1971.

Yang Chia-lo, ed. *Pai hsiang shan shih chi*, Vol. 3 in the series *Chung Kuo wen hsüeh ming chu*. Taipei, 1968.

Yokoi Yoshisuke and Yamamoto Hitoshi, eds. *Minomushi Sanjin enikki: Tokaihen* *. Nagoya: "Minomushi Sanjin Enikki" Hozonkai, 1980.

Yuasa, Nobuyuki, tra. *The Year of My Life: A Translation of Issa's Oraga Haru*. Berkeley: University of California Press, 1972 (Second edition).

If you like this book, buy it!

INDEX

Numbers in bold type indicate major items.

A

abbreviations, xvii

abhidharma (commentaries), 118, 120

Abhidharma kosa *. See *Kusharon*.

Abutsu, nun, xxi, 30, 35

accommodation. See Skillful Means (*hoben**).

Agui school, 65

Ai, Duke, 132

*Aikuokyo** (Sutra of King Asoka*), n331

Aizen Myo-o*, 211

Ajatasatru* (Ajase-o*), 245

Akazome Emon (ca. 957-ca. 1041), 166

akuso* ("bad monks"). See *sohei**.

A-ji meditation, 164, 179, n254

Akinaga. See Yamada family.

Amaterasu (Sun goddess), 35, 73, 285, n127

ami (nets)

Amida (see also Muryoju*), xix, 7, 19, 23, 64, 74, 98, 100, 105, 117, 142, 143, 182, 220, 249;

identity with Jizo* 110

*Amidabutsu daishiyuikyo** (Sutra of Great Recollection on Amida Buddha), n367

Amida no daiju (Great Spell of Amida), or *Muryoju** *nyorai kompon darani*, n322

Aida Recollection Sutra. See *Midashuikyo**.

*Amidakyo** (Amida Sutra), 192, 212

Amida's Welcome Service (*mukaeko**), 66, 188, 253

Amoghavajra (Fuku*, 705-774), 103

Analects (*Lun-yü*), 26, 126, n56

analogy, method of, 57

Ananda* (Anan), 128, 141, 217

*Anatman**. See *muga*.

Aniruddha (Zenshi Bosatsu), 128

ango (retreat), 130

animals, 203, 204, 205, 206, 207, 216, 232, 240

Anrakuji, 171

Anyo*, nun (ca. 947-1010), 111

ant and tick scholars, 158-59

apposite. See *warinashi*.

Aragaki, 74

areku (harsh stanzas), 175, n265

Ariwara Motokata (883-953), 161

arhat, 332

*arubekiyo** *wa* ("that which is appropriate"), 133, n224

Asahi, Ajari of, 198, 199

Asoka, King (Aiku Daio*, ca. 269-ca. 232), 228

aspiration for enlightenment. See *hotsubodaishin*.

Aspiration to Enlightenment. See *Bodaishinron*.

asura, 58

ateji, 46

Atsuta Deity, 29, 49. See also Kitayu*.

Atsuta Shrine, 25, 35, 36, 46, 67 (Fig. 1), 83, 84, 105, 107, 221, 285 n71.

attachment, dangers of, 146, 147, 148, 149, 150, 151, 152, 157, 163, 171, 200, 209, 212, 216, 217, 227, 230, 255, 332

*Autograph History of the Tennoji**. See *Tennoji* no goshuin engi*.

Awakening of Faith. See *Kishinron*.

"Awaken the mind without fixing it anywhere" (Diamond Sutra), 20

azaleas, 235

Azuma kagami (Mirror of the East), xxi, 46

[< previous page](#)

page_361

[next page >](#)

If you like this book, buy it!

B

*Back and Forth to the Kanto * Region.* See *Kanto* ogenki**.

Bando* ("East of the Slope"), 182, 214, 219, 220, n283

Basho*, Matsuo (1664-1694), 14, 20

"bat-monks," 141

Bato* Kannon, 108, n198

bees, 176

beggar-monk. See *kotsujiki hoshi**.

begging, 232, 263

*bekkyo** (Special Teaching), 157

Ben'a, 140

benevolence (*jin*), 154

Ben'en. See Enni.

Ben no Ajari, 172

Benevolent Kings Sutra. See *Ninnokyo**.

berry, Nawashiro, 188

Bhavaviveka* (Shoben*, ca. 490-570), 140

Bimbisara* (Bashara-o*), 245

Biographical Sketch of Muju Kokushi.* See *Ryakuengi*.

Biographies of Eminent Japanese Priests. See *Honcho* kosoden**.

Biographies of Filial Sons. See *Hsiao Tzu Ch'uan*.

"Bird-nest monk," 156

birth-and-death. See *shoji**.

Bishamon, 174, n270

boats, 227

Bodai, Mount, 21, 29, 217

bodaishin, 331

Bodatshin bekki. See *Chifu no ketsu*.

Bodaishinron (Aspiration to Enlightenment), n49

Bodhidharma (d. 528), 125, 180

bodhisattva (*bosatsu*), 23, 25, 58, 60, 61, 80, 93, 111, 118, 125, 130, 136, 154, 186, 261 331

Bodhisattva Vows (*bosatsukai*), 32, 130, 249, n68

Bodhisena (704-760), 180

Body-lamp Ritual. See *shinto**.

*Bommo** *fusatsu*, 32

*Bommokyo** (Net of Brahma Sutra), 31, 74, 97, 104, 141, 152, 158, 216, 235, 240, n65, n68

Bonshun (1553-1632), xxii, 257

bosatsu. See *bodhisattva*.

Brahmajala Sutra. See *Bommokyo**.

bridge, 185

Buddha-Head Spell. See *Daibutcho** *darani*.

bukkyo setsuwa, 3, 6. See also *setsuwa*.

bugaku, 186

Burachi ("turnip stalk"), 222

burdock (*gobo**), 186

Busu, 85, 222, n323

Butcho* [*sonsho** *darani*] *kyo** (Buddha Head Sutra), 194, n311

*Butsuzokyo** (Buddha Treasury Sutra), 141, 194, 249

butterfly, Chuang Chou as, 95, 96

Byodoin*, 191, 230, n333

C

Casual Digressions. See *Zotanshu**;

abbreviations (CD).

CD. See *Zotanshu**.

Cessation and Insight. See *Maka shikan*.

chaconne, 2

Ch'an Amidism, 24. See also Zen.

Chan-jan. See Ching-ch'i. Chan-jan.

Ch'ao Fu (Sofu*), 247

Ch'eng-kuan (Chokan*, 737-838), n153

chi (delusion), 337

chie (wisdom), 128, 152, 154, 257, 332

Chieh and Chou, 132

Chien-chen. See Ganjin.

Chifu no ketsu (The Mystery of Jizo* and Fudo*), 111, n202

chigo (pages); 130, 167, 171, 200, 222

Chih-i, (Chigi, 538-597), 79, 103, 139, 141, 142, 152, 156, 157, 187, 190, 256, 258, n18

Chih-yen (Chigon, 602-668), 123

Chiko*, 22, 61

children of monks, 143, 144

Chin Pei Lun (Konbeiron; Diamond Stick), 79, 267, n373

Ching-ch'i Chan-jan (Keikei Tannen, 711-782), 79, 141, 142, 267, n373

Chisho*. See Enchin.

Chita peninsula, 43

Chi Ts'ang (Kichizo*, 643-712), 190, 260

Chiumbo*, 218

[< previous page](#)

page_362

[next page >](#)

If you like this book, buy it!

Choboji *, 6, 21, 24, 30, 31, 32, 35 ff., 50, 67, 270-71, 281 (photo), 283 ff.;

current address 37

Chogen* (Shunjo*, 1121-1206), 22, 65, 147, 150, 237, n37, n290, n340

Choken* (1126-1203), 248

Chorakuji* (in Serada), 17, 264, 265, n25

Chronicles of Japan. see *Nihon shoki*.

Chronological Record of Shoichi Kokushi, Founder of Tofukuji.* See *Tofukuji* kaizan Shoichi* Kokushi nempu*.

Chuang Tzu, 28, 95, 96, 97, 161, n55, n362

*chudo**, 142, 334

Chudobo* (Taihobo*. 1219-1291), 261

Chugun*, 105

*chuin** (memorial period), 202

Chukan* (Shoshimbo*), 217

Churembo*, 145

*chutai**, 336

Chu Tao-sheng (ca. 360-434), 144

Cinca*, 46

Citta (Shitta Koji), 128

clam, 120

Classic of Documents. See *Shu Ching*.

Collected Sayings on Zen Principles. See *Zengenshosenshu**.

Collected Tales of Pious Resolution. See *Hosshinshu**.

Collection of Ancient and Modern Times. See *Kokinshu**.

Collection of Ancient and Modern Times Continued. See *Shokukokinshu**.

Collection of Casual Digressions. See *Zotanshu**;

abbreviation, *CD*.

Collection of Gleanings. See *Shuishu**.

Collection of Gleanings Continued. See *Shokushuishu**.

Collection of Golden Extracts. See *Konsenshu**.

Collection of Golden Leaves. See *Kin'yoshu**.

Collection of Jeweled Leaves. See *Gyokuyoshu**.

Collection of Passages. See *Senjakushu**.

Collection of Sacred Assets. See *Shozaishu**.

Collection of Sand and Pebbles. See *Shasekishu**; abbreviation, *S&P*.

Collection of Tales from Uji. See *Ujishui** *monogatari*.

Collection of a Thousand Years. See *Senzaishu**.

Collection of Verbal Flowers. See *Shikashu**.

Collection of Verbal Flowers Continued. See *Shokushikashu**.

Commentary on the Great Sun Sutra. See *Dainichikyo** *gishaku*, *-sho*.

Commentary on the Great Wisdom Sutra. See *Daichidoron*.

Commentary on the Treasury of Analyses of the Law. See *Kusharon jujo*.

Comments on Discrimination and Virtuous Behavior. See *Fumbetsu kudokuron*.

compassion. See *jihi* (vs. wisdom, q.v.).

Compassion Flower Sutra. See *Hikekyo*.

Completion of Mere Ideation. See *Joyuishikiron**.

Completion of Truth. See *Jojitsuron**.

Confucianism, 28, 45, 64, 93, 99, 131, 132

Confucius (551-479 B.C.), 75, 132, 135, 156

criticism of other's beliefs. See dogmatism.

"crow-chicken", 129

Cudapanthaka* (Shurihantoku), 104, 264

Cunda (Junda), 155, 257

D

Daianji (temple), 21

*Daibongyo** (Perfection of Wisdom in

25,000 Lines), 141

*Daibutcho** *darani* (Buddha-Head Spell), 181, n278

Daichidoron (Commentary on the Great Wisdom Sutra), 24, 104, 112, 141, 150, 159, 164, 182, 190, 216, 242, 258, 265, n43, n300, n372

Daiembo* (Ryoin*, 1212-1291), 214, 248, 256

[< previous page](#)

page_363

[next page >](#)

If you like this book, buy it!

