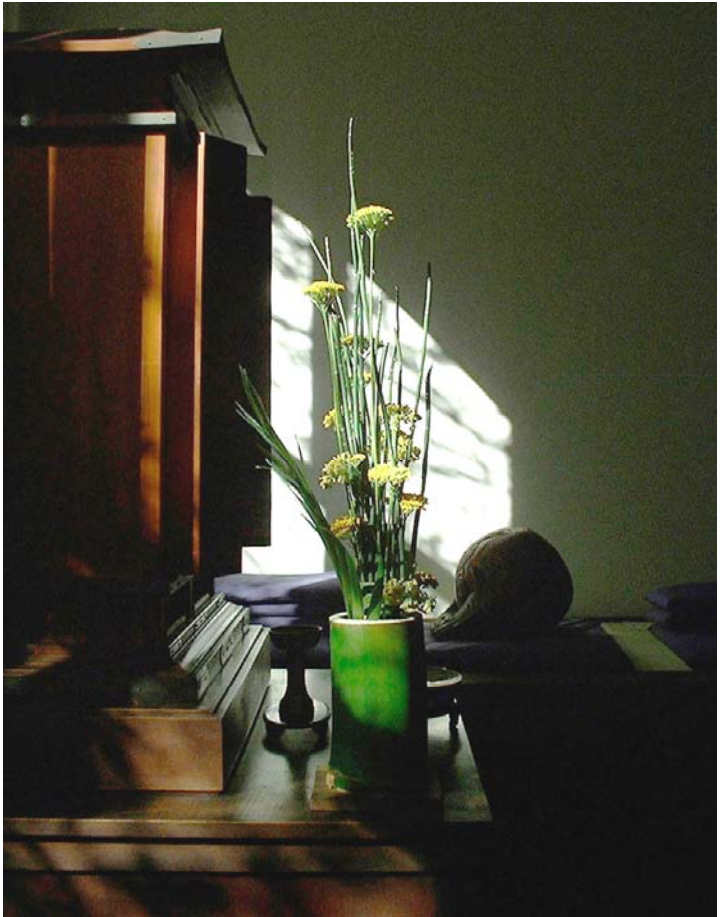


ZEN notes



*Blooming late,
The spring flower's fall...
In the early light*

THE SUTRA OF PERFECT AWAKENING

THIRTY FOURTH LECTURE

Saturday, March 18th, 1939

"O Lokanatha! If all sentient beings have attained Buddhhood originally, why is there darkness within the sentient mind? If darkness were the original state of sentient mind, how could it have been said by the Tathagata that all sentient beings had originally attained enlightenment and that all kinds of sentient beings had originally completed Buddha-dharma; yet that the minds of sentient beings were later occupied by darkness?"

O Lokanatha! When was it then that for the Tathagatas all worldly afflictions again arose? We implore you, in your compassion which has never forsaken or refused any plea, to disclose those mysteries, for the sake of all Bodhisattvas and for the sake of all the sentient beings of the future world!"

SOKEI-AN SAYS:

This question was asked by the Bodhisattva Vajra-garbha. The name means "Diamond Womb" and the womb means the wisdom which begets enlightenment. In Buddhism there are many kinds of wombs. So Vajra-garbha can be translated as "Diamond Consciousness."

The earth is the womb for plants; plants are the womb for animals. The womb of animals is the womb for wisdom. This wisdom can be the womb for enlightenment.

This name, Vajra-garbha, this Bodhisattva is always the representative of the Diamond Consciousness from which all enlightened minds will be born. He now addresses the Buddha:

"O Lokanatha! If all sentient beings have attained Buddhahood originally, why is there darkness within the sentient mind?" -- This "darkness," in Sanskrit is "avidya." In the West, it is translated in many ways.

The original meaning of avidya is ignorance of one's original

nature in its original state. This ignorance is here translated as "darkness." When you were in the Mother's bosom you did not know you were existing -- you were not aware of yourself. You did not know front or back, right or left. From our view, you were not then existing -- but you cannot say that you were not there. Your mother knew that you were existing but you did not. You were still in the bosom of the universe and not conscious of your own existence. This is "original darkness." (The nearest word in English to illustrate this is "unconscious.")

