

Annotations.

1. My reactions here were very mixed. I half wanted to be ordained in Malaysia instead of in Japan; letters between Rev. Jones and I reflected this. The only one *still* in my possession makes it clear that *I* wished the ordination to take place in Japan and that he agreed. At this distance in time this whole situation is a mess but it is possible that there had been later letters agreeing with his wishes. One thing *is* certain however—I did *not* agree to having reporters or publicity of any sort and they were *never* mentioned in our correspondence. That they were there shattered the beauty and purity of what was about to happen and impugned my motives.

2. I had told my mother in England what I *proposed* to do but, because of her fear of *all* religion in spite of her professing otherwise, had not perhaps explained the matter as fully as I should to satisfy the Chinese. I *know* I told her I was thinking of being ordained, if not in Malaysia then in Japan. I *remember* there being another of our frequent and distressing quarrels, my assuring her that I was going to teach at Tsurumi University, in Yokohama, and her saying good-bye to me on the ship in Southampton.

3. If I had been a true Buddhist at this time I would not have done this for I would have had my emotions under better control.

-
4. This is non-Buddhist thinking.
 5. Un-Buddhist behavior and speech.
 6. I was actually getting desperate to meditate.
 7. This can only be *fully* comprehended at the time of kenshō when it becomes a flowing reality.
 8. It is contrary to the Precepts to say or think ill of others.
 9. It was wrong of me to write such things of Rev. Ichirō, even if true. I repeat them here that the reader may understand how far I was from being a true Buddhist at this time and thus learn not to copy my mistakes in his own training.
 10. See also *How to Grow a Lotus Blossom*, Plate XI:– The Voice of the Eternal Lord.*
 11. See *How to Grow a Lotus Blossom*, Plate LXII:– Heaven and Earth Are One.*
 12. This was the reliving of a past life. See *How to Grow a Lotus Blossom*, Plates XIII through XVIII:– Vast Emptiness.*
 13. See *How to Grow a Lotus Blossom*, Plates L through LII:– The True Being.*

*If I had understood more of Zen at this time I would have known that all of the experiences mentioned in 10–13 were the beginning of the kenshō that took place on 5th. October of that year. However, it is customary in Zen monasteries to keep very silent about such things where new trainees are concerned and only explain them when the first kenshō is completed and training is *obviously* continuing as it should. In addition to this it is not usual, although it does *occasionally* happen, for so many of them in a first *kenshō* (see *How to Grow a Lotus Blossom*, Foreward).

14. This is probably the most important sentence in the book from the point of view of someone who wishes to learn Zen. The two sentences which follow it are almost equally important.

15. The ability and *willingness* to ‘catch the Lord’ are vital to a peaceful death as well as having a kenshō in life (see *How to Grow a Lotus Blossom*, Plate XI:– The Voice of the Eternal Lord). What is happening here is no idle parlour game for the purpose of sharpening my wits. The master stands in place of the Lord in relation to the disciple and, if he knows his job, will behave as such whilst knowing that he is *not*—a concept very difficult for Western people to comprehend. It is for the above reason, and no other, that the disciple serves his master in many ways such as cooking and cleaning.

16. This was the start of an unfortunate trend in my thinking which was to colour, and even sour to a certain extent, the rest of my years in the temple. It is very important *not* to allow oneself to be influenced by the prejudices and opinions of others that are of a dualistic nature; when a teacher makes such statements it is important to remember that he is showing the disciple how *not* to think and behave. If this point is not taken to heart the disciple may get caught in the trap of non-Buddhist dualism, as I did, from which it is difficult to escape. That the master *believes* in his prejudices or not is none of the disciple’s business; the disciple’s job *solely* is to train himself to the best of his ability and not make other people’s problems his own.

17. I did not know it at the time but this was very important. Until one can actually *see* the Buddha in one’s fellow beings one cannot find It within oneself.

18. Such feeling is un-Buddhist.

19. The answer to this question is yes. This was also seeing the Buddha in these three seniors in varying degrees and ways.

20. When a person is doing true training there is an atmosphere of light about them to such an extent that, if one keeps up one's own meditation, one seems to see it. The three mentioned in Note No. 19. and Zenji Sama were thus as well as those in other parts of this book where this note number is appended.

21. Meditation heightens one's ability to hear the Voice of the Eternal Lord; Note No. 10. applies here also.

22. Pitying others is the breakage of the Precept against pride. I was very wrong here in the ideal sense of the word; however, it is important to make allowances for human nature whilst not condoning it.

23. It is important to get to this state without giving in to one's feelings; by so doing I made the kenshō possible. If I had allowed myself to lose my grip on my temper, I would have put it off indefinitely. Herein lies one of the greatest uses of meditation.

24. When the world around one seems crazy it is time to meditate deepest; one can then jump beyond both craziness and sanity. What happened in this incident caused me to make the leap I otherwise may not have taken (see entry for 5th. October). Constant beatings with the kyosaku in the meditation hall can do the same thing, if one is truly training, simply because they become meaningless and have to be transcended. Any impossible situation will cause a trainee to leap beyond the opposites if he is really meditating.

25. What follows is seeing one's past in this life-time as in a mirror; seeing the *immediate* causes of one's character traits enables one to know what to look for in one's former lives and thus remove the potential those traits hold for the future.

26. Both children and adults often hear the Lord's Voice and follow its advice without knowing why or even that it *is* His Voice; such people enter religion.

27. My reactions to the incidents and comments of my mother and others in this entry were un-Buddhist at the time they occurred thus they rose as shadows during the kenshō to show me how and where I had caused my body and mind to become unharmonised.