Daien Kokushi (Muju *), xxii, 55, 283; see also Muju*.

Daigo, Emperor (885-930), 229

*Daihannyaharamittakyo** (Great Wisdom Sutra), 86, 120, 207, 213, 214, n168

*Daihatsunehangyo** (Nirvana Sutra), 7, 120, 133, 144, 152, 165, 215, n7, n58, n122, n172, n313

*Daihikyo** (Sutra of Great Compassion), 195

*Daijikkyo** (Great Collection of Sutras), 120, 195, n1

*daijo**, 331. See also Mahayana*.

*Daijodoshokyo** (The Immediate Insight of the Mahayana*), n1

daijuku. See vicarious suffering.

daimoku, xxi

*Dainichikyo** (Great Sun Sutra), 164, n255

*Dainichikyo** *gishaku*, or *-sho* (Commentary on the Great Sun Sutra*), 25, 164, 259, n47

Dainichi Nyorai. See Mahavairocana*.

Daisan no gotan, n167

Daishimbo*, 167

Dandaloka, Mount, 124

darani, 332

*Darani jikkyo** (Sutra of Collected Dharanis*), n367

death, 228, 229, 261 ff.

Decline of the Law. See *mappo**.

Deed of Transfer. See *Yuzarijo**.

deer-king, 154

Dengyo* Daishi. See Saicho*.

Devadatta (Chodatsu*), 112, 154, 245, 265

Dharani* (darani), 8, 60, 62, 63, 66, 118, 164, 165, 214, 332

Dharmamitra (Ren Osho*, 356-442), 234

Dharmapada. See *Hokkukyo** and *Hokkuhiyukyo**.

Dharmapala (Goho*), 259

Dialogue in a Dream. See *Muchu** *mondo**.

Diamond Head Sutra. See *Kongochogyo**.

Diamond Stick. See *Chin Pei Lun*.

Diamond Sutra. See *Kongokyo**.

Diary of the Waning Moon. See *Isayoi nikki*.

Discourse on Doctrine in Phonetic Writing by Zen Master Tetsugen. See *Tetsugen zenji kanahogo**.

Dipamkara* Buddha (Joko*), 75, 125, n143

Disciplinary (Ritsu) sect, 9, 17, 45

divorce, 197, 198, 205

Doe*, 51

Doen* (Akinaga's son), 37, 46, 52, Appendix D; cf. Roen*.

Doen* (Shigetsugu), Appendix D.

Dogen* Kigen (1200-1253), xx, xxi, 7, 18, 19, 23, 27, Appendix B.

dogmatism, 6-7, 18-19, 54, 99, 100, 139, 142, 181, 190, 260

Dogyo*, 32. See Muju*.

dogs, 50, 97, 203

Doin*, 163

Dojo* (1196-1249), 192, 252

Dokei*, 178

Dokyo*, (d. 772), 9

Dokyo* (Eizon's disciple), 30

*Doshakuko** (Religious Traces), xvii, xxii, 52, 285, n380

*doshin** (religious understanding), 244

Dragon girl (*Lotus Sutra** 12), 136

Drink Tea and Prolong Life. See *Kissa yojoki**

duck, Mandarin, 206

E

ears, 120, 212

Echibo, 248

eggplant, 275

Eicho* (1014-1095), 87, 264

Eicho* (Shakuembo*, d. 1247), 17, 23, 26, 189, 264, Appendix B

Eiheiji, xxi, 27

Eisai (1141-1215), ix, xx, 7, 15, 22, 23, 26, 30, 111, 230, 263

Eizon (Shiembo*, 1201-1290), xxi, 2, 9, 17, 21, 29, 30, 32, 65, 108, 245, n13, n68, n222, n308

Eliot, T.S., 57, n237

Emma (Yama), 79, 110, 114

*Empodentoroku** (Empo* Era's Record of the Transmission of the Lamp), 284, n91

[< previous page](#)

page_364

[next page >](#)

If you like this book, buy it!

Empo * *Era's Record of the Transmission of the Lamp*. See *Empodentoroku**.

Empty Flower Collection. See *Kugeshu**.

Emptiness, eighteen kinds of, 150. See also *Ku**.

en (causality), 125

Enchin (Chisho Daishi, 814-891), 22, 262, n174

endon (perfect and sudden) teaching, 152

endon (meditation), 22, 152, 263

engaku. See *pratyekabuddha*.

*Engakukyo** (Sutra of Perfect Enlightenment), 17, 96, 139, 260, n24

engi, 334

*enjo** (ultimate existence), 125

Enjobo*, 212

Enko* Kyoobo*, 16, 20, 158

*enkyo** (Perfect Teaching), 157

Enni Ben'en (Shoichi*, 1202-1280), ix, xx, 7, 9, 20, 22, 23, 24, 25, 26, 27, 40, 52, 135, 136, 243;
death, 26, 265, n39.

Ennin (Jikaku Daishi, 794-864), 22, 104, 262, n45, n47

Ennin Shonin* (12th cen.), 163

Ennyadatta. See Yajnadatta*.

En no Gyoja* (634-?), 80, n157, n159

Enryakuji, xix, 6, 86, 87, 88, 90, 143. See also Mount Hiei.

epilepsy (*kutsuchi*), 121

Eshin. See Genshin.

Esoteric Disciplinary (Shingon Ritsu) sect, 2, 9, 17, 39

esotericism, 8, 24, 59, 78, 79, 110, 117, 118, 164, 262, 332, n102. See also Shingon.

Essentials of Salvation. See *Ojoyoshu**.

eta (dependent existence), 125

Evil Path. See Three Evil Destinies.

*Explanation of Mahayana**. See *Shakumakaenron*.

exemplum, 63

Exotericism (the Overt Teaching), vs. esotericism, q.v. 118, 332, 335

Explanatory Notes to the Lotus Sutra. See *Hokke no godaidai*.

Expounding-on-Birth-in-the-Pure Land. See *ojoko**.

F

Fa-hua hsiian-i (Hokke gengi; Profound Meaning of the Lotus), 20, 136, n33, n160

Fa-hua wen-chü (Hokke mongu; Words and Phrases of the Lotus), n18

"failed hero," n15, n71

faith, 110, 114, 116, 119, 277

farting, 187, 188, 222

fast, post-noon (*josai**), 17, 30, 31, 40, 114, 130, 134

Fa-tsang (Hozo*, 643-712), 151

Fa-yen (Hogen*) school of Ch'an, 24

Fa-yüan chu-lin (Hoon* jurin; Forest of Pearls in the Garden of the Law), n243

fences, shrine, n134

Feng-kan (Bukan, 8th cen.), 240

filial devotion, 145, 236, 237, 238, 239, n161

finger pointing at the moon, 8, 60, 61

Fire World Spell. See *kakai no ju*.

fish-hook of desire, 130, 262

fishing, 89, 92, 239, n288

Five Aggregates. See *goshu*.

five commandments (*gokai*), 134

Five Constant virtues (of Confucianism), 132

Five Desires, 134, 228

Five Hundred Arhats, 104

Five Hundred Questions Sutra. See *Gohyaku monron*.

five mountains (*gosan*), 20, 22

Five-Pedestal Ceremony, 80, n152

Five Tones, 164, n253

five wisdoms (*gochi*), 74, 79

Forest of Pearls in the Garden of the Law. See *Fa-yuan chü-lin*.

four great elements, 182

"Four Heavenly Kings" (poets), 176

fox, 242

*Fubokuwakasho**, 261

Fudo* Myo-o*, 64, 80, 116

Fugen. See Samantabhadra. Fuji, Mount, 173

Fujiwars family:

Akisuke (1090-1155), 168

[< previous page](#)

page_365

[next page >](#)

If you like this book, buy it!

Ietaka (1158-1237), 166, n271

Kanezane (1149-1207), 257, n344, n353, n361

Kinto * (966-1041), 171

Kiyosuke (1104-1177), 166, n245

Michiie (1193-1252), 22, 242, 252

Michikane (961-995), 248

Michinori. See Shinzei.

Morozane (1042-1101), 168

Nagato* (fl. ca. 980), 171

Sadakuni (867-906), 229

Shunzei (1114-1204), 63, 178, n9

Takasuke (ca. 1252), n271

Takato* (949-1013), 171

Takeko, 252

Tameie (1198-1275), 178

Teika (1162-1241), xx, 63

Toshitsuna (1028-1094), 168

Yasumasa (958-1036), 260-61

Yorimichi (992-1074), 191, 230, n333

Yoritsune (1218-1256), 127

Yoshiko (d. 985), 247

Fukan zazengi (General Teaching for Meditation, xx

*Fukukensakukyo** (Full Rope of Salvation Sutra), 118

*Fukuro Soshi**, 171, n245

Full Rope of Salvation Sutra. See *Fukukensakukyo**.

fumbetsu (discriminative reasoning), 259

Fumbetsu kudokuron (Comments on Discrimination and Virtuous Behavior), n87

fusatsu (repentance meetings), 257, n67

fusego (drying cage), 217

futai (backsliding), 117

*Fuzofugengyo** (Sutra of Neither Increase Nor Decrease), 80, n155

G

gaki, 336

Gangoji*, 8, 9, 21

Gangyo* (Kenjo*, d. 1295), 112, n204

Ganjin (Chien-chen, 687-763), 9, 17, 130, 263, n67

Garland Sutra. See *Kegonkyo**.

Gautama. See Sakyamuni*.

gedatsu (liberation), 58, 142

Gedatsubo*. See Jokei*.

General Teaching for Meditation. See *Fukan zazengi*.

Genji monogatari (Tale of Genji), 5, 63, 267, 334

Genjiro* (of Yamato), 170

Genjobo*, 221

Genko shakusho* (The Genko* Era's History of Buddhism), xxi, n158

Genshin (Eshin, 942-1017), xix, 7, 82, 111, 130, 161, 244, 254, 262, 266

Gido* Shushin* (1325-1388), 20, 285

Gleanings from Ancient Stories. See *Kogoshui**.

go (game), 137

*go** (karma), 332

goblins. See *tengu*.

gochi. See Five Wisdoms.

gods. See *kami*.

Gohyaku monron (Five Hundred Questions Sutra), 210, n312

Gokurakuji, 29, 172

*gokuraku jodo**, 117, 118, 33, 336

goma (fire ceremony), 214

Gonara, Emperor (1496-1557), xxii, 55, 283

Gon'yubo*, 127ff.