"Attained Buddhahood" means that all the Buddhas were aware of original nature and in the original state. The Buddha said, "All sentient beings attained Buddhahood originally." It is written in the Chinese sutra "Honrai Jobutsu," and means that all sentient beings are enlightened originally.

This is one of the famous doctrines of Buddhism. It is as a spark of fire which is originally hot, but being covered over with ashes, it does not give heat. When you dig deep into the ashes and find this spark of fire -- you will realize that it is still hot!

Our mind was originally enlightened; enlightenment cannot be "created." Your mind was originally a Buddha. But the enlightened mind has been covered by delusions and we, the sentient beings, come from this darkness, so we forgot the original enlightened mind. This is a famous Buddhist theory of the mind.

We must discover this enlightened mind by digging deep into our minds -- there are many ways of digging it out. Meditation is one of the best means of discovering the original nature of sentient beings. There are many famous koans upon which you meditate to discover this nature.

One of the Zen questions: "Before your father and mother were created -- what was your original aspect?" will take you to meditate upon this and you may say, "It is one!" "Show me that one?" "It is empty, I cannot show you." "Well, if it is empty, how did you come into this present existence?" "It is the whole universe." "Your whole universe is nothing but words! Before father and mother, there were no words. They mean nothing! You must show me your original nature!"

This is the Zen attitude -- you must show me without speaking about it!

But if the mind were enlightened, why is the mind of sentient beings of today in darkness?

The Buddha's answer would be this: "Because it is covered by

darkness." So darkness is not the original nature of sentient beings.

"If darkness were the original state of sentient mind, how could it have been said by the Tathagata that all sentient beings had originally attained Buddha-hood, ..." -- When we think about that unconscious state of sentient mind, we cannot believe that before that state there had been a conscious state. Then we realize that this latent consciousness was sleeping but that it was there. It was not consciousness that preceded unconsciousness -- but consciousness and unconsciousness were at the same time in the same nature. When you are asleep, you are in the state of unconsciousness, but your consciousness had not vanished entirely. Somebody kicks your head, and you will shout!

"How could it have originally attained Buddhahood?" No one has originally attained Buddhahood.

"... and that all the kinds of sentient beings had originally completed Buddha-dharma; yet that the minds of sentient beings were later occupied by darkness?" -- "Had originally completed Buddha-dharma" means "completed Buddhism." And "yet that the minds of sentient beings are occupied by darkness?" means "yet it is impossible to believe."

(You went to the delicatessen and bought all kinds of sandwiches -- chicken, tuna, ham, tomato -- Buddha-dharma sandwiches. And yet you say that you did not buy one sandwich. How can you say such a thing?)

"O Lokanatha! When was it then that for the Tathagatas all worldly afflictions again arose?" -- "Lokanatha! Tell me when it was that you lost those sandwiches?"

"The Buddha attained enlightenment before the Dharma -- why then will the worldly afflictions appear again in his mind? We cannot understand it. Please tell us!"

A layman came to the temple to find the Abbot eating fish -- "O dreadful! An enlightened man cannot eat fish!" (Catholic monks can, but a rigid Japanese monk must never eat fish, break an egg, or even take milk.

"Buddha originally attained enlightenment -- then when will the afflictions come back to the Buddha's mind?" I think a Christian will have the same question. "Worldly afflictions" are all the sufferings which we experience from morning to evening.

When I was young, I had such a question about my teacher.

He was an enlightened man -- why did he always lose his temper? He should not associate with women -- but one day I found him in a music hall! "Oh, dreadful!" And Christ, the Son of God, why did he lose his temper in the temple? The Buddha will explain this later.

Many people misunderstand what enlightenment is. We save the spark of fire; we always keep a little charcoal fire, covering it with ashes to keep until morning. Before we go to bed, we dig the ashes deep to keep it covered and glowing.

If you attain enlightenment and don't bring it into this world -- you have no place to use your enlightenment. It is like a bird flying through the sky -- he must return to earth for his food! There is no food in the sky! The wings of the bird are for his support. Enlightened knowledge is like this. With this support, you must do something in the world; "wings" do not serve to keep you in some mountain cave. The truly enlightened one does not stay on the mountain-top. Many people who study Orientalism misunderstand the meaning of enlightenment.