28. Elements of this, much expanded, are to be found in *How to Grow a Lotus Blossom*; this entry, and those numbered as Notes 10–13 and 20, should be studied in conjunction therewith.

29. Kenshō enables one to see the True Self of others clearly. Rev. Tarō was doing good training so seeing him was easy but kenshō heightens one's ability to such an extent that radiance can be seen around those who are not training so well also. Thus one can *know* for certain that *all* have the Buddha Nature or Light of the Lord.

30. The passage quoted is found in the Old Testament in Chapter 2 of the “Song of Songs,” also known as the “Canticle of Canticles” or the “Song of Solomon.”

31. See *How to Grow a Lotus Blossom*, Plates XIX and XX:—The Army of Mara, and the Foreward.

32. This indeed happened at my Transmission and again last year (see *How to Grow a Lotus Blossom*, Plates XXX through XXXIII:—Struck by the Sword of Buddha's Wisdom, which explains the ‘flooding’ of the Spirit). It happens totally differently from the way in which I described it to Rev. Hajime and he was right to be annoyed—however, perhaps the person I first heard about it from experienced the real thing but was at a loss to describe it; after all, I did get the story third hand.

33. If a layman has a kenshō it will *not* be *confirmed* by a priest for the reason that he may cease training himself and just live off the kenshō. This would lead to stagnation and, eventually, a return to evil ways which would now be far more dangerous

than before—in other words he would become a Buddhist sorcerer. The keeping of the Precepts is imperative—without certain knowledge of a trainee’s doing this any confirmation of a kenshō is highly dangerous.

34. Refer to pages 515–516 of “Questions and Answers” at the end of this book.

35. Dangerous thinking. To even allow the *possibility* of doubt, wrong thoughts or duality to arise is dangerous. From such small beginnings karma is born—even after kenshō. The solving of the kōan is an on-going process.

36. About a dollar.

37. This is part of the On-Going Fugen Kenshō (see *How to Grow a Lotus Blossom*, Foreward).

38. This is by no means a general opinion; there are some Zenists who make out a doctrinal case for the hells.

39. If meditation is done properly it is possible to be still when everything around one is in turmoil. Thus one frequently sees pictures of monks sitting still on rocks whilst demons attack them from all sides but can do nothing to harm them. As with demons, so with situations like this; the secret of dealing with such events is *not* to allow oneself to be pulled out of meditation.

40. Only one priest, either male or female, is necessary to legally ordain priests in Japanese Sōtō Zen.

41. Since the master stands in place of the Lord of the House, his will is sacred to a true disciple.

42. After one has once had a kenshō one is *always* saved from despair and turning from the Lord *provided* one does not *will* oneself away from Him; *willfulness* in turning from the Lord is

the *one* and *only* thing that can separate a person from the Lord, *never* external pressures.

43. This was a prophecy that unfortunately came true.

44. Master Dōgen said:— “You should remember Nansen’s anecdote of cutting a cat in half. Once his students, divided into two factions, were quarreling over a cat. Nansen suddenly took hold of it and said, ‘Boil down your contention to one word. If you can do so I will not cut this cat in half but, if you cannot, I will.’ None of them could answer so he cut it in two with one stroke.”

“Later Nansen told Chao-Chou of this and the latter took off his straw sandals and went out with them on his head. What this behaviour of Chao-Chou’s means is the main point of Nansen’s cutting the cat in two. This is a far more splendid measure, suited to the occasion.”

The Master went on:—

“If I had been Nansen I should have said, ‘Even if you can answer in one word I will kill the cat and, if you cannot I will still kill it. Who on earth was quarreling over the cat? Who can help it out of the difficulty?’ And I should have said, in place of the students, ‘It is because we all have realised the Way that we all keep silence. Now, Master, kill the cat please.’ And I should have continued, ‘The Rev. Nansen knows how to cut in two but he does not know how to cut in one.’”

I, Ejō, asked:—

“What do you mean by cutting in one?”

Master Dōgen answered:—

“If the students say nothing and keep silence for a while Nansen may say, ‘When you keep silence the whole Way reveals itself and you express It’ and let the cat loose. (The cat runs away. This is how to cut it in one.) There is an old saying that one should not be scrupulous about trifles in performing a great function. (He should not have cut the cat in two; he should have cut it in one.)”

The Master continued:—

“This deed of Nansen’s cutting the cat is a great operation of the Way, and the phrase ‘cutting the cat’ is what carries momentum to a new turn to enlightenment. Without this phrase you cannot penetrate the mental attitude of enlightenment in which all the earth, mountains and rivers are the crystallization of the pure and mysterious Mind of Buddha; and this Mind cannot be the Buddha. On hearing the phrase you must promptly understand that this cat is not a mere cat; it is the Buddha’s Body. Then the students will directly open their eyes to the reality of things.”

The Master said again:–

“This deed of cutting the cat is the deed of a Buddha.”

“What do you call this deed?”

“You may call it cutting the cat.”

I asked again:–

“Is it a sinful act?”

The Master answered:–

“Yes, it is.”

“How can we be delivered from the sin?”

“To awake the students to the reality of things by the act of a Buddha is one thing; that it is a sinful act is another. It partakes of both a Buddha act and a sinful act.”

“Pratimoksa applies to this case, does it not?”

The Master answered:–

“So it does.”

And he continued:–

“However, the idea of awakening the students to the reality of things may be right, but you are best advised to do without such an idea.”

– *Shōbōgenzō Zuimonki*, by Koun Ejō, translated by Rev. Genkai Shoyu with assistance of Rev. Jiyu-Kennett, mimeo, 1965.