Gosaga, Emperor (1220-1272), 168

gosan. See five mountains.

*Gosenshu** (Later Collection), 178

Goshirakawa, Emperor (1127-1192), 193

goshu (more commonly, *goun*; The Five Aggregates, *skandhas*), 133

*Goshuishu** (Later Collection of Gleanings), 182, n6

Gotakakura, Emperor (1179-1223), 192

Gotoba, Emperor (1180-1239), 5, 6, 36, 178, 192, 235, n223, n298

Gouda, Emperor (1267-1324), 25

Gozanze*, 80

grasshopper, 168

Great Spell of Amida. See *Amida no daiju*.

Great Cessation and Insight: See *Maka shikan*.

Great Collection of Sutras. See *Daijikkyo**.

Great Sun Buddha. See Mahavairocana* (Dainichi Nyorai).

[< previous page](#)

page_366

[next page >](#)

If you like this book, buy it!

Great Sun Sutra. See *Dainichikyo* *.

Great Wisdom Sutra. See *Daihannyaharamittakyo**.

Greater Learning for Women. See *Onna daigaku*.

*Gukansho** (Miscellany of Ignorant Views), xx, 2, n2

Gunavarman (Gunabatsuma, 367-431), 140

gussokukai, 232

gyakushu (pre-death rite), 191, 213

Gyobu* no Jo*, 241

Gyogi* Bosatsu (668-749), 9, 180, 181

*Gyokuyoshu** (Collection of Jeweled Leaves), xxi, n164

Gyosen*, 261

Gyoyu* (1163-1241), n342, Appendix B.

H

Hachiman, 37, 39, 76, 182

haibutsu kishaku ("expel the Buddha and destroy the scriptures"), 68

ha'itsudai (lesser offense), 130

Hakusan Gogen, 99

*Hakuahi monju** (Po's Collected Writings), 216. See also Po Chü-i.

hana no moto (poets), 175, n266

Hanjusan Hymn, 118, 124, 142, 190, n188

Hannyadai ("Wisdom Heights"), 84, 85

*Hanjusammaikyo**, 336

*Hannya shingyo** (Heart of Wisdom Sutra), 77, 336

Hah Shah (Kanzan), 216, 240

harai (major offense), 130

Hasedera reigenki (Miraculous Records of the Hasedera), n200

Hatakeyama Shigetada (1164-1205), 144

Hatta Tomoie, 127

hawks, 278

Heart of Wisdom Sutra. See *Hannya shingyo**.

hehirimushi (fart-bug), 188

Heigo, Lady, 169

Heike monogatari (Tale of the Heike), 13, n313

Heishi Biography of the Grown Prince (*Heishi ga taishi den*). See *Shotoku* Taishi denryaku* (Biographical Account of Prince Shotoku*).

henge ("false existence"), 124

Henjo* (816-890), 51, 178, n92

Hideyoshi, 283

Hiei, Mount, 6, 7, 21, 41, 104, 108, 153, 167, 230, 244. See also Enryakuji.

Higan Choro*. See Zoso* Royo*.

hihirihitsu, 225

*Hikekyo** (Compassion Flower Sutra), 120, 195

Hinayana* (*shojo**; "Lesser Vehicle") 118, 123, 130, 141, 331, 335

Hirosawa school, 117, Appendix C

Hirata Atsutane (1776-1843), 285

Historical Records. See *Shih Chi*.

History of the Later Hah Dynasty. See *Hou Han Shou*.

Hiyoshi (Hiei) Shrine, 86, 88, 90, 151, n170

Hizo Hoyaku** (Precious Key to the Secret Treasury), n49, n301

*ho** (dharma), 332, 334

*Hoben**. See Skillful Means.

Hochibo* no Shoshin*. See Shoshin* (12th cen.)

*hogo** (doctrinal tract), 3. See also *kana hogo**.

*hojin**, 333, 337

Hojo*, Prince (1237-1284), 261

*hojo** ("Law stick"), 104

Hojo* family:

Regents, 5

Tokimune (regent, 1268-1284), n204

Tokiyori (regent 1246-1256), 6, 26, 37, 50, 237

Yasutoki (regent, 1224-1242), 5, 12, 126, 127, n221

Yoshitoki (regent, 1205-1224), 5, 107

hoki hongi*, n126, n140

hokkai engi (interdependent origination), 9

Hokke gengi. See *Fa-hua hsiian-i*.

Hokke hakko* (Eight Expoundings of the Lotus Sutra), 7, 187, 248, n5

Hokkedo* (Kamakura), 15

Hokke mongu. See *Fa-hua wen-chü*.

[< previous page](#)

page_367

[next page >](#)

If you like this book, buy it!

Hokke sammaikyo * (Lotus Meditation Sutra), 141

Hokke no gokaidai (Explanatory Notes to the Lotus Sutra), 143

Hokkeshu* (Lotus Sect), xxi

Hokkeyamadera, 251

*Hokkuhiyukyo** (Dharmapada), n371, cf., *Hokkukyo**.

*Kohhukyo** (Dharmapada), 104, 141

*Hokyoin** *darani* (Jewel-box Spell), 54, 118, 214, 256, n96, n314

Holy and Virtuous Spell. See *Sonsho** *darani*.

hommon, 333

*Honcho kosoden** (Biographies of Eminent Japanese Priests), 284, n91

Honen* (Genku*, 1133-1212), xix, 7, 18, 23, 118, 150

honesty, 233, 234, 235, 236

hongaku, 96, 260

hongan, 333

Hongan Sojo*. See Eisai.

honji suijaku (Original Ground/Manifest Trace) 59, 60, 63, 74-75, 78, 86, 92, 163, 182, 353, 337, n103, n163, n170, n179

Hoonji*, xxi, 16, 20, 21

*Hoonkyo** (Requital for Kindness Sutra*), n299

horses, 31, 206, 207, 218, 219, 240

Horyuji* (temple), 21

Hosshimbo*, 20, 264

Hosshimbo* (of Matsushima), 264

hosshin (Law Body; Dharmakaya*), 78, 79, 80, 110, 333, 337

*Hosshinshu** (Collected Tales of Pious Resolution), 200

Hosso* sect, 2, 8, 21, 22, 124, 139, 140, 259, 260, 262, n173

hossu, 55

hotsubodaishin (aspiration for enlightenment), 88, 117, 124, 130, 152, 163, 187, 244, 331, 333, n149, n210, n348

Hou Hah Shu (History of the Later Hah Dynasty), 126

Hozo* (Amida as Dharmakara*), 143, 333

Hsi Shih, 197

Hsin-hsing (Shingyo*, 540-549), n1

Hsiao Ching (Classic of Filial Piety), 132
Hsiao Tzu Ch'uan (Biographies of Filial Sons), 131, 132
Hsüan-tsang (Genjo*, 600-664), 8, 123, 189, n218, n294
Hsün Tzu (Junshi, ca. 298-238), 85, n166, n228, n352
Huai Nan Tzu (Enanji), n317
Hsü Yu (Kyoyu*), 247
Huang-lung, xix
Hui-kuo (Keika, 746-805), 118
Hui-neng (Eno*, 638-713), xix, 27, 28 (Fig. 1), 103, n53
Hui-ssu (Eshi, 514-577), 190
Hui-yüan (Eon, 334-416), n347, 244 n347
Hundred Parable Sutra. See *Hyakuyukyo**.
hunting, 92, 119, 154, 204
*Hyakuyukyo** (Hundred parable Sutra), 126, 141
Hyegwan (Ekan, 7th cen.), 8

I

Ichien. See Muju*.
Ichihijiri Kyoju*, 83
Ichijo*, Emperor (980-1011), 252
Ichijo-in* (1199-1256), 251
I-ching (Gijo*, 635-713), 258
Ietaka. See Fujiwara Ietaka.
igo, 337
*Igyo** *songai*, 144
*Ihon sokushin jobutsu-gi** (Attaining Enlightenment in this Very Existence, Variant Text), n148
I-hsing (Ichigyo*, 683-727), 116, 151, 156, 164, 265
*Ikkyu** *kanto** *banashi* (Stories of Ikkyu* in the Eastern Regions), n323
*Ikkyu** *shokoku monogatari* (Ikkyu's* Travels All Over), 65
*imayo**, 227
Imikotoba. See tabu words.
Imitation Law. See *zobo**.
Inari, 90, 168, 276, 177
incense, 207, 208

India, 78, 84, 117, 123, 127, 155, 189, 212, 216, 262

Indra (Taishakuten), 242

If you like this book, buy it!

ineffability, 333, 337, n365. See also *muso* * *munen*.

in'en, 47

Ingo* Ichio* (1209-1280), 265

inner realization/outer function (*naisho** *geyu**), 78, 79

*Innen sogokyo** (Sutra of Cause and Effect Explained to Samgharakkhita), n363

intolerance. See dogmatism.

Ippen (1239-1289), xxi, n195

Iroha momben (Questions and Answers on the Syllabary), 285

Iroha uta (Syllabary verse), 285, n313

Isayoi nikki (Dairy of the Waning Moon), xxi, 35

Ise Shrine, 40, 60, 64, 73, 76, n134

Ishihijiri Kyoju*, 83

Issa (1763-1827), 66, n358

isshin denshin (transmission from mind to mind), 179, 180, 190

Itenshogun*, 195

Itsukushima Shrine, 76, 91

Iwamigata divers, 168

Iwashimizu Hachiman Shrine, 166

Iyobo*, 218

Izayoi nikki. See *Isayoi nikki*.

Izumi Shakibu (b. 976), 168, 178, 182, 260

J

Jakujo*, 104

Jakunen (fl. ca. 1170), 163

*jamyō** *seppo** (improper livelihood through preaching), 194

Japanese Writing in the Diane Script. See *Shinji hifumi den*.

Jayasena (Shogun* Ronji), 123, 124, 216, n218

Jen Tso (Jinza), 127

Jewel-box Spell. See *Hokyoin** *darani*.

Ji sect (Ippen), xxi

Jichin. See Jien.

Jido*, 265

Jie (Ryogen*, 912-985), 80

Jien (Jichin, 1155-1225), xx, 2, 5, 179

*jigyōja**, 218

jihi (compassion; vs. wisdom), 154, 155, 332, 333

Jiju*, 153

Jiju Ajari. Yamada Jiro*, i.e., Akinaga. See Appendix D.

Jigen (Muju's* disciple), 51

jigoku, 336

Jikaku. See Ennin.

Jikishi ninshin, 125, 180

*Jikkinsho** (Tales to Illustrate Ten Maxims), xxi

Jiku no shu (Spell of Compassionate Help), 111, 116, 215, n316; also *jikuju*.

*Jimyo**. See *Shih-shuang Ch'u-yüan*.