(I know a young lady who studied with Swami Bodhananda, some Hindu who pinched her nose -- "Do you see a green light? Yes? You are enlightened -- 25 dollars!")

"We implore you, in your compassion which has never forsaken or refused any plea, to disclose those mysteries, for the sake of all Bodhisattvas and for the sake of the sentient beings of the future world!"



BANKEI AND HIS WORLD

by Peter Haskel

Like Bankei, many of his contemporaries in the priesthood in seventeenth-century Japan believed that the authentic transmission of Zen in their land had been debased and finally destroyed during the preceding two or three centuries. If Zen was to continue, such reformers argued, it had to be thought through again from the beginning, not only revitalized but reinvented. The Zen of Bankei's age, the Tokugawa period, was in many ways a rejection rather than an extension of the Zen that came immediately before. To fully understand Bankei and seventeenth-century Zen, it is therefore necessary to start with a discussion of Japanese Zen in the late Middle Ages, the fifteenth and sixteenth centuries, the latter part of what is referred as the Muromachi period (1333-1573), after the Muromachi district of Kyoto where the reigning Ashikaga shoguns had their palace. Much of the information cited below is drawn from the pioneering research of Tamamura Takeji, a leading scholar of medieval Japanese Zen history. The discussion here focuses on the two principal groups identified by Tamamura as dominating Muromachi Zen: the sorin, the official Gozan temples patronized by the shogunate; and the rinka, those temples like Daitokuji, Myoshinji, Sojiji, and Eiheiiji that remained largely outside the official system.

ZEN IN THE MUROMACHI PERIOD (Part 1, #6)

(Continued from the Winter'05 Zen Notes)

Vertical Lineage and Gozan Zen

If the early Kitayama Gozan had still maintained an uneasy equilibrium between the claims of Sung Zen practice and those of Chinese and Japanese aristocratic culture, the balance was finally tipped in the mid-Kitayama temples. The result was that in the course of the early Muromachi period, meditative Zen, as it had been known in China, ceased to exist in the Gozan. Various institutional factors contributed to this development, but the most crucial was the rise of the *tatchu* system, which by the Oei period (1394-1427) had come to dominate the entire Kyoto and Kamakura sorin. As with the Japanese transformation of the Wu shan system, the evolution of the *tatchu* in Muromachi Japan reflected the Japanese preference for narrow, vertical lines of affiliation over the broad, group identity generally favored in the Chinese temples.

The *t'a t'ou* (J: tatchu) of the Chinese Zen monastery was a variant of the *t'a*, or pagoda,, that served as the grave of a Buddhist monk. The *t'a* was generally erected within the temple precincts in memory of the deceased by his brother monks. One would often serve as a common grave for the whole assembly, except in cases of illustrious monks--figures such as Bodhidharma or Lin chi who might be provided with discreet pagodas known as *t'a t'ou*, that is, the principal *t'a* among all the rest. Even so, the *t'a t'ou* remained a simple affair, and most temples contained no more than one or two. Publicly supported and venerated, the *t'a t'ou* was staffed by a caretaker monk (*t'a-chu*, J: *tassu*), appointed by the abbot without regard to lineage and assisted by one or two lay temple workers.

At first, the Chinese model was followed in the Japanese sorin; but later, perhaps as a result of the Japanese reverence for "ancestors," all the former abbots of a temple came to be automatically considered illustrious and awarded tatchu. Particular prestige was attached to having one's founder's tatchu within the temple precincts, and from the mid-Muromachi period, elaborate public memorial services for the temples' founders were observed at regular intervals. Such extensive founders' memorials were peculiarly Japanese, related to the stress on exclusiveness within the Japanese temples and contrasting with the practice in Chinese Zen monasteries, where the monks of later generations tended to be of diverse lineages and did not necessarily feel called upon to revere their temples' founders.

Whatever their particular affiliation, monks in the Chinese Zen temples lived and practiced together under the instruction of the abbot, and the public character of the continental temples along with the strict communal life of the monks' hall were preserved by the Chinese founders of the Kamakura sorin. Even in Kyoto, a temple like Nanzenji originally housed monks from a variety of lineages, including the Daio-, Muso-, and Wanshi-lines. Increasingly, however, divisions arose between these groups as the emphasis on allegiance to a temple's founder and his line, reflected in the founders' memorials, tended to compel those groups not within the founder's lineage to withdraw from the common monks' hall. The tatchu system provided the primary means of effecting this internal restructuring, and under it, the Gozan temple gradually degenerated into a collection of rigid, narrowly defined and often isolated vertical units.