45. This certificate came directly from the administration not from the temple.

46. Unless one keeps up one’s training, even *after* kenshō, its beauty will fade and more karma will be accrued as a direct

result of one's lack of awareness. It was for this reason that Shakyamuni Buddha *always* carried His begging bowl and wore His robes after His Enlightenment.

47. There were very few bamboo and paper dividers and what there were had only rags of paper upon them.

48. A first class Kyoshi is possible after two years of training in a head temple but takes three years in any other training temple. It is roughly equivalent to a master's degree.

49. When making such observations it is imperative to keep an open mind—I could be mistaken. Judging others is a very dangerous occupation.

50. I personally do not consider this to be a sound idea.

51. Fortunately the front of the temple had glass doors rather than paper ones and I had put up the wooden shutters on all the paper doors. If it had not been thus I am not at all sure what would have been the outcome of this incident.

52. My fellow foreigners thought that I was rich; this was my fault owing to the fact that I did not dare let them or the Japanese know otherwise. It was a lie I abhorred having to live but, since the Japanese are terribly paranoid about poor foreigners in their country, I had no alternative. My studies in Japan were financed primarily by the Chinese abbot who had ordained me. This was extraordinarily kind of him but he was able to give me only enough for the bare necessities.

53. At this time a pound was worth three dollars.

54. This has a spiritual as well as a practical meaning, the physical body being the House of the Lord which is cleansed and purified through Zen training.

55. Photographs of this procession and all the ceremonies are in the possession of Shasta Abbey.

56. The priest's body is also the 'Temple of the Lord.' 'The opening of the gate' signifies the priest's willingness to 'be open' to giving help to all who come.

57. The word 'master' here has the double meaning of both Zenji Sama and the Cosmic Buddha.

58. Substitute 'He' for 'master' in Note No. 57.

59. Substitute 'Zenji Sama' for 'master' in Note No. 57.

60. Criticising others is un-Buddhist of me.

61. A true Buddhist would find no difference.

62. In actual fact, the Sōtō Sect registers their rōshis with the Head Office and the Rinzai Sect publishes the names of theirs in a book. It is also the normal thing in Zen for people to write and publish their kenshō experiences. Many are also found in manuscript form in the libraries of various great temples.

63. It was actually Andy who suggested the wording of the note to Rev. Hajime, who then told it to Zenji Sama, who then dictated it as his. Andy, at this time, became very difficult, saying that *I* had caused the trouble in England by asking others to write letters about it! This was the beginning, for me, of a wonder as to whom I could trust, since even my closest friends seemed untrustworthy; it was the beginning of a feeling that haunted me much afterwards; a feeling of standing in quicksand whenever anyone tried to get close to me. This was eventually to make me strong enough to rise above what happened at this time and lead me to greater depths of spirituality.

64. The political manoeuvrings of some of the descendants of the various Ancestral lines is the main reason why *true* Zen masters are more often found in small temples than large ones; the ambitious usually get the latter. However occasionally, there is an excellent Zen master appointed to a large temple, as in the case of Zenji Sama. Such people have a very difficult time, as he did, as a result of the political machinations by which they are surrounded.

65. It was a grave fault in me to be so unalert.

66. The officers of a large temple, all being abbots in their own right, albeit of smaller temples, are placed on a duty roster as celebrant for the day's ceremonies. It is because all are of the same rank that Zenji Sama was called the "*Chief Abbot*."

67. I was wrong to make this comment. No true Buddhist passes judgement on, or moralises over, the acts of others.

68. It is un-Buddhist to get angry for any reason whatsoever.

69. World War II.

70. Such despairing statements are anti-Buddhist since they call up despairing thoughts and recollections in both oneself and others. In true religion to despair oneself, and to cause others to suffer, is *the* "unforgiveable sin" if such it may be called.

71. This is a wrong assumption since it could lead to my closing my mind to him. "The gate must always stand open to those in need"—"the gate" being my mind in this case.

72. This actually happened in 1976—interestingly enough as a result of my third kenshō described in *How to Grow a Lotus Blossom*. I can only conclude that Britain's age-old distrust of authority in any religion, and her desire for a protestant type of lay ministry as opposed to a priesthood, is the root cause of the

problem. Every time there has been the chance of a genuine Sangha there some lay Buddhist has attempted to destroy it either by rumour or innuendo with very fair success. My personal life being unassailable, the attempt on me could only be launched, as in the case of the man who wrote the letters, against the validity and truth of my teaching and experience—to my knowledge a first in the line of attacks on the Sangha in England. *Editor's Note*: There is now a well-established Sangha in England. See “About the Order of Buddhist Contemplatives” and “About the Monasteries of the Order: Throssel Hole Buddhist Abbey” at the end of this book.

73. It is wrong to think thus of others.

74. In the East this is *not* true.

75. In the ultimate sense there is no such thing as an enemy; all is one.

76. Note No. 67 does not mean, however, that one should not take precautions; this instance certainly required them.

77. I should not have made this comment; a true Buddhist should take notice of such incidents but neither praise nor blame their originator.

78. Such thoughts are sometimes unavoidable but they should never be voiced.

79. It is wrong to describe others thus.

80. Throughout all this time my meditation was deepening greatly. One of the great advantages that came out of all the problems mentioned in books three and four of this diary was the way that they caused both my faith and my meditation to deepen in order to be able both to handle, and rise above, them.

81. Bad language is *always* wrong.

82. This is explained in the text of the next entry.

83. To refuse to recognise the Buddha Nature in another by refusing respect is a very dangerous thing. The secret papers tell us that Buddhism will only last as long as bowing lasts. I was very wrong to act thus.