*jinguji**, 105

*jippokai** (Ten Stations), 58

*jisso**, 258

jiriki, 142, 244, 331, 333

Jissobo* (1001-1084), 214

Jitsudabo*, 20

Jitsugen (1176-1249), 248, 252, 258

Jiva* (Giba), 112

Jizo*, 62, 64, 85, 86, 101, 110, 111, 113, 116, 143, 210, 223

*jo** (meditation), 141, 142, 152

Joben* (1166-1224), 261

Jodo* (Pure Land) sect, xix, 118

Jodobo*, 243, 245

*Jodoron** (Treatise on the Pure Land), 117, 244, n212

Jodo* sambukyo* (Three Pure Land Sutras), n186

Joen*, 52

Jogan* (Jogambo* of Choboji*), 32, 37, 39, 52, 54

Jagamo* (of Miwa), 81ff.

Jogambo* (of Takedani), 118

*jogyo** *sammai* (perpetually-moving *samadhi**), 142

Johen* (1166-1224), 192

*Jojitsuron** (The Completion of Truth), 8, 165

Jojitsu* sect, 8

Jokai* (1075-1149), n59, Appendix C

Jokei* (Gedatsubo*, 1155-1213), 2, 9, 65, 75, 84, 130, 246, 257, n194, n208, n297, n353

Joken*, 248

*joken**, 333, 334

Jokyu* Disturbance, xx, 5, 36, 46, 84, 85, 106, 235

*joro** ("old man's helper"), 104

[< previous page](#)

page_369

[next page >](#)

If you like this book, buy it!

josai *. See fast, post-noon.

*Joshinkaikambo** (Rules to Purify Mind and Maintain Insight), 151, n82, n235

*Joshokyo** (Sutra of the Bodhisattva Maitreya's Birth in the Tusita* Heaven), 117

Joshun*, 31

Jotomon'in* (Shoshi*, 988-1074), 236

Journal of a Trip to the Eastern Barrier. See *Tokan** *kiko**.

*Joyuishikiron** (completion of Mere Ideation), 87, 97, n173

*juaku**, 334

Jufukuji, xx, 14, 15, 16, 17, 23, 24, 26, 184, 242, 263, 264

Jugemu (*rakugo*), 66, n325

jukkai (personal grievance), 163, 216, n248

Junembo*, 175

Jun'ichibo*. See Muo*.

*Juringyo** (Sutra* of Ten Cakras), 111, 120, 194, 195, 249

Juzenji*, 86, 91

K

Kade-no-koji*, 62, 113

kafuro, 144

Kagetoki. See Kajiwara Kagetoki.

kai (morality), 140, 141, 142, 152

Kaibara Ekiken (1630-1714), 45, n83

*Kaidoki** (Sea Route Journal), 35, n72

kaji (spiritual integration), 183, 333, n285

Kajiwara Kagesue, xx

Kajiwara Kagetoki (d. 1200), xx, 14, 15, 230

Kakai no ju (Fire-world Spell), 111

kaku (enlightenment), 125

Kakuban (1095-1143), 248, Appendix C

Kakucho* (960-1034), 252

Kakuhen (ca. 1172-1258), 251

Kakukai (Nanshobo* 1142-1223), 119, 120, n214, Appendix C

Kukuken (1141-1212), 248

Kakuonji, n204

kalpa, 134, n225

Kamadoyama (in Kyushu*), 173

Kama no Kuchi ("Kettle Mouth"), 173

kami (gods), 1, 73, 75, 87, 92, 97, 165, 333, 338, n1

kaminaga ("longhairs"), 73

*Kammuryojukyo** (Sutra of Meditation on Areida), 99, 154, 244, 245, n186, n351

Kamo no Chomei* (1153-1216), xx, n72

kan ("insight," meditation), 104; cf. *kannen*.

*kana hogo** (vernacular tract), ix, 2, 3, 41, 44, 61, 64 n3

Kanayaki hotoke ("coin-burned Buddha"), 105, n195

Kanchi, Ajari, 185

Kancho* (Hirosawa no Daisojo*, 918-998), 80

Kanemori (d. 990), 163

Kangen (835-925), 252

Kan'in Kubu, 143

kanjin (mind concentration), 136, 139

Kanjizai-o*, 143

*kanjo** (abhiseka*), 110, 118, 211, n46

Kankyo no tomo* (Companion for a Solitary Retreat), n200

kannen (meditation), 22, 263

*kanno**, 164

Kannon, 64, 83, 98, 106, 108, 110, 143, 164, 180, 188, 233, 243, 263

Kannon Sutra (Lotus Sutra, Chapter 25, 108, n199

Kannonji (in Kyushu), 130

Kano, nun, 15, 16, 230

Kansho* (Choboji* abbot), 37, 39

Kanshoji*, 248

Kanshun (978-1057), 90

Kantan, n182

Kanto ogenki** (Back and Forth to the Kanto* Region), 29ff., n61

Kanyo* no roku (Record of Essentials), 25

karma. See go*.

Kasagi, 75, 112

Kasai Kiyoshige (13th cen.), 235

*Kasuga ryujin** (The Dragon God of Kasuga), 65

Kasuga Shrine, 84, 86, 87, n163

Kasyapa* Buddha (Kasho*), 75, 255, 257, n143

Kasyapa* (Sakyamuni's* disciple), 141, 180

[< previous page](#)

page_370

[next page >](#)

If you like this book, buy it!

katsuogi (logs), 74

Kazan, Emperor, 247

ke (provisional existence), 336

kechien (establish auspicious relationships), 81, 119, 121

Kegonkyo * (Garland Sutra), 9, 104, 140, 196, 215, 261, n14, n153

Kegon sect, xix, 9, 22, 259, 262

*Kegongyo** *zuisho engisho** (commentary), n153

keiai no raatsuri (Ceremony of Harmonious Relations), 260

Keihokyo* (Choboji* abbot), 52

Keiso (955-1019), 143

kekai ("binding site"), 32, n66

Kenchoji*, 23, 263, 264, 265

Kenjo* (d. 1295), n204

Keninji, 15, 23, 26, 230, 262, 263, n335

Kenryo*, xxii, 25, 29, 40, 283ff.

Kensei (lion), 195

Kenshin (1131-1192), 143, 148, 150, n232

Kensho*, 168

kesa (surplice), 194, 195, 196

Keshiki (nun), 195

ki (expedients), 139

Kigasaki, 36

Kigasaki ryakuengi (Short History of Kigasaki), xvii, 37, 284

Kikyo*, Mount, 54

kiku (mythical snake), 160

Kimpusenji, 245, n159

Ki no Tsurayuki (884-926), 162, n244

*Kin'yoshu** (Collection of Golden Leaves), 178

[*Daijo**] *Kishinron* (Awakening of Faith [in the Mahayana*]), 25, n365

*Kissa Yojoki** (Drink Tea and Prolong Life), 30, n63

Kitayu, 29

Kiyomizu Temple, 108, 164, 189, 239

Koben*. See Myoe*
 Kobo* Daishi. See Kukai*.
 Kodaijin, 165, 166
 Kofukuji* (temple), 8, 21, 146, 217, 218, 236, 258
Kofukuji sojo** (Kofukuji* Petition), n192
*Kogoshui** (Gleanings from Ancient Stories), n127
 Koikawa Harumachi (1744-1789), n 182
 Kojakubo*, 241
Kojiki (Record of Ancient Matters), 164, n131
koka (seal of approval), 25
 Kokambo*, 169
 Kokan Shiren (1278-1346), xxi
 Kokawa Temple, 171
 Kokei* (977-1049), n45
 Koken* (Hongakubo*, 1110-1193), 76ff.
*Kokinshu** (Collection of Ancient and Modern Times), 161, 178, n92
*Kokonchomonju** (Things Heard from Past and Present), xxi
 Koluanten. See Kudokuten.
 Komachi. See Oho no Komachi.
*komo** (illusion), 259
 Komyo*, Empress (702-760), 151
Komyo shingon* (Mantra of Light), 110, 118, n195
 Konbeiron. See *Chin Pei Lun*.
 Kongobuji*, xix
*Kongochogyo** (Diamond Head Sutra), 143
*kongokai**. See *mandala*/mandara*.
*Kongokyo** (Diamond Sutra), 20, 125, 246, n105
Konjaku raonogatari (Tales of Times Now Past), 42, 66, n77, n305
*Konsenshu** (Collection of Golden Extracts), 354
koritaki ("incense burners"), 73
 Koshikibu Naishi (d. 1025), 166, 178
 Koshin*, n224
 Koshoji*, 67 (Fig. 4), 285
 Kosokuji* (in Kamakura), n195
Kotoku no kuden (Oral Instructions of the Ancient Sages), 143

*kotsujiki hoshi** (beggar-monks), 263, 277, 279, n376

*Kozen** *gokokuron* (Propagation of Zen for the Protection of the Country), 263

Koya*, Mount, xix, 21, 40, 77, 83, 118, 119, 133, 252, 254, 255

Kozanji*, n223

ku (Emptiness), 96, 97, 142, 150, 156, 333, 336

Kudokuten and Kokuanten, 28, 215, n58

[< previous page](#)

page_371

[next page >](#)

If you like this book, buy it!

K'uei Chi (Kiki, 632-682), 97, n183

Kuei-feng Tsung-mi (Keiho * Shumitsu*, 780-841), 135, 140, 141, 265

Kuen*, 52

Kuge*, 285

*Kugesu** (Empty Flower Collection), n36

*kugo**, 337

kugurugutsu, 225

Kujo* Michiie. See Fujiwara Michiie.

Kukai* (Kobo* Daishi, 774-835), 8, 21, 22, 80, 91, 120, 143, 164, 179, 182, 190, 196, 255, 262, 335, n23, n276

Kukai's Collected Works of Prose and Poetry. See *Shoryoshu**.

*kuken**, 334

Kukutarama*, 228

Kumano, 169, 226, n179

Kumarajiva* (Kumaraju*, 344-413), xix, 144, 194

Kumarayana* (Kumaraen), 143

K'ung-tzu Chia-yü (Sayings of the Confucian School), 132, 151

Kurama, monk of, 114

Kuro (Black) Jizo*, n204

Kusaladhamma (Zembo* (Bikku), 128

Kusha sect, 8, 22, 155

Kusharon (Treasury of Analyses of the Law), 8, n1, n12, n32

Kusharon jujo (Commentary on the Treasury of Analyses of the Law), 20, n32

kutsuchi. See epilepsy.