The process is illustrated dramatically in the case of Chugan Engetsu (1300-1377) and the early Wanshi-line at Engakuji. The Wanshi Soto Master Tung-ming was originally patronized by the Hojo regent Sadatoki (1271-1311), receiving appointment as abbot of Engakuji and settling at the temple with his students. Following Sadatoki's death, however, the other Engakuji lines, all

of which were Rinzai, forced out the Wanshi faction, leading Tung-ming and his disciples to establish a separate cloister within Engakuji, the Hakuun-an, which subsequently became Tung-ming's pagoda and the Wanshi-line tatchu. The Japanese members of the Hakuun-an themselves, however, proved no more tolerant of diversity than their Rinzai colleagues. Shortly after Tung-ming's death, his disciple Chugan Engetsu was driven from the Hakuun-an and reportedly menaced at swordpoint after declaring at his installation as abbot that he owed his enlightenment to a Ta-hui-line Lin-chi master under whom he had studied in Yuan China.

Factional feeling seems to have been no less virulent between the Rinzai groups themselves. While seated with the assembly in the monks' hall of Kenninji, where he later took up residence, Chugan narrowly missed being struck by two arrows fired from behind a curtain. The attack was attributed to resentment of Chugan among certain Kenninji monks, related to the fact that the Ta-hui Lin-chi line in which he had received inka was not yet represented in Japan. In light of such events, it is not hard to understand how the various groups within the sorin became polarized, or sought at least a secure sphere of their own within the individual temples.

Hakuun-an became the first of the Engakuji tatchu. Observing the example of the Wanshi-line, others at Engakuji soon followed suit, establishing cloisters for the exclusive use of their own monks, while at other Gozan temples a similar pattern emerged. In the subsequent proliferation of tatchu, even the founders' lineages themselves became fragmented, subdivided into the multitude of teaching lines represented by the tatchu of the temples' successive abbots. Such a tatchu was erected during a teacher's lifetime and served him as a retreat after retirement from the abbacy of the main temple, later becoming the headquarters of his own teaching line. Unlike the Chinese t'a t'ou which was entirely public in concept, the tatchu of a Muromachi teacher was a private domain, the exclusive possession of his immediate disciples, who eventually took up residence there, establishing their own quarters around the teacher's pagoda and abandoning the sodo, or monks' hall, of the main temple.

The Gozan tatchu functioned, to all intents, as an independent temple, frequently maintaining its own monks' halls and dormitories and even holding its own estates. As the communal sodo emptied out, the entire focus of monastic life shifted to the tatchu, and the Gozan temples splintered into their various component lines, each quartered within its respective tatchu. The main temples, or honzan, meanwhile, became largely ceremonial in importance, office there serving merely to advance

one in rank, so that without a tatchu, one's students had no place to practice or study. Ultimately, the tatchu themselves came to constitute miniature honzan. As a consequence of this shift in power, the branch establishments (matsuji) of the Gozan temples passed under the control of the tatchu of their particular line, becoming in effect the matsuji of their line's tatchu rather than those of the honzan. The tassu, in turn, was no longer a mere caretaker but the acknowledged leader of his tatchu's line, exerting control over the entire line and its branches and often wielding considerable power. Such multiple centers of authority inevitably became a cause of internal friction, with the abbot of the main temple at times at odds with, or openly defied by, the members of lines other than his own. The situation was compounded by the tatchus' close identification with their traditional military patrons, whose continuous political wranglings were carried over to the temples and provided an additional source of factionalism within the Gozan. Conflicts between tatchu supporting rival patrons even erupted in pitched battles, such as that between two armed Muso-line factions at Shokokuji in 1459.