84. I had no right to say this; it is anti-Buddhist and I had no proof of it.

85. A form of address used for small boys in Japan.

86. This is wrong thinking. I should not have such thoughts.

87. It is wrong to allow such thoughts as these.

88. I had asked if my rank could be raised some time earlier so that I could qualify for an office and get help from the juniors with the foreigners as well as, perhaps, acceptance from the seniors.

89. All of this interview with Rev. Hajime was wrong behaviour on my part.

90. The shock of what I had overheard had made me forget my promise to Zenji Sama.

91. *Editor's Comment:* There is a belief in some Western circles that once a person has experienced a kenshō and been named a rōshi his or her every act must necessarily be the embodiment of enlightenment or else he or she is not a real rōshi. This is not true. Even the most excellent and experienced rōshi, whether of the Sōtō, Rinzai, or Ōbaku Sect, is human and not a god; he or she can and will make mistakes as long as he lives. What an enlightenment experience does is to show one without doubt

the truth of the way of continuous religious training. He or she who continues to follow this way fearlessly, who learns from his mistakes, and who is not afraid of letting other people see them is fit to teach others and be called a rōshi. D.M.

92. This interview exhibits wrong behaviour on my part. These things should not have affected me emotionally in the way they did.

93. I have no personal proof of this matter concerning the Koreans but have heard that it is so from several people. I would be glad to hear from any source whatsoever that I am misinformed on this matter since I have no desire whatsoever to leave the reader with a wrong impression concerning the Japanese.

94. This comment proved to be very prophetic when I returned to England and continues to be so to this day, (16th. January, 1978).

95. From here on my part of this interview no longer exhibits wrong thought.

96. The word used here would be better translated as ‘visions’ rather than ‘dreams.’

97. Even with an unassailable character this was not to be (see also Note No. 72).

98. The fact that I am a rōshi was ratified again in the Journal of Eiheiji, *Sanshō*, last November, (1977,) in an article in Japanese concerning this and other Buddhist centres in America.

99. ‘Quarrel’ is the wrong word, ‘mistrust’ would be better. The situation described should not be contrived artificially, because of the Director’s words, as some people have *tried* to contrive it here in Shasta simply because it happened to *me* and, ipso

facto, should happen to them since they are my disciples! The master-disciple relationship is based on absolute trust; I should have had greater faith in Zenji Sama than I did.

100. Wrong thinking.

101. The temple had a number of lay employees; this was one of them.

102. I should have added that life is sacred.

103. Wrong thinking even if true.

104. I must apologise to any Buddhist writer from whom I *may* have borrowed ideas or turns of phrase in these answers. I do not recall deliberately *quoting* from anyone but this does not preclude the possibility of my having done so. Should this indeed be the case, and I find the sources in the future, I will gladly acknowledge them in future editions but, at the time of going to print, I can recollect none. Incidentally, I would no longer answer these questions quite as I did here.

105. There are two occasions when transmission can take place, a.)when a person begins to truly train and, b.)after a first ken-shō (see article in *Journal of Shasta Abbey*, “A Note on Transmission and Priestly Rank,” by Daizui MacPhillamy, August-September, 1977).

106. The same principle applies here as in Note No. 99. It was this incident which caused me to leave Zenji Sama, in spite of my promise, prior to his death; a fact which, although I returned and apologised quickly, I have regretted ever since.

107. I had moved into a much larger room some time before the previous Jūkai.

108. It is *always* wrong to go against the master's wishes. I knew it and I still went; I have regretted it ever since.

109. At this time there was a great push on the part of the Malaysian government to force everyone to become Mohammedan and to have no language other than Malayan in a multi-racial, multi-cultural and multi-religious country.

110. The constant vacillations of opinions for and against foreigners was one of the most difficult things for me to cope with whilst I was in Japan—and one of the most difficult to keep up with!

111. The mistrust and despair that was bred in many of the foreigners by the situation in Note No. 110 was one of the saddest things I was forced to witness during my stay in Japan. If I had not had my first kenshō I would have been inundated by them also; as it was, it was many years after I left Japan, and two further kenshōs, before I could again trust anyone absolutely. At every turn it was faith and meditation that helped, and ultimately saved, me from spiritual destruction.

112. Those who cannot understand this should read my article on discipleship in the Twenty-fifth Anniversary Issue of *The Journal of the Order of Buddhist Contemplatives*, Volume 10, nos. 3 & 4 (Autumn–Winter 1995), pp. 21–24. This article was first published in *Gesar* magazine, Fall 1977.

113. Whatever went wrong at the sub-temple he was staying at I never found out; it is still a mystery. It kept him free for a number of months so his behaviour would seem to have been very ungrateful.

114. This woman was one of the truest friends I had during my entire stay in Japan.

115. A reference to the Lord of the House (see *Denkōroku*, by Keizan Zenji, in *Zen is Eternal Life*, and *How to Grow a Lotus Blossom*).

116. I should have bowed to both of them in spite of what was happening.

117. I had said to him that it was a pity someone else did not talk to the authorities and was glad when he went to do so and worried at the same time for I knew it was unwise.

118. All of this later proved to be political manoeuvring for the purpose of upsetting Zenji Sama's relationship with me on the part of persons unknown, *none* of whom were in power in the head office. Both then, and to this day, both I and the Foreign Section (now the Shasta Abbey community) have maintained good relations with the Sōtō Zen authorities; the article concerning us in the prestigious Sōtō Zen journal, *Sanshō*, (November 1977) and the visit of Matsunaga Rōshi and Harada Rōshi in 1978 attest to this.