Kuwana, 67

Kyobutsubo*, 255

*kyogen** (farce), 65

*kyogen** *kigo* (or *kigyo**), 43, 47, 60, 62, 66, 68, 71, 162, 163, 165, 178, 266, 334, n86

Kyogoku* Tamekane, xxi

Kyogetsubo*, 161

*Kyogyoshinsho** (Teaching, Practice, Faith, Attainment), xx

*Kyoritsu** *iso** (Marvels from the Sutras and the Vinaya), n215, n318, n336

L

Lan-chi Tao-lung (Rankei Doryu*, 1213-1278), 23, 26, 263, 265, n368

*Lankavatara** Sutra. See *Nyuryogakyo**.

Lao Tzu (Roshi*), 15, 75, 215, 233, 244, 246, 259, 265

Lao Tzu. See *Tao Te Ching*.

Larger Pure Land Sutra. See *Muryojukyo**.

Later Collection. See *Gosenshu**.

Later Collection Continued. See *Shokugosenshu**.

Later Collection of Gleanings. See *Goshuishu**.

Latter days. See *mappo**.

Law Body (*dharmakaya**). See *hosshin*.

lawsuit, 125

learning (*tamon*)

Lin-chi school of Ch'an. See *Rinzai*.

linked verse. See *renga*.

Lotus Meditation Sutra. See *Hokke sammaikyo**.

Lotus Sutra. See *Myohorengekyo**.

Legends of the Nembutsu and the Power of the Gods. See *Nembutsu jinriki den*.

liver, 160

Lotus Sect (Nichiren's Hokkeshu*), 2

Luy-yü (Rongo). See *analects*.

Machi no Tsubone, 105

Lü shih (regulated verse), n327

M

Madhyamike* (Chugan-ha*), 8

Mahavairocana* (Dainichi Nyorai), 59, 73, 74, 75, 77, 79, 111, 116, 180, 183, 335, n129, n132

Mahayana* (Daijo*; Greater Vehicle), 8, 9, 23, 48, 58, 60, 61, 99, 100, 103, 118, 123, 130, 140, 141, 142, 165, 265

Maka shikan (Great Cessation and Insight), 7, 20, 24, 79, 103, 140, 152, 165, 190, 9, n33

Maitreya (Miroku), i, 64, 81, 86, 111, 112, 117, 140, 189, n208

maki (evil spirit), 212. See also *Tengu*.

Makurakotoba (pillow word), n123

Mallika* (matsuri), Lady, 61

Manava* (Judo*), 75, 132, n143

Mandala* (*mandara*)

In general, 8, 117, 118, 165, 334, n129, n361

[< previous page](#)

page_372

[next page >](#)

If you like this book, buy it!

- Diamond (*kongokai* *; *vajradhatu**), 74, 335
- Four-enclosure (*shiju**), 74, 78, 79, 335 n133
- Matrix (*taizokai**; *garbhakosadhatu**), 74, 335
- Sesshu fusha mandata* (Mandala* Embracing All and Forsaking None), 102, 335, n192
- Mangen Shibān (1626-1710), n91
- Manjusri* (Monju), 108, 172, 180
- Mansei (ca. 720), 162, n246
- mantra (*shingon*), 8
- Mantra of Light*. See *Komyo** *shingon*.
- Mantokuji, 51
- Man'yōshū** (Collection of Ten Thousand Leaves), 169, 170, n246
- manzaigaku*, 43. See also Owari Manzai.
- mappo** (Decline of the Law; Latter Days), xix, 1, 17, 22, 52, 83, 91, 108, 117, 118, 124, 133, 144, 189, 194, 234, 235, 242, 251, 252, 262, 265, 335, 337, n1, n222, n333
- Mappo** *tomyōki** (Record of the Lamp during the Latter Days), n1
- Mara* (Mara), 73, 265, n125
- married clergy, 40, 131, 145, 146
- Masakado (d. 940), 144
- Masako, 15
- Ma-tsu (Baso, 707-786), 129, 140
- Matsura, 94
- Maudgalyāyana* (Mokuren), 232, n312
- The Meanings of Sound, Word, and Reality*. See *Shōji** *jisso** *gi*.
- meditation. See *endon*, *kannen*, *shikan*, *zazen*, *zenjo**.
- Memorial Presenting a List of Newly Imported Sutras* and Other Items*. See *Shōrai** *mokuroku*.
- Mettakumari* (Jido*), 265
- Mibu no Tadami (fl. ca. 960), 171
- Michiie. See Fujiwara Michiie.
- michiura* (street divination), 244
- Michizane. See Sugawara Michizane.
- Midarebashi (in Kamakura), 107
- Middle Way, 62, 334
- Miidera (Onjōji*), 7, 16, 22, 77, 87, 143, 155, 158, 161, 167, 251, n174

*mikkyo**, 335. See esotericism.

Mimbu, Ajari, 190

Mimuraji, 29, 30

Minamoto family:

Kintada (889-948), n244

Sanetomo (1192-1219), 15, 178, 242, 263, n274

Yoritomo (1147-1199), xx, 14, 15, 127, 231, 235, 246, 277

Yoshitsune (1159-1189), xx, 14

Minomushi Sanjin, n379

Min Tsu-ch'ien (Bin Shiken), 131

Miraculous Stories from the Japanese Buddhist Tradition. See *Nihon ryoiki**.

*Miraculous Tales of the Bodhisattva Jizo**. See *Jizo** *bosatsu reigenki*.

Miroku. See Maitreya.

mirror, 197, 260

Mirror (Mirror for Women). See abbreviations, *Tsuma kagami*.

Mirror for Women. See *Tsuma kagami*.

Mirror of the East. See *Azuma kagami*.

Mirror of Sectarian Differences. See *Sugyoroku**.

Miscellany of Ignorant Views. See *Gukansho**.

*misshu**

*mitsugon kezo**, 117

mitsugonkoku, 74

Miya, 35, 67

Miyasu, Princess, 35

mizagaki, 74

*Mizuoinnengyo** (Extraordinary Operations of Cause and Effect), n343

mochi (rice cakes), 138

Mokuren. See Maudgalyayana*.

Momooji (later Choboji*), xx, 29, 36, 37, 39, 54, n339

Momu, 197

*monchu** (trial by confrontation), 147

Mongol invasions (Moko* Shurai*, 1274, 1281), xxi, 5, 42

monkeys, 160, 182, 275, n374

moral causality. See *go** (karma).

morality, 62, 93, 140

Moriyama, 30

Moroie no Ben, 130

Motomasa (1214-1267), 174

Mountain Hut Collection. See *Sankashu**.

[< previous page](#)

page_373

[next page >](#)

If you like this book, buy it!

Muchu * *mondo** (Dialogue in a Dream), 66, n118

Mudra*, 8, 211, n102

muga (anatman*, selflessness), 60, 61, 157, 182, 227, 332, 334, 335, 336

mogon (no-words), 260;

see also *mushin*, *muso** *munen*, ineffability.

*mujo** (impermanence), 60, 334, 355

Mujin Dosho* (Muju's* disciple), 41, 51

*muju**. See "non-abiding."

Muju* Ichien (Dogyo*; Daien Kokushi, 1226-1312). Birth xx, 13;

beriberi, xxi, 17, 26, 40, 42, 47;

death, xxi, 51, 55;

discipline, monastic 17;

doctrinal affiliations, Appendix B;

Kajiwara family, 14, 15, 16;

at Choboji* (see separate entry), with Enni, 24, 25, 26, 27;

humor, 46;

last years, 50, 51;

at Momooji, 54-55;

statue, 54, 55, n97, Frontispiece;

sake, 47-48; syncretism, 16, 59;

and women, 45-46:

worldview, 57ff.

*Muju** *Kokushi doshakuko** (Religious Traces of National Teacher Muju*). See *Doshakuko**; abbreviations.

*Muju** *Kokushi ryakuengi* (Biographical Sketch of National Teacher Muju*). See *Ryakuengi*; abbreviations.

*mukaeko**. See Amida's Welcome Service.

Mukan Fumon (1212-1291), 33

munen. See *muso** *munen*.

Muo* (jun'ichibo*), xxi, 27, 37, 46, 52

Murakami, Emperor (926-967), 80, 163

Murasaki Shikibu (d. 71014), xix, 63, 267, 334

Murdhaja* (Chosho-o*), 251

Muryoju* (= Amida), 142, 143, n211

*Muryojukyo** (Amitayus* Sutra; The "Larger Pure Land Sutra*"), 99, 333, n186

*Muryoju** *nyorai kompon darani* (The Basic Spell of the Tathagata* Everlasting Life); also called *Amida no daiju* (Great Spell of Amida), 220, n322

mushin ("comic" linked verse), n272. See also no-mind.

*muso** *munen* (formless and ineffable), 116, 194, 265

*Muso** *no koto* (Record of a Dream), 32, 37, Fig. 2

Muso* Soseki* (1275-1351), 66

Mutsura, 94

Myoan* Eisai. See Eisai.

Myoe* (Koben*, 1173-1232), xix, 2, 9, 22, 65, 84, 133 ff, 150, 257, n14, n162, n209, n221

Myohen* (Rengedani Sozu*, 1142-1224), 77, 79, 248, 255

*Myohorengekyo** (Lotus Sutra), xi, xix, 6, 7, 19, 20, 37, 38, 39, 43, 100, 101, 102, 104, 114, 133, 143, 144, 150, 153, 178, 186, 188, 233, 234, 247, 248, 259, 260, n4, n92, n172, n226, n287, n291, n364, n377

*myori** (fame and profit), 130, 135, 194, 256, 262

Myosen*, 261

Myozen* (1184-1225), 27,

Appendix B, 151

*Mystery of Jizo** and *Fudo**. See *Chifu no ketsu*.

mystic boundaries. See *kekkaï*.

N

Nagarjuna* (Ryuju*), 8, 190, 216, n43

Nagoya, 35, 37, 67. See Miya.

Nakanuma no Awaji no Kami, 190

Nakashima (in Owari), 195

Nanda (Nanda), 217

Nan-shan. See Tao-hsüan.

Nanshobo*, 119

Nan-yüeh (Nangaku Eshi, 515-577), 152

Nanzenji*, 31

Nara Sects. See Six Nara Sects.

Narrow Road Through the Provinces. See *Oku no hosomichi*.

nehan. See Nirvana*.

*nehan jakujo**, 335

nehanko, 32

nembutsu, 19, 22, 23, 59, 98, 99, 102, 105, 115, 118, 142, 143, 146, 148, 175, 187, 188, 190, 196, 202, 244, 247, 254, 261, 262, 263, 336, n233

If you like this book, buy it!

Nembutsu jinriki den (Legends of the Nembutsu and the Power of the Gods), 285, n382

nenge misho *, 141

Net of Brahma Sutra. See *Bommokyo**.

New Collection of Ancient and Modern Times. See *Shinkokinshu**.