With all the monks of the Gozan temples domiciled separately according to their lineages, settled around their founders' pagodas, the latter were soon surrounded by extensive buildings that reflected the continuing growth and prosperity of the individual lines. Moreover, by the mid-fourteenth century, tatchu had become essential for the establishment of teaching lines, and the lines tended to vie with one another in increasing the number of their tatchu within the Gozan temples. This development reached such proportions that available space within the temples was finally depleted, and, in certain instances, the tatchu even infringed on public lands. Though the Muromachi Bakufu attempted to suspend all new construction, its repeated edicts to this effect were ignored. In the end, however, the unchecked growth reached a saturation point, and no temple land remained to found additional tatchu. The result was that while at the start there had been no restrictions on the number of lines participating in the official temple system, the number of Gozan lines now became artificially frozen, with all possibility of new lines foreclosed.

(Copyright Peter Haskel 2006)

While longer with us, Ferang Schaefer blessed us for much of the last three years with some extraordinary flower arrangements. The cover reveals one of them and in keeping with the flowering of the spring issue... somewhat belated?... there are six more throughout these pages. Others may show up now and then in later issues. I hope the photos do them justice. --editor 12/28/05





Twenty five Zen Koans

(Selected and Translated by Sokei-an Sasaki)

Second Koan

(January 15, 1938)

*En Zenji of Tozan said to the monks:
"Shakya and Miroku are slaves of another. Who is this
other?"*

Mumonkan, No. 45

Commentary

Kaku Zenji of Kaisei in Washu was originally a disciple of Ofu Zenji of Choro, whose nickname was "Iron Leg." A long time passed without him having attained enlightenment. Having heard of the fame of En Zenji, the Abbot of the Temple of the Fifth Patriarch in Tozan, Kaku Zenji finally went to study under him.

One day when the monks were gathered in the Master's room, En Zenji asked Kaku this question:

"Shaka and Miroku are the slaves of another. Who is this other?"

Kaku answered, "Ko Cho san, Koku Ri shi."

The Master accepted his answer.

At that time Engo was the head of the monks of the temple. The Master related to him this incident. Engo said:

"Pretty good! Pretty good! But perhaps he hasn't yet grasped the real point. You shouldn't have given him your acknowledgment. Examine him again by a direct question."

When Kaku came into En Zenji's room the next day the Zenji asked him the same question. Kaku replied:

"I gave Osho the answer yesterday."

The Master said: "What was your answer?"

"Ko Cho san, Koku Ri shi," said Kaku.

"No!No!" the Master cried.

"Osho, yesterday you said 'Yes.' Why do you say 'No' today?"

"It was 'Yes' yesterday, but it is 'No' today," replied the Master.

On hearing these words Kaku was suddenly enlightened.

Daiye Buko

Sokei-an says:

This is the Koan. This Zen question -- this koan -- is inscribed about four or five times in different records. Every record is alike. If I translate one you had better take notes, for I will not explain about Koans more than once in my lifetime. I will give a commentary on this Koan, but the point of view of this Koan must be answered by you. There are no records in China or Japan which describe this answer. The answer is not secret, but it is universal, and every one will attain the same answer.

En Zenji was a famous Zen Master in the thirteenth generation of the heirs of the Sixth Patriarch's Dharma. His teacher was Hakuun, "White Cloud," Zenji, named thus after the mountain on which his temple stood. En Zenji became the master of the Temple of the Fifth Patriarch on Tozan, "East Mountain." En Zenji and the Fifth Patriarch, therefore, lived on the same mountain, but in different periods. Tozan is north of the Yang-tse River, opposite to the city of Kyuko, present day Kiukiang. Do you remember the story of how the Fifth Patriarch, after having secretly transmitted to Eno, the Sixth Patriarch, the bowl and the robe, helped him to escape by boat at midnight across the river to Kyuko on the opposite shore?

The Fifth Patriarch's name was Hung-jen, and his disciple, the Sixth Patriarch, is the founder of the Southern School of Zen in China. There was a Northern School of Zen in Northern China. The Southern School was called the school of sudden enlightenment. They did not care for philosophy, while the Northern Zen School was philosophical and pedantic.

En Zenji entered the temple when he was thirty-five years old - - rather late. Shakyamuni left his home to become an ascetic when he was thirty. Parsva, the Tenth Patriarch in India, became a monk at sixty. In China the monk Joshu was forty when he became a monk. At eighty he became a Zen Master. He lived to be one hundred and twenty years old -- terribly old! He was famous. In China at this time everyone became a monk -- when seven years old or when seventy. Some were born in the temple and stayed there -- which suggests that there were some women in the temple.