119. I was right about Zenji Sama's real reactions as I later found out. He was very upset by what he had been told, blew up, cooled and changed his mind. In the meantime the letter had been sent.

120. I was later to find out that this was a warning sign of the onset of diabetes that had been brought on by malnutrition and worry. The immense weight that I put on was also later diagnosed as having been caused by malnutrition. My diet during most of the time I was in Japan consisted of rice gruel for breakfast, rice and miso soup for lunch (the latter containing tofu, or bean curd, and vegetables) and noodles and soup for supper, the soup being made from water and soya sauce. If I had been allowed to go to as many outside ceremonies as were the other trainees during the first four years this illness would not have happened; it was only when I started going to outside ceremonies (approximately twice a week

or less) that I was able to supplement my diet with the meals offered by the congregation. A “feast” was held in the temple once a month consisting of an extra dish of vegetables and friends helped after the first three years also; unfortunately, by that time, the damage was already done.

121. This effect of the malnutrition has still not been reversed.

122. It was these higher teachings that, through being discovered too soon, caused another person to return to England recently and cause a recurrence of the problems upon which Note No. 94 comments. The higher teachings of Zen are not for cowards.

123. This was not true.

124. Nevertheless sitting meditation in the *Zazen* position can *never*, and must *never*, be dispensed with; nor must it be *clung* to as Dōgen Zenji points out in the “*Zazen Rules*.”

125. It proved to be the latter; the latest of the political moves.

126. Although they had X-rayed me many times in this area when I had visited doctors in the past I had always been told they could see nothing on the plates. The unbelievable truth was that the growth was so large that the doctors thought the plates were defective (presumably every time!) since no *Japanese* could have a tumour that big. It had not occurred to them it seems that they were X-raying a foreigner who was much larger than the average Japanese. It was a Western doctor that made the final diagnosis and ordered the surgery. I remember very little of what happened during the time between being at my friend’s house and the incidents mentioned here.

127. It appears that those in charge of the hospital were divided in their opinion as to whether or not my treatment should have been rendered without charge, as apparently was customary for Christian clerics and their relatives. I was repeatedly assured

that the matter had been settled and I left Japan believing it to be so. Many years later my doctor had need to request my records from this hospital during my recent illness and he was informed that they would not be released until I paid the hospital some one thousand dollars in past-due charges. Some of my disciples and friends kindly raised the money to pay the hospital and the records were eventually released.

128. Wrong speech.

129. *Very* wrong speech; it breaks the Precepts concerning speaking against others and judging others. I was very *wrong* to write this.

130. The exact date of this event is not known. 17th. December is a close approximation. The entries from here to 12th. February were all written down at a much later date.

131. In the ultimate sense, other people's behaviour can never be a difficulty to a trainee; in the worldly sense, however, this statement was an accurate description.

132. As a result of meditation I have been able to discover that this and some other facts of my childhood were incorrect, and the obtention of my early hospital records through a doctor friend has proved the truth of what my meditations revealed concerning myself. If it had not been for the exaggeration of minor ailments before my fifth year into major illnesses, of which I was later told, I would have had a totally different childhood and youth and my kōan would have developed differently. Thanks to meditation I have been able to clear up many cloudy areas of my early life.

133. Even where such comments concerning others as the above are true, it is still wrong for a true student of Zen to make them since they involve the breaking of the Precept against speaking or thinking ill of others. I include this paragraph here as a warning to both the reader and myself. It is important to remember

that one does not lead others into making mistakes similar to one's own.

134. This was a personal view. I have no proof of this and therefore such a comment should not have been made.

135. The following comments only apply to married couples wishing to enter *Japanese* temples; they do *not* apply to married couples wishing to enter *American* ones. I wrote these comments for the Japan of 1968.

136. This person did not go to a Zen temple but to one of a different sect; he is now well again.

137. This paragraph is very important. It is *always* wrong to break the Precepts and yet one seems sometimes to *have* to speak out. If I had been a better monk at the time of writing this I would have handled the situations differently; I pray that the reader does not copy my bad example as a result of this entry. I also am not sure that my motives were entirely good in writing the passage.

138. Read the previous footnote, excluding the first sentence.

139. The whole of this entry shows self-pity and temper and is, therefore, bad teaching. It is included here to show how humanly frail a Zen teacher can be.

140. One could, hypothetically, be Transmitted by a thousand different masters and, in one sense, is so Transmitted once the 'all is one' is completely understood; but Harry was not, at this time, ready for such teaching, being still in the stage of comparing masters rather than recognising their intrinsic oneness.

141. I agree because of the implication that the first master is not truly Buddha and because of the tendency for people to otherwise gather up a number of "Transmissions" for their own

political or financial advantage, since being Transmitted by a monk gives them the right to possibly become abbot or abbess of that monk's temple. Some monks actually have collected the revenues of several temples in the past prior to this rule being made.

142. This information should not have been given to Harry since it partakes of gossip and thus breaks the Precepts. It is repeated here as a warning to the reader to learn from my mistakes and guard his speech. My motives may not have been pure when writing this.

143. Such speculation is idle and not conducive to true training.

144. Maybe they thought they were emulating my culture. If so, then my comments here are very wicked for their sole purpose was kindness.

145. It is wrong of me to criticise in this way without certain knowledge. There is no way in which a rōshi of any school of Zen, whether Sōtō, Rinzai or Ōbaku, would ever agree with the kind of thinking found in her letter; I can only conclude that she never told him. True Zen training is synonymous with service to one's fellow men. I say this in no way to criticise her either but, in accordance with the purpose of this book, to point out my own mistakes in training.