New Collection of Gleanings. See *Shinshuishu**.

Nichira, 180

Nichiren (1222-1282), xxi, 2, 7, 18, 19

Nichizo* Shonin* (d. 985), 229

nightingale, princess acting like a, 223

*Nihon ryoiki** (Miraculous Stories from the Japanese Buddhist Tradition), n276

Nihon shoki (or *Nihongi*; Chronicles of Japan), xix, 164, n1, n251

Nijo* no In no Sanuki, 90

Nikaido* (in Kamakura), 112

Nimmyo*, Emperor (810-850), 178

ningen, 336

*Ninnokyo** (Benevolent Kings Sutra), n238

Ninsho* (1217-1303), 29, n60

Nirvana*, 57, 58, 61, 96, 182, 260, 334, 336

Nirvana Sutra. See *Daihatsunehangyo**.

nitai, 336. See Two Truths.

Nitta Yoshisada (1301-1338), xxii

Nobunaga (1534-1582), 6, 283

"non-abiding" (*muju**), 20

no-mind (*mushin*), 157, 260

Nosetsubo*, 193

novices

nozuchi ("field-hammer" viper), 153, n242

nuns, 98, 147, 193, 207, 219, 223, 230

Nyomu, 229

*Nyuryogakyo** (Lankavatara* Sutra), 259

O

Obasute theme, 131

Oe* no Takachika (d. 1046), 166

Oe* Sadamoto (Jakasho*, 962-1034), 130, 168

*ojin** (Transformation Body), 110, 116, 163, 336, 337

*oyo** (birth in a Pure Land), 59, 61, 101, 149, 244, 255, 333, 336

*ojoko** (Expounding-on-Birth-in-the-Pure-Land), 148

*Ojoronchu** (Commentary on the Treatise on the Pure Land), 117, 244

(*Ojoraisange** (Praise of Birth in the Pure Land), 190, n297

*Ojoyoshu** (Essentials of Salvation), xix, 7, 150, 244, 266, n8

Oku no hosomichi (Narrow Road Through the Provinces), n16

Oku no In (on Mt. Koya*), 120

Omoiyorazu, 143

omoshiroshi, 73

Onikuro*, 224

Onna daigaku (Greater Learning for Women), 45, n83

Ono no Komachi, 170

Oraga haru (Year of My Life), 66, n358

Oral Instructions of the Ancient Sages. See *Kotoku no kuden*.

ordination platforms, 130

Original Ground/Manifest Trace. See *honji suijaku*.

*otogizoshi**, 65

Owari Manzai, 43, 226 (figure), n78

Owari meisho zue (Illustrated Gazetteer of Owari Province), 270-271, (Fig. 6)

ox, 210, 257

P

paradox, 13-15, 19, 28-29, 61, 64, 121ff., 125ff., 132, 137, 143, 156, 215

Pei Sou (Hokuso*), 28, 215, n57

Perfection of Wisdom in 25,000 Lines. See *Daibongyo**.

periods of the Law. See *sanji*.

Perry, Commodore, 4

pestle, 158

pheasant, 204, 206

"Philosopher," 224-225

Platform Sutra of the Sixth Patriarch. See Rokuso dangyo.*

Po Chü-i (Hakukyoi; Hakurakuten, 772-846), 62, 96, 137, 140, 151, 156, 216, 227, 247, 334, n86

poetry, 62. See also Way of Poetry.

pollution, ritual, 74, 75, 82, 83

[< previous page](#)

page_375

[next page >](#)

If you like this book, buy it!

Polo, Marco (ca. 1254-1324), 42

pot, 94

poverty, 212, 213, 251

Po Yang (Hakuyo *), 218

Praise of Birth in the Pure Land. See *Ojorasange**.

pratyekabuddha (*engaku*), 58, 261

Precious Key to the Sacred Treasury. See *Hizo** *hoyaku**.

pre-death rite. See *gyakushu*.

preta, 58

Profound Meaning of the Lotus. See *Fa-hua hsüan-i*.

Propagation of Zen for the Protection of the Country. See *Kozen** *gokokuron*.

Pure Land sect. See Jodo*.

Pure Land Buddhism, 19, 97, 101, 118, 190, 199, 244-245, 331. See also Ji, Jodo*, Jodo* Shinshu* sects.

Q

Questions and Answers on the Syllabary. See *Iroha momben*.

R

Raiko*, 22, 61

rakugo, 66 n325, n326

Rankei. See Lan-chi.

Record of Ancient Matters. See *Kojiki*.

Record of a Dream. See *Muso** *no koto*.

Record of Essentials. See *Kanyo** *no roku*.

Record of the Lamp during the Latter Days. See *Mappo** *tomyoki**.

recluse. See *tonsei*.

relics, 103

Relic Venerating Ceremony. See *shariko**.

relationships, spiritual. See *kechien*.

renga (linked verse), 63, 65, 171, 199

Rengeji, 47, 48-49, 51, 67, N91

repentance meetings. See *fusatsu*.

rice-jelly (*ame*), 222

Rigunshi, 89

rinne, 58, 334, 336

Rinzai (Lin-chi) school, xx, 22, 24

Ritsu (Disciplinary) sect, 9, 16, 17, 22, 23, 130, 131, 151, 262, 263

ritsugaku (study of the vinaya), 21

Roben* (689-773), 179

Roen*. 31, 32. See also Doen*.

Rokkakudo* (Hexagonal Hall), 187, n289

*rokudo**, 58, 336

*Rokuhamitsukyo** (Sutra of the Six Virtues), 118

rokushu, 58, 336

*Rokuso dangyo** (Platform Sutra of the Sixth Patriarch), 27, n53, Fig. 1

rongi (argument), 161

Ronshikibo*, 114

rope/snake illustration, '125

Rules to Puffy Mind and Maintain Insight. See *Joshinkaikambo**.

Ryakuengi (Biographical Sketch), xvii, xxii, 40, 43, 55, 284-85, n378

Ryogaku*, 284

Ryoin*. See Daiembo*.

Ryojusen*, 37

Ryusenji*, 107, 108

Ryson*, 166

S

Saburo*, Father, 208

*Saddharmapundarika**. See *Myohorenkyo**.

Saemon jo Jo*, 184

Saicho* (Dengyo* Daishi, 767-822), xix, 6, 17, 22, 262, n229

Saidaiji, 21, 29, 31, 32, 37, 245

Saigyō* (1118-1190), 20, 163, 166, 169, 170, 178, n248, n249

Saigyoku, Ajari, 227

Saihoji*, 41, 51

Saijarin (Smashing the Bad Vehicle), n162

Saion, priest, 178

Saionji Kinsuke (1223-1267), 224, 241

Sakurado* (Cherry Hall), 174

Sakyamuni* (Gautama), xix, 1, 17, 18, 85, 86, 89, 111, 112, 119, 124, 125, 128, 133, 154, 192, 195, 217, 218, 247, 257, 267, n143;

dating n330

salt, 258

salt-vendor, 157

Samantabhadra (Fugen), 80, n154

*samboin**, 335, 337

Samboin* school, 29, (Appendix C)

Samegai, 30

[< previous page](#)

page_376

[next page >](#)

If you like this book, buy it!

Samoaruran, 143

Samgharakkhita (Sogo * Bikku), 257

sammitsu. See Three Mysteries.

san'akushu. See Three Evil Destinies.

S&P (Sand and Pebbles). See abbreviations.

Sand and Pebbles. See *Shasekishu**.

sandoku, 337. See Three Poisons.

*sango**, 335, 337. See Three Actions.

Sanikubo*, 114

sanji, 118, 337

*Sankashu** (Mountain Hut Collection), 178

*Sannin hoshi** (Three Priests), 65, n355

Sanno* Gongen, 90, n170, n176

Sanron (Three Treatise) school, 8, 22, 139, 140, 259, 260, 262

sanshin, 337

*sanzendo**, 336

Sanzengi (The Many Good Principles Expressed in the Meditation Sutra), 100, n350

*sanzo**. See Three Baskets.

Sariputra* (Sharihotsu), 89, 217, 232

Sravastivadin* school (Setsu-issaiu-bu), 8

Sasamegoto (Whisperings), xxii, 65, 127, n18, n116, n117

satori, 96

Sayings of the Confucian School. See *K'ung-tzu Chia Yü*.

scholasticism, sterile, 22, 152, 153, 154, 161, 263

Sea Route Journal. See *Kaidoki**.

*seijo** (legal documents), n302

Seikaku. See Shogaku*.

Seiryoji*, 144, 192

Seishi, 188

Seizan branch (Jodo* sect), 118

sekensha (worldling), 153

Sekkei Keikyo*, 284

selflessness. See *muga*.

Seng-chao (Sojo*, 374-414), 144

Seng-jui (Soei*, 378-444?), 144

*Senjakushu** (Collection of Passages), 118

Senju darani (Spell of the Thousand-Armed), 214, n315

senju nembutsu, 331, 336

*Senzaishu** (Collection of a Thousand Years), 163

seshubun (donor eulogy), 230

Sesshu fusha mandata. See *mandala**.

setsuwa bungaku (tale literature), ix, 3, 41, 42, 47, 65, n3

Seven Great Temples (Nara), 21, 276

*shahado** (human world), 188

*shakkyoka** (Poems on the Teachings of Sakyamuni*), 7, n257

*shakujo** (staff), 111

Shakamakaenron (Explanation of Mahayana*), 17, n23

shakumon, 333

Shan-tao (Zendo*, 613-681), 100, 118, 124, 142, 190, 216, 257, n188

shariko (Relic Venerating Ceremony), 32, 217

Sharisanden (Hymn in Praise of Relics), 120

*Shasekishu** (Collection of Sand and Pebbles), ix, xvii, xxi, 3, 24, 25, 26, 28, 40ff., 62;

abbreviated and unabbreviated texts, 41, 43-44, 64, 66;

associated techniques, 63-64;

chapter contents, 64-65;

colophon ,3;

influence, 65ff.;

modern texts, 66, 343-344;

name, 72.

*Shasekishu** *Nukigaki* (Extracts from Sand and Pebbles), 354

Shen-hsui (Jinshu*, 605?-706), 27

shi (stopping delusion; "cessation), 104; cf. *kannen*, *shikan*.

*Schichibutsu tsukai** *ge* (Verse of Admonition Handed Down by the 'Seven Buddhas), 142, 156, n296

Shiban. See *Mangen Shiban*.

Shiembo*. See *Eizon*.

shigaku, 96, 260. See *hongaku*.

Shigetada. See *Yamada Shigetada*.