This En Zenji studied Zen in Kai-chou, following the famous Hsuan-tsang. Hsuan-tsang became famous because of his travelling notes. His record is now the oldest on earth and all historians translate these notes of India about the 7th and 8th centuries, and there is no other record, even in India, written to describe that which happened at that time. It is a very valuable description. He brought back hundreds of volumes or records and translated them. The Emperor of China backed his work. He employed five

hundred scholars. All of his lifetime served him to translate those Buddhist scriptures, but at the end he had done very little compared to those who have translated those Buddhist manuscripts through 1700 years.

When I was a child, trying to see some of them in the warehouse in the temple -- no librarian to remember names -- we had a hard time trying to find what we wanted. Today they are printed in the shape of volumes of books. I have the whole collection. I have been reading them since I was twenty years old. No man could finish reading this real ocean of knowledge -- it is too much for one human being. So of course, there must be some way of understanding Buddhism without too much time. This desire made the Zen sect grasp the heart of Buddhism suddenly, without reading all those books.

En Zenji was also a student of the Yuishiki-shu, "Consciousness Only School," whose founder was Vasubandhu. When he was reading the sastra one day he came upon the following passage: "*When a Bodhisattva enters into deep meditation, "ri" and "chi" unite. Spirit and surroundings fuse. No one can discriminate between "no-sho" and "sho-sho."*"

In this connection I shall explain these two terms, *ri* and *chi*, which no doubt are unfamiliar to you. *Ri* is the ontological state, the state of pure being. *Chi* is the intuition which perceives the ontological state. "Spirit" here signifies consciousness, and "surroundings" the objects of consciousness. In the fusion of these no one can discriminate between *no-sho*, the subjective experience, and *sho-sho*, the object which is experienced. I think this little explanation will elucidate for you these unusual Buddhist terms.

It was said in the sastra: "*Those who are meditating fail to draw the distinction between subjective and objective.*" The subjective world and the objective world will cease to exist. Therefore there is not cognition as a function. Man's mind which cognizes the outer existence also recognizes the outer existence which proves our subjective mind. Of course subjective and objective are existing in cooperation, co-existence. So, if you fail to cognize the outside nature, the inside will cease to exist.

When he read this passage En Zenji thought, "If one cannot discriminate between subjective experience and the object which is experienced, how can one know the experience?" Later, upon hearing the words of Genjo [Hsuan Chuang] -- "*When a man drinks water he perceives by himself whether it is cold or warm,*" - he attained some degree of realization and began to harbor doubts about studying Buddhism from the sutras. Having heard

that from Genjo he thought: "Well, I agree it is cold or warm. But what is this realization?" It was a question, wasn't it? Genjo said: "Well, you did that, but you don't realize what you have done. What is this realization?"

It is a very mysterious thing that we have this realization -- sudden enlightenment all of a sudden, without asking a question to any one. We drink water -- cold or warm -- and we know it; but realization does not come with it.

Genjo said to him: "If you wish to know it, you had better go south and ask one of those Zen monks."

En Zenji left the temple where he had been staying in Seito [Chingtu], deep in the province of Szechuan, and went to visit Hon Zenji of Ensho. Then he went to On Zenji of Fuzan. To On Zenji he told all that was in his mind. On Zenji said, "*Buddha had a secret word, but Mahakasyapa failed to keep it hidden.*" As soon as he heard these words En Zenji's doubts dissolved like ice. On Zenji said to him, "*I am old now. You had better go to Shutan of Hakuun and place your reliance upon him.*" Therefore, En Zenji served Hakuun and under his instruction studied Zen. At last he gained great illumination. There are many stories about this En Zenji, but I think I have introduced him enough.

One day En Zen-ji said to the monks: "Shakya [Buddha] and Miroku [Maitreya] are slaves of another."

"Shakya" means Buddha -- Buddha to the sentient beings of this time of the world. The Buddha of the next kalpa is Maitreya -- the future Buddha. When he comes he will give three meetings to the sentient beings; so all beings who have the form of man will attain sudden enlightenment. If any one fails, you would not be saved through the endless kalpas. Shakya promised us that Maitreya would come. Some Christian preacher -- I forget his name -- pastor of a little church in downtown, said that Christ was the Maitreya in his opinion. Shakya and Maitreya are our Messiahs -- they reveal the mystery of the whole world; attain Buddhahood. But there is a master who enslaves Shakya and Maitreya. "Who is this 'He'?"