146. This is a wrong attitude of mind; other people's karma and training is not my business; each person makes his or her own karma.

147. The abbot who took over after my Zenji Sama's death.

148. Ingratitude and embarrassment for *anything* and negative criticism of others is always wrong however, as will be seen by what follows, I was, at this time, beginning to be more alert

concerning such things. It is important to remain still and be pulled off centre by neither praise nor blame at such times.

149. I should not be thinking thus.

150. Wrong thought; such thinking can lead to the despising of others and is thus a breakage of the Precepts.

151. He is Rinzai.

152. In the *real* sense of religion there are no such things as friends and enemies whilst, in the worldly sense, they exist. So, whilst *knowing* that one is invulnerable, one must still take precautions. “Trust in God and tie your camel” is as applicable in Zen as it is in Mohammedanism with the proviso that one must be on the alert for any sign of paranoia.

153. Although it is wrong to break the Precepts one nevertheless is occasionally forced by circumstances and moral obligation into doing so; the keeping of the Precepts does not permit of moral cowardice. However, when one does do such a thing one must fully accept the karmic consequence of having done it without complaint. One may not blame the relinquishing of *personal* responsibility on the teachings of the Buddhas and Ancestors or the results of having taken it. In the above instance to speak of Rev. Hajime as I did was to break the Precepts; not to speak would have been morally irresponsible—and I must still keep my mind open to the fact that I could be wrong.

154. Dōgen Zenji once said, “It is hard to keep the initial humility to the end but it is *absolutely* imperative.” Seeing the Cosmic Buddha is one thing, being worthy of it is quite another. Unfortunately, in the West, the “*moment*” of kenshō is frequently regarded as the *whole* of training rather than its commencement and therefore we often find so-called “enlightened” Westerners who are very unsatisfactory people. This is solely

because they experienced a first kenshō (see Foreward in *How to Grow a Lotus Blossom*) and decided that their training was over.

155. The friend who arranged this temple for me is a sort of “feudal Lord” of which there are many in Japan. Since the temple was on his land he could, by ancient right, give it to whomsoever he wished irrespective of its legal owner’s wishes!

156. He stayed there whilst I was in hospital.

157. Compromise such as this is always wrong.

158. This is wrong thinking—the temple gate must stand open to all.

159. Her presence actually did do damage; normally priests guard both the Transmission room and the master and disciple at the time of Transmission because of the danger of disturbance. At this time such guards were not available but the whole incident served to teach me their importance.

160. It is wrong to become suspicious.

161. A foreigner who successfully competes with a Japanese is in a very dangerous position with regard to creating jealousy. To a very large extent this was my problem in the Tokyo temple also. Jealousy is, unfortunately, a Japanese national trait.

162. *Editor’s Comment:* In the years which have passed since Rōshi Jiyu-Kennett’s arrival in America, some of the events recorded in these diaries have taken on a new perspective. It now appears that almost all of the difficulties which she encountered in the Tokyo monastery were caused by the political machinations of only two of the officers who, it would seem, provided her and others with misleading information on a number of occasions. These two used every letter which came from England and every mistake made by people who came to

the Foreign Guest Department to further their anti-foreign cause. Rōshi Jiyu-Kennett did not know this at the time of writing the diary and of leaving Japan. Their actions should not give the reader the impression that the majority of the Japanese priesthood is anti-foreign nor anti-Rōshi Jiyu-Kennett herself, as later events both in Japan and America have proved. The Sōtō Sect authorities provided her with all necessary certification before she came to America and she has remained in good standing up to the time of her death in 1996. D.M.

163. One always sends a mochi to someone who has taught you anything in Zen at the New Year whether you are still friends or not.

164. I was following the correct custom in doing this.

165. It is quite customary for the parents of large Japanese families to give, or sell, a child to a childless family. If I had been a Japanese I would not have been appalled by this.

166. Calling someone an idiot is not good Buddhism.

167. I should have stayed in a temple; this is a sign that I was allowing myself to be influenced by circumstances and external things.

168. What is being described here is one of the “little moments” of the On-Going Fūgen kenshō (see *How to Grow a Lotus Blossom*, Foreward). I was at this place again at the beginning of my last kenshō. One is in the same place every time a kenshō, however deep, takes place.

169. Such presumption is wrong.

170. During this time I received a certificate asking me to become the official pioneer missionary of the Sōtō Sect in America and a contract for four years to do this from the Head

Office. So, in spite of appearances, I became their official representative when going to America and England.

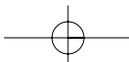
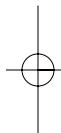
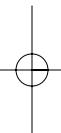
171. This is wrong thinking on my part; I have no proof of this.

172. This was wrong of me; his going or coming should have made no difference.

173. There is *never* an end.

174. Such speculation is a waste of time; staying still in meditation is the only thing that matters. One must not be pulled off centre by such considerations, whether they represent that which is real or imagined. The danger of allowing sadness to enter one's heart is that such speculation can arise.

175. A human, rather than a Buddhist, act.



Glossary.

The following abbreviations are used:

Liturgy—*The Liturgy of the Order of Buddhist
Contemplatives for the Laity*, second edition

Liturgy, Priests' edition—*The Liturgy of the Order of
Buddhist Contemplatives*

ZEL—*Zen is Eternal Life*, fourth edition

C—Chinese

J—Japanese

P—Pali

S—Sanskrit

ANANDA (S). The Buddha's personal jiisha. See *Denkōroku*, chap. 3, in ZEL, p. 231.