Shih Chi (Historical Records), 131

Shih-shuang Ch'u-yüan (Sekiso* Soen, 986-1040), 233, n337

Shih-shuo Hsin-yü (Sesetsu shingo; New Specimens of Contemporary Talk), n295

Shih-te (Jittoku), 240, 257

*shiju** *mandara*. See *mandala**.

shikan (meditation), 151, 251

[< previous page](#)

page_377

[next page >](#)

If you like this book, buy it!

Shikashu * (Collection of Verbal Flowers, 166, 167, 168

shikigo (notations), 51

Shikishima (servant), 166

*shiki soku ze ku**, 336

shikizo * ("store consciousness"), 25

Shikubu (monk), 153

shimbutsu bunri, 67, n121

*shimutsu shugo**, 333, 337

shin (anger), 337

Shinchibo*, 251

shindai moji (writing system, 285

Shin'en (1153-1224), 217, n38

*shingo**, 337

Shingon (sect), 8, 22, 23, 29, 59, 81, 110, 117, 118, 120, 165, 190, 211, 259, 262, 331

shingon (*mantra*), 179, 214, 337

Shingon Ritsu. See Esoteric Disciplinary sect.

Shinji hifumi den (Japanese writing in the Divine Script), 285.

*Shinjikangyo** (Sutra on Viewing the Mind-Ground), 86, 103, 126, 194, 195, 245, n171

shinjin (True Body), 110, 116; cf. *hosshin*.

Shinkan, 129

Shinkei (1406-1475), xxii, 65-66

Shinko*, 168

*Shinkokinshu** (Collection of Ancient and Modern Times Continued), xx, 165, 171, 178, n175, n257, n305

Shinku* (*Eshinbo**, 1205-1269), 255

shinnyo (the Real, Suchness), 78, 258

Shinra Myojin*, 88, 153, n174

Shinran (1173-1262), xx, 7, 18, 23, 33, n289

*Shinshuishu** (New Collection of Gleanings), 178

shintai, 336, 338. See also Two Truths.

Shinto*, 28, 38, 59, 60, 62, 67, 77, 84, 87, 93, 98, 151

*shintô** (Body Lamp Ritual), 279, n377

*Shintoshu** (Collection of the Way of the Gods), 65, n112, n113

Shinzei (Fujiwara Michinori, d. 1160), 104, 248, n194, n354

Shirakawa, Emperor (1053-1129), 239

*shiryō** *fumbetsu*, 259. See also *fumbetsu*.

Shisainashi, 143

Shitennoji* (temple), 21

Shobo* (832-909), 252

*shobo**, 118, 228, 337

*shobogerzō** (eye of the True Dharma), 141, 180

*Shobonenshōkyō** (Sutra of Meditation on the True Law), 194, 202, n328

*shodō**, 142, 333

*Shodoka** (Song of Enlightenment), 156

Shofukuji*, 15, 23, 263

Shoen*, 85

Shogaku* (or Seikaku, 1167-1235), 65, 188, 189, 192, 248

Shogatsubo* (also Shogetsu*; Keishō*, d. 1268), 151, 251, 257

Shogombo* (Gyōyū*, 1163-1241), 242

*shogyō** *mujo**, 335

Shohen*, 32

*shohō** *muga*, 332, 335

Shoichi*, 243, 265. See Enni Ben'en.

Shoichiha*, 9, 22

shoji (birth-and-death), 58, 61, 72, 73, 75, 76, 86, 87, 96, 99, 104, 123, 135, 182, 254, 256, 258

*Shoji** *jisso** *gi* (The Meanings of Sound, Word, and Reality), n252

*shōjō**. See Hinayana*.

Shokai*, 29, 32

Shokambo*, 221

*shoki** ("bearing spirit"), 74

*Shokukokinshū** (Collection of Ancient and Modern Times Continued), n165

*Shokugosenshū** (Later Collection Continued), 163, n248, n260, n281

*Shokuzenzaishū** (Collection of a Thousand Years Continued), 178

*Shokushikashū** (Collection of Verbal Flowers Continued), 166

*Shokushuishū** (Collection of Gleanings Continued), 162, N247

Shōkyū* War. See Jōkyū* War.

*shōmon**. See *śrāvaka**.

Shōmu*, Emperor (701-756), 9, 130, 180

shomyo nembutsu*, 336

Sho* no Iwaya, 229

[< previous page](#)

page_378

[next page >](#)

If you like this book, buy it!

Shorai mokuroku (Memorial Presenting a List of Newly Imported Sutras and Other *Items*, n10, n104

Shorembo * (of Owari), 83

Shorembo*of Kawachi), 103

Shoryakuji*, 217, n38, n319

*Shoryoshu** (or *Seireishu**; The Collected Works of Prose and Poetry of Kukai*), 118, 190, n276

Shoshin* (1005-1085), 252

Shoshin* (12th cen.), 91

Shotoku*, Prince (573-621), xix, 21, 48, 61, 103, 108, 180, 263, 285, n88, n289

Shotoku Taishi denryaku* (Biographical Account of Prince Shotoku*; cf., *Heishi ga taishi den*), 180

*Shozaishu** (Collection of Sacred Assets), xxi, 3, 44

Shozan* (939-1011), 111

Shozan* (of Choboji*), 284

*Shozenjuteshishomongyo**, 120

*shozomatsu**. See *sanji*.

shu. See *shingon*.

Shu Ching (Classic of Documents), 128

shuin shuka**, 217, 218

*Shuishu** (Collection of Gleanings), 162, 163, 168, 171, 180, n244, n246

Shunjobo*. See Chogen*.

shura, 336

*Shuryogonkyo** (Surangama* Sutra*; Sutra of Heroic Deed), 108, 125, 136, 165, 257, 260, n278, n360

shussesha (world-transcender), 153

Silabhadra* (Kaiken), 123, 233

Siladitya*, King, 123

Six Nara sects, 8-9, 22, 332

Six Paths (Destinies), 86, 332, 336; see also Three Evil Destinies.

Siladitya* (Kainichi Daio*), n219

Sketch. See *Ryakuengi*; also, abbreviations.

Skillful Means (*hoben**), ix, 6, 9, 18, 19, 20, 22, 25, 24, 40, 59, 60, 67, 68, 71, 75, 77, 78, 81, 85, 86, 91, 92, 95, 101, 110, 116, 132, 138-39, 142, 178, 179, 180, 260, 262, 265, 279, 332-333, 335

snake, serpent, 119, 120, 200, 201, 211, 214, 228, 232

Sochi Sozu*, 110

Soften the Light and Identify with the Dust (*wako* dojin**), 71, 75, 76, 79, 80, 81, 83, 85ff., 91, 92, 94, 95, 267,

338, n124

Sofutsuzan* Rengeji, 49

*sohei** (monk-soldiers; *akuso**), 248

*soji** (dharani*), n250

*sokushin jobutsu** (attain Buddhahood in the Very Existence), 59, 79, 335, 337. n148, n151

somegami ("colored paper"), 73

somoku jobutsu** (The Grasses and Trees Attain Buddhahood), 129

Song of Enlightenment. See *Shodoka**.

Sonsho darani* (Holy and Virtuous Spell), 210, 211, n311

Soshumbo*, 246

sotoba, 185

Spell of Compassionate Help. See *Jiku no shu*.

Spell of the Thousand-Armed. See *senju darani*.

Sravaka* (*shomon**), 58, 261

Subhakarashirmha* (Zemmui, 637-735), 262

Sthiramati (An'e), 123

straw, 276

Sugawara Michizane (845-903), 171, 229

sugoroku (backgammon), 195

*Sugyoroku** (Mirror of Sectarian Differences), 28-24, 25, 141, 156, n41, n303

suijaku. See *honji suijaku*.

Sukeko, 46, 52, 54, n93

Sumiyoshi deity, 166

*sunyata**. See *ku**.

Surangama Sutra**. See *Shuryogonkyo**.

surplice. See *kesa*.

Susa-no-o, 35, 73, 163, 285, n71, n251, n146

SuShih (Toba* Koji, 1036-1101), 259

Sutoku, Emperor (1119-1164), 178

sutra chanter (*jigyōja**), 102

Sutra of Meditation on Amida Buddha. See *Kammuryōjukyo**.

Sutra of Meditation on the True Law. See *Shobonenshokyo* *.

Sutra of the Bodhisattva Maitreya's Birth in the Tusita Heaven.* See *Joshokyo* *.

Sutra of Neither Increase Nor Decrease. See *Fuzofugengyo* *.

Sutra of Perfect Enlightenment. See *Engakukyo* *.

Sutra of the Six Virtues. See *Rokuharamitsukyo* *.

Sutra of Ten Cakras. See *Juringyo* *.

Sutra on Viewing the Mind-Ground. See *Shinjikangyo* *.

Sutra to Resolve Doubts About the Imitative Law. See *Zoboketsugikyo* *.

Suwa, 92

sweetfish, 276

T

T. (*Taisho* * *shinshu* * *daizokyo* *). See xi, xvii.

tabus against childbirth and death, 74, 75, 83, 84, n139

tabu words (*imikotoba*), 73, n126

Ta-chu (Daiju, 8th cen.), 129

Tachibana Narisue, xxi

Tachibanadera, 21

Tachibana no Uji (Lady Orange Blossom), 188, n292

Tachikawa Sect, 194

tachisukumi ("The Cramped- Legged One"), 73

tai (substance), 78, 259

Taihobo*, 261

Taikenmon'in, 165

Tainin (1705-1786), 16, 20, 21, 48, 51, 283ff., n381

Taira Kanemori (d. 990), 171

Tai Yüan (Taien), 189

taizokai *. See *mandala* *.

Tajikara-no-o, 73

Takakura, Emperor (1161-1181), 192

Takaoka, Prince (799-845), 229, n332

Takataki, 94

tale literature. See *setsuwa bungaku*.

Tale of Genji. See *Genji monogatari*.

Tale of the Heike. See *Heike mono-gatari*.

Tales Gleaned at Uji. See *Ujishui* monogatari*.

Tales of Times Now Past. See *Konjaku monogatari*.