So the question is: "Shakya and Maitreya are not big enough. There is something bigger and more wonderful. 'Who is this one?'"

If I interpret this in your terms, it is simple: "What is God?" You say: "What is God? Good bye! There is no more question!" But no, no! It is a question; it is not answered. "Well," you say, "we have faith in God. We do not care what he is!" But no Buddhist will accept that faith. We are sophists; we doubt everything; we do not

swallow anything without proving it. Our mind is a microcosm; we must find the reality of it. When our knowledge and our wisdom cannot make more analogy, then we give up. Just as your scientists, with those specks, found electrons and protons with terrible velocity but invisible to our physical eye. Without knowing that existence, your scientists cannot discover how to store that energy and how to use it. Without that knowledge it will become useless. Then we find another civilization and a new economical condition. But today your scientists just gave up! This is the end! But they do not stop their search. They do not accept the hypothetical conclusion. And we do not accept the hypothetical conclusion either. So: "Well, it is God!" "Oh, we accept this." NO!

Now this question was given to us, and by struggling we must understand it. Through the heart of Buddhism we are still struggling to make it clear. All those monks with shaved heads, meditating all day and night and no one made an answer. This is a Zen question. The Zen Master gives this question to the Zen student, and the student will give the answer, "Yes, this is God." -- the Zen Master will bang the student -- "Go home!"

This is silent dynamo -- Bang!!! "Go home!" You must not speak the name of it, but you have to show me without the name. "Here is water in the glass?" "Show me!" He does. "What is 'He'?" "God!" But you cannot show me your God, because you do not know about it.

Kaku Zenji of Kaisei in Washu gave an answer to this koan, which was a favorite one with En Zenji. Of course at that time Kaku was not yet a Zenji, or Zen master; he was merely a monk. But in the Zen records it is customary to designate a man by his title of honor even though this may have been received long after the event which is narrated.

Kaku Zenji's answer was, "*Ko Cho san, Koku Ri shi.*" The meaning of these words is, "the third son of the Ko and Cho families, and the fourth son of the Koku and Ri families." But you must attach no meaning to the words which Kaku uttered. The Patriarch accepted Kaku's answer.

That was his answer -- queer answer, wasn't it? "Oh, I know Mr. Brown and Mr. Green and Mr. Red. I don't know Mr. Purple yet!" Very fine! A Zen Master will give the commentary on this Koan -- this much. You cannot ask any more.

At that time Engo was the head of the monks of the temple of Gosoan. Later Engo became a Master himself and composed the commentary on Seccho's collection of one hundred koans known

as the Hekiganroku, a famous collection of Zen questions -- the best. He was in a temple, upstream the Yiang-tse River, called Hekigan. This Hekigan is a little temple where he made the collection of 100 Zen questions. At this time in Gosozan he was a monk, but he had finished his studies. He had the knowledge of a Zen Master but he was still among the monks. He understands Zen and sometimes he can take the position of a Zen Master and give instruction to the other monks.

The Master related the story to him. Engo said:

"His answer was very fine, but perhaps he has not yet grasped the real point of your view." [Engo was very smart, wasn't he?] "You should not have given him your acknowledgement. Question him once more very closely."

That is, "Perhaps he understood in the narrow conception, but did not penetrate to the bottomless." For instance, my followers answer me. The answer is very fine, but I try once more. Tomorrow, he took off his overcoat and showed me his underwear. NO! And I strip him -- like the monkey strips the onion -- and then he will realize.

This "acknowledgement" of the Zen Master takes a long time to come. It is not so easy to become a Zen Master. I am not boasting. When my teacher said, "You can teach Zen," I was already forty-seven years old. I am speaking all of my life. I am about sixty years old, but I promised my disciples I would not get more than fifty-six, so I am fifty-six.

When he entered the Master's room the next day, the Master asked him the same question:

Kaku answered: "Ko Cho san, Koku Ri shi."

The Master said: "No, no!"