ANCESTOR. Refers to any teacher, male or female, who has fully understood Buddhism and who is in the line of succession. See Ancestral line, Liturgy, pp. 66–69 and *Denkōroku*, ZEL, pp. 217–296.

ANICCA (P), anitya (S), impermanence. Transience. See *Gakudō-yōjinshū*, ZEL, p. 162ff, and “Uji,” ZEL, p. 198ff.

ASURA (S), those who do not shine, i.e. Titan.

AVATAMSAKA SUTRA (S), Hua-yen Ching (C), Kegonkyō (J), Garland Scripture. The teaching of Shakyamuni Buddha during the three weeks immediately after His enlightenment while He was still in a deep state of meditation. The

- Gandavyuha* and *Dasabhumika Scripture* are sections of this Scripture.
- BETSUIN (J), a sub-temple. In other words, I could call my temple a temple that was representing the Tokyo temple.
- BODHIDHARMA (S), c. 530, Bodaidaruma or Daruma (J). The Indian Ancestor who brought Zen teaching to China; known to the Chinese as the First Ancestor.
- BODHISATTVA (S), bosatsu (J), pu-sa (C), enlightened being. See ZEL, pp. 36–65.
- BODHISATTVA VOW, see FOUR VOWS.
- BUDDHA (S), Butsu (J). Enlightened One, Awakened One. (1) A person with direct understanding of the Truth. A completely awakened person. (2) The historical Shakyamuni Buddha.
- BUDDHA MIND. The mind without attachment and discrimination which is the real mind of all beings, although they themselves may not recognise it: another name for the Buddha Nature.
- BUDDHA'S NOBLE TRUTHS, see FOUR NOBLE TRUTHS.
- CHIEF JUNIOR, Shusōshō (J). A trainee selected by the Abbot for a training term of one hundred days to lead all trainees in the monastery. See “The Ceremonies Necessary for the Training Term,” Liturgy, Priests' edition, pp. 530–586; see also ZEL, Book 1, chap. 9, pp. 73–87.
- CHIGO-SAN (J). The name given to the princes and princesses who came to greet the Buddha after his enlightenment. Nowadays it is traditional for the children of the parishioners to relive this incident when a new priest is installed in a temple.
- CHIKORYŌ (J), the cashier's office.
- COSMIC BUDDHA. THAT which appears in every place and time and in all beings; also called by various other names such as Vairocana Buddha, Amitabha Buddha, Dharmakaya, Buddha Nature and Lord of the House. IT can be revealed through genuine training but cannot be explained as existing or not existing being beyond dualism.

DAI KAIDŌ (J), literally ‘great hall of shadows;’ the home of Buddha Nature within a being, where it remains hidden unless revealed by training. Although it is not spatial, it can manifest itself in the hara.

DEVA (S), ten (J). (1) Gods; heavenly beings; beings in possession of supernatural powers. (2) A great person who, having understood the Truth, leads others to it.

DHARMA (S), hō (J), fa (C). (1) Law, Truth, the Teachings of the Buddhas and Ancestors. (2) The second of the Three Treasures and Refuges:– “I take refuge in the Dharma.” The Dharma is the medicine for all suffering as it teaches the way to transcend greed, hate and delusion.

DIAMOND SCRIPTURE, Vajracchedika Prajnaparamita Sutra (S), Kongō-kyō (J). One of the Great Wisdom Scriptures which succinctly deals with the training of the Bodhisattva especially relating to the awakening of True Wisdom and to the practice of the Six Paramitas. The *Diamond Scripture* is widely used in all Mahayana traditions and it was this Scripture which Daikan Enō used to teach his disciples.

DŌGEN ZENJI (J), 1200–1253. Founder of the Sōtō Zen Church in Japan. He was of noble birth and was orphaned as a child. He entered the priesthood at the age of twelve, studied Tendai on Mt. Hiei and then went on to study under Myōan Eisai at Kenninji Temple. In 1223 he journeyed to China with Eisai’s disciple, Myōzen, in order to study Zen, eventually entering Tendōzan Keitokuji where he became the disciple of Tendō Nyojō Zenji, one of the great Sōtō Zen teachers then alive: he became Nyojō Zenji’s Dharma Heir receiving the Transmission from him. He returned to Japan in 1227; he was at first Abbot of Kenninji, then Abbot of Kōshōji and later founded Eiheiji in 1244. His chief disciple was Koun Ejō. His major works are the *Shōbōgenzō*, the *Eihei-kōroku*, the *Eihei-shingi* and the *Kyōjukaimon*. He was given the posthumous title of Kōsō Jōyō Daishi. He is widely acknowledged to be Japan’s greatest religious thinker. In ZEL, pp. 89–214.

EIGHTFOLD PATH. The way to transcend suffering as taught by Shakyamuni Buddha in the fourth Noble Truth. The eight stages are right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. See also **FOUR NOBLE TRUTHS**.

EKŌ (J), offertory giving merit of ceremony or scripture recitation to someone else. See *Offertories in Liturgy and Liturgy, Priests' edition*.

ENLIGHTENMENT, Nirvana (S), Bodhi (S). Religious realization or understanding.

ENLIGHTENMENT BY OTHERS, Sravaka-bodhi (S), becoming enlightened as a result of hearing the teaching and putting it into practice to realise no-self but not the emptiness of all things, without undertaking the Bodhisattva practice. The first level in Hinayana, the other being single enlightenment. Both of these levels retain the idea of training for oneself, which is abandoned in the Mahayana practice of the Bodhisattva path.

FIVE LAWS OF THE UNIVERSE. The five laws by which the universe operates are:— (1) the laws of the physical world—the world is not answerable to one's personal will; (2) the laws of the organic world—all things flow; (3) the laws of morality—karma is inexorable; (4) the laws of the Dharma—evil is vanquished and good prevails; (5) the laws of mind—the will to enlightenment: the intuitive knowledge of the Buddha Nature occurs to all men.

FOUR NOBLE TRUTHS. These are:— (1) suffering exists; (2) suffering's cause; (3) suffering's end; (4) the Eightfold Path. See the **EIGHTFOLD PATH**.

FOUR VOWS. The four Bodhisattva vows. (1) However innumerable beings are, I vow to save them; (2) However inexhaustible the passions are, I vow to transform them; (3) However limitless the Dharma is, I vow to understand it completely; (4) However infinite the Buddha's Truth is, I vow to attain it. See *ZEL*, pp. 36–65, see *Liturgy*, pp. 48–52, 93.

- FUGEN (J), Samantabhadra (S), Full of Virtue. See “Activity in the Heart of Samantabhadra,” ZEL, pp. 46–53.
- FUTONS, large rectangular cushions used as mattresses.
- FULL-LOTUS. The form of cross-legged sitting in which each foot is placed over the opposite thigh. See *Serene Reflection Meditation*, 6th edition, 1996, p. 26.
- GASSHŌ (J). The Buddhist mudra which expresses gratitude and humility.
- GOI THEORY (J). Tōzan’s Five Ranks.
- HACHIKŌ (J). The famous “faithful dog of Japan” who, after his master’s death, continued to come every day to meet his train.
- HAISEKI (J), Bowing seat.
- HALF-LOTUS. A form of cross-legged sitting in which one foot is placed on the opposite thigh whilst the other rests on the sitting place. See *Serene Reflection Meditation*, 6th edition, 1996, p. 26.
- HANAMATSURI (J), ‘flower festival,’ The Buddha’s birthday, May 8. See *Liturgy, Priests’ edition*, pp. 277–282.
- HARA (J). The triangular region of the front of the body formed from the base of the sternum and reaching down the sides of the rib cage to just below the navel.
- HŌKYŌZAMMAI (J), Pao-ching San-wei (C), The Most Excellent Mirror-Samādhi. Scripture written by Tōzan Ryokai, one of the founders of the Sōtō Zen Church. *Liturgy*, pp. 61–65.
- HONDŌ (J). Hall of a temple where ceremonies are held and lectures given.
- HOSSU (J). A sceptre carried by a celebrant during ceremonies. Symbol of the priest’s compassion.
- HUNGRY GHOST, gaki (J), preta (S). An occupant of one of the Six Worlds depicted with a tiny throat and bloated stomach. See “The Ceremony for Feeding the Hungry Ghosts,” *Liturgy*, pp. 158–175.
- IMPREGNATIONS, vasana (S), remnants of karma from the past which must still be dealt with after the roots of greed,

- hate and delusion have been cut. Even though no new karma is created, the effects of past karma remain.
- IRON MAN, *tetsugen* (J), *Vajrasattva* (S). The immovable, imperturbable and indestructible Buddha Nature within one. See *Denkōroku*, chap. 1, ZEL, pp. 224–227.
- JŌDŌ (J). (1) The festival of the attainment of Buddhahood held on December 8th. (2) A Zen ceremony in which the Abbot ascends the high altar to be tested in *mondo* (question and answer) on his realisation of the Truth. One of the *Kessei* ceremonies. See *Liturgy*, Priests' edition, "The Abbot's Dharma Ceremony," pp. 566–573.
- KAIDŌ (J), see DAI KAIDŌ.
- KAISHAKU (J), wooden clappers used as signals during Zen ceremonies.
- KANZEON BOSATSU (J), *Avalokitesvara Bodhisattva* (S), *Kuan-shi-yin*, *Kuan Yin* (C), also *Kannon* (J). He who hears the cries of the world. Kanzeon is the *Bodhisattva* who exhibits Great Compassion and Mercy.
- KARMA (S), *kamma* (P). Action, resulting from cause, and its effect. The Law of Cause and Effect; the third of the Five Laws of the Universe.
- KENSHŌ (J), to see into one's own nature. The experience of enlightenment, *satori* (J).
- KESA (J), *kasaya* (S). The Buddhist priest's robe. See also RAKUSU.
- KŌAN (J), *kung-an* (C), public case. A statement or story, used usually by a Rinzai Zen Master, as a teaching device.
- KOTATSU (J). Traditionally, a table beneath which there is a sunken well containing charcoal sticks embedded in sand, nowadays sometimes heated by an electric heater or charcoal briquettes affixed to the bottom of the table.
- KYŌJUKAIMON (J). Dōgen's explanation of the Buddhist Precepts. In ZEL, pp. 211–214.
- KYOKUROKU (J), celebrant's chair.
- KYOSAKU (J), awakening stick.
- LAW, see DHARMA.

- LORD OF THE HOUSE. Buddha in each being, Buddha Nature, Cosmic Buddha; That which is not explicable in terms of existence and non-existence or self and other. Another term for Buddha Mind, Iron Man, True Heart.
- LOTUS SCRIPTURE, Hokke-kyō or Myō-hō-rence-kyō (J), Saddharma Pundarika (S). *The Lotus of the Good Law Scripture*. A Mahayana Buddhist Scripture which teaches that all living things have the Buddha Nature and can attain Buddhahood.
- MAKAKASHYŌ (J), Mahakasyapa (S), also called Kasyapa