Tales to Illustrate Ten Maxims. See *Jikkinsho**.

tamagaki, 74

tamon (learning; vs. *chie*, wisdom), 128, 154, 257

Tanabata festival, 167

Tani no gogyo* (Valley School's Dual Ritual, 25, n45

T'an-luan (Donran, 476-542), 117, 244

Tao-hsüan (Dosen*, 596-667), 45, 141, 151, 195, 249, 258, n82, n235

Taoism, 28, 57, 93

Tao-jung (Doyu* 4-5th cen.), 144

Tao-lin (Dorin*, 741-824), 156

Tao Te Ching (The Way and its Power), 28, 77, 127, 151, 165, 179, 186, 215, 233, 245, 246, 259, 265, 338, n17, n54

tariki, 244, 333, 338

taro stalks (*imo no kuki*), 185

tea, 30, n223

Teaching, Practice, Faith, Attainment. See *Kyogyoshinsho**.

teeth, 229

tei (the character), 264

Tendai sect, 6, 7, 17, 22, 23, 58, 63, 129, 139, 151, 252, 259, n175;

opposition to new sects, 6-7

tengu (goblins), 86, 211, 212, n169

Ten Major Commandments/Offenses, 31, 48, 74

Tennoji*, 120, 224

Tennoji no goshuin engi* (Autograph History of the Tennoji), 48, n88

ten stations of being (*jippokai**), 58, 77, 158

Teraato, 48

Te-shan Hsüan-chien (Tokusan Senkan), 135

Tetsugen Doko* (1630-1682), 66

*Tetsugen zenji kanahogo** (Vernacular Tract by Zen Master Tetsugen)

Theravada*, 332

Things Heard from Past and Present. See *Kokonchomonju**.

Thirty Stanzas on Mere Ideation. See *Yuishiki sanjuju**.

[< previous page](#)

page_380

[next page >](#)

If you like this book, buy it!

Three Actions (*sango* *), 59, 80, 335, 337

Three Baskets (Tripitaka*, *sanzo**), 120, 141, 332

Three Bodies of the Buddha. See *sanshin*.

"Three En's," 52

Three Evil Destinies (*san'akushu*), 58, 59, 85, 86, 124, 142, 152, 188, 240, 254, 332. See also Six Paths.

Three Modes of Consciousness, 124-125

Three Mysteries (*sammitu*), 59, 80, 120, 335, 337

Three Periods (of the Law). See *sanji*. also *shobo**, *zobo**, *mappo**.

Three Poisons (*sandoku*), 59, 128, 134, 220, 337

Three Qualities of Mind (*sanshin*), 101, 244, n189, n349

Three Realms, 96, 97, 123

"Three Priests". See *Sannin hoshi**.

Three Teachings (morality, wisdom, meditation), 134

Three Treasures, 72, 138, 155, 267

Three Truths (Tendai), 142, 157, 336

Ti Huang, 127

time, perspective on, 3, 4, 10

To* (priest), 175

Toba, Emperor (1103-1156), 104, 165, 169

Tobo*, 130

*tocho** (curtain opening), 220

Todaiji*, 8, 21, 83, 130, 147, 169, 179, 180, 181, 238, 246, n37

Tofukuji*, 9, 22, 24, 25, 26, 243, 265

Tofukuji kaizan Shoichi* Kokushi nempu* (Chronological Record of Shoichi* Kokushi, Founder of Tofukuji*), 25, n51

Toga-no-o, 133

Tohyoe*, 236

Tojoji* (Hitachi Province), 158

Tokan Kiko** (Journal of a Trip to the Eastern Barrier), 35, n72

Toki Gengo, n379

Tokoku kosoden** (Eminent Priests of the Eastern Country), n158

Tokusan Senkan. See Te-shan Hsüanchien.

ton (covetousness), 337

Tonamiyama, n264

To* no Taneyuki (1194-1273), 171, n260

tonsei (recluse), 16, 21, 134-35, 179, 220, 243, 245, 246, 247, 251, 255, n21

Toriten* (Heaven of the Thirty-Three), 120, 242, 252

Toss no Jishu, 228

Toshodaiji*, 9

Tosotsuten (Tusita* Heaven), n130, 74, 117, 189, 265

Totsui*, 169

travel, 20, 21, n35

Treatise on the Pure Land. See *Jodoron**. For *Commentary* see *Ojoronchu**.

Treasury of Analyses of the Law. See *Kusharon*.

Tripitaka*. See Three Baskets.

True Law (*shobo**) period of 1; see also *mappo**.

"Truth", religious, 6-7

Tsukamu, 224

Tsukuba, 115

Tsuma kagami (Mirror for Women), xvii, xxi, 3, 44-46, 50, 59

Tsunemoto, 76

Tsung ching Lu. See *Sugyoroku**.

Tusita* Heaven. See Tosotsuten.

Two-Part (*ryobu**) Mandala, 74. See *mandala**, Diamond and Matrix.

Two Truths (*shinzoku no nitai*), 157, 158

Tz'u-en. See K'uei Chi.

Tz'u Ming. See Shih-shuang Ch'uyüan.

U

udumbara flower, 124, 133, n172

Udyana*, King (Uden-o*), 143

Ueda Akinari (1734-1809), n275

Ujishui monogatari* (Tales Gleaned at uji), xx, 42, n375

Urea no Shiro, 184

Upali* (Ubari), 141

Urabon service, 220

Ureshisa, 168

urinating, 221

ushin, n272

If you like this book, buy it!

Utsonomiya, 92

V

Vaidehi * (Idaïke), Queen, 245

Valley School's Dual Ritual. See Tani no gogyo*.

Vasubandhu (Tenjin, ca. 320-400), 8, 125, 244

Vasumitra* (Washumitta), 61

vernacular tract. See *kana hogo**.

Verse of Admonition Handed Down by the Seven Buddhas. See *Shichibutsu tsukai** *ge*.

vestals, eight (*yaotome*), n137

vicarious suffering (*daijuku*), 118

Vimalakirti* (Yuima), 136

*Vimalakirti** *Sutra**. See *Yuimakitsukyo**.

vinaya (*ritsu*; discipline), 120, 130, 141

Virudhaka* (Ruri Taishi), 89

Vitasoka* (Ashuka-o*), 228

W

Wada Yoshimori (1147-1213), 235

waka, 62-63, 163ff., 164

*Wakan roeishu** (Collection of Poetic Recitations in Chinese and Japanese), n86

Wakasa, Lady, 172

*wako** *dojin**. 338. See Soften the Light and Identify with the Dust.

Walking Stick Forest Vihara, 123

*warashibe choja** ("Wealth from a Stalk of Straw"), n375

warinashi (apposite), 172, 173, 261

wasan (Japanese hymn), n280

Watarai Yukitada (1236-1305), n126

The Way and Its Power. See *Tao Te Ching*.

Way of Poetry, 63, 66, 161, 163ff., 169, 171, 179

Wen, King (186-226), 127

Wei K'uan (Ikan, 755-817?), 140

wet-nurse, 101

Whisperings. See *Sasamegoto*.

"wild words and specious phrases." See *kyogen** *kigo*.

wisdom (*chie*, as opposed to *tamon*, learning) and compassion (*jihi*), 60, 79, 85, 116, 128, 130, 154, 180, 331, 332

wisteria nodes, 104

Words and Phrases of the Lotus. See *Fa-hua wen-chü*.

women, 45, 46, 130, 146, 151, 192, 198, 200, 201, 202, 233

woodpecker, 170

worm, 216

Wu-an P'u-ning (Gottan Funei, 1197-1276), 264, n369

Wu-chun Shih-fan (Bujun Shiban, 1177-1249), 22, 24, 264, n39, n370

Wu Tsung, Emperor, 262

Y

Yadadera, n310

Yajnadatta* (Ennyadatta), 46, 260, n366

yakigome (parched rice), 221

yakudoshi (unlucky years), n181

Yakushi (Physician Buddha), 37, 64, 104, 106, 108

Yakushi Cozen, 181

Yakushiji (in Nara), 21

Yakushiji (in Shimotsuke), 130

Yamada family, 5, 31, 46, 49, n93

Yamada Akinaga (1181-1266), 5, 31, 32, 37, 106ff.

Yamada Jiro*. See Yamada Akinaga.

Yamada Shigetada (1165-1221), xx, 6, 36, 46, 52, 235, n196, Appendix D

Yamato monogatari (Tales of Yamato), n305

Yamato Takeru, 35, 46, n71

Yanagita Kunio (875-1962), n243, n374

Yang-ch'i transmission, xx, 22

Yang Chieh (Yoketsu, 11th cen.), 142

yaotome (Eight Maidens), 74

Yasumasa (958-1036), 260

Yataro* (boatman), 227

The Year of My Life. See *Oraga haru*.

Yen Hui (Gankai, 513-482), 75, 156

yin-yang (*onyo**), 74, n181

yokkai, 58, 336

Yokokura, 106, 108

Yoshida Tsunefusa (1143-1200), 246

Yomyo*. See Yung-ming.

Yoritsune. See Fujiwara Yoritsune.

Yoshiyuki, 174

*yu** (function), 78, 259

Yüan Ch'i (Genkei), 131

Yugaron (Treatise on Yoga), 87, 154, n173

[< previous page](#)

page_382

[next page >](#)

If you like this book, buy it!

Yuigahama (in Kamakura), 107

Yuikyogyo * (Final Admonition Sutra), 129, 151, 152, 163, 247

*Yuimakitsukyo** (Vimalakirti* Sutra*), 130, 157, n227

yuishiki (consciousness only), 140

*Yuishiki sanjuju** (Thirty Stanzas on Mere Ideation), 125

Yuishimbo* (of Iwashimizu), 117

Yung-chia (Yoka*, 665-713), 156, 258, n48

Yung Chia Chi (Yokashu*), 25, n48

Yung-ming Yen-shou (Yomyo* Enju, 904-975), 24, n42, 143

Yusuke*, 43

*Yuzurijo** (Deed of Transfer), 27;
translation 52-54;
Fig. 3.

Z

Zao Gongen, 81

zazen, 22, 25, 182, 263

Zeami (1363-1443), 65, n182

Zekan, 284

Zemmui. See Subhakarasiṃha*.

Zen sect, 7, 15, 22, 24, 65, 94, 125, 129, 140, 141, 179, 180, 190, 233, 262;
Chinese models, 23, 39, 260, 263;
syncretism, 22-23

Zen'amidabutsu, 77, 79

zenchishiki (good friends in the faith), 245

*zenjo** (meditation), 262

zenkiku (meditation ball), 104

*Zengenshosenshu** (Collected Sayings on Zen Principles), 141

zengon, 116, 119, 244, 337

Zenkoji*, 21, 36, 200

Zentoin*, 104

Zenzebo*, 215

*zobo**, 118, 233, 337

*Zoboketsugikyo** (Sutra to Resolve Doubts About the Imitative Law), 141, 233, n338

*Zoga** (917-1003), 244

*Zoichiagonkyo** (Sutra of Grouped Records), n87

*zojoen** (incidental cause), 119

zokutai, 336; See also Two Truths.

*Zoso** *Royo** (1193-1276), 17, 26, 264, n22

*Zotanshu** (Collection of Casual Digressions), x, xvii, xxi, 3, 13, 25, 47-48, 51, 275-280

*Zuijobo** (Tan'e, 13th cen.), 242, 243

zuiki (taro stalks/gratitude), 185

[< previous page](#)

page_383

If you like this book, buy it!