Kaku said: "Osho, yesterday you said 'Yes.' Why do you say 'No' today?"

The Master said: "It was 'Yes' yesterday, but it is 'No' today."

His answer fell into a pattern, a mold. He was caught by his own concept. Therefore, the Master said, "No! No!" Kaku was not aware of his own failure. He answered the same thing twice. Thus he failed -- answering the same thing twice. En Zenji answered: "It was 'Yes' yesterday, but today it is 'No!'" En Zenji had a hand with which he could give life or take life away at will. His mind was ever free. He did not express his view in any mold or pattern. Upon his word Kaku's mind was suddenly illumined.

Today we observe Kaku's answer as a koan: "Ko Cho san, Koku Ri shi." What does it really mean? Who is Ko? Who is Cho? Who is Koku and who is Ri? Who is this 'third child?' Who is this

‘fourth child?’ If you think they are any particular persons who are called by these names, you do not grasp the point of the koan. If you think there are no particular persons who are called by these names, you still fail to grasp the point of the koan.

Then who is he who enslaves Shakya and Miroku?

This kind of understanding goes to the bottom of it. Zen is attained in this fashion. I think I shall not keep you for such a long a time.

(Rang bell)



Ode to Rooster year

Where has my year gone?...

Emerging from the winter snows
to rooster my rites of Spring,
I see approaching dog ears flapping
the advent of a new year,
So soon?..
To the clucking hens of this world...

Is it the dog or the years
that are flapping?



(drawing by Seiko Morningstar)

A limited number of complete sets of
Zen Notes
(from Vol. I, 1954 to Vol. XLIX, 2004)
are available for sale. Price - \$300.00.
If you are interested, contact the Institute at the phone
number below.

Zen notes

Copyright 2005
PUBLISHED BY

FIRST ZEN INSTITUTE OF AMERICA, INC.

113 East 30th Street
New York City, New York 10016
(212) 686-2520

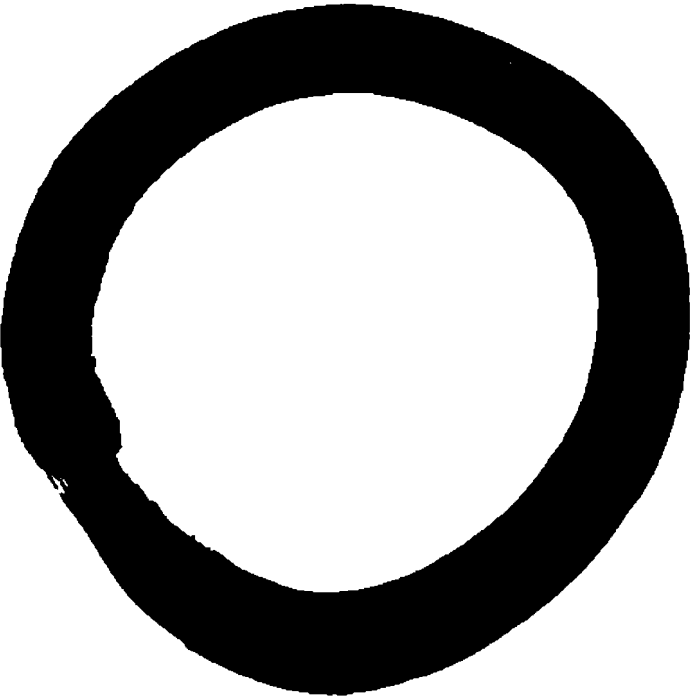
VOLUME XLXII, NUMBER 2 Spring 2005
Editor, usually anonymous artist, poet... Peeter Lamp

ALL RIGHTS RESERVED



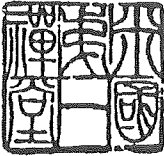
www.firstzen.org

First Zen Institute of America
113 East 30th Street
New York, New York 10016
(ZN Vol 52, No. 2)



Copyright of Zen Notes is the property of the First Zen Institute of America, Inc. and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download or email articles for individual use.

Founded 1930



www.firstzen.org

First Zen Institute of America
113 E30 Street
New York, New York 10016
(212-686-2520)

(Open House Wednesdays: 7:30-9:30 PM)
Meditation and tea: 8-9:30 PM

會協禪一第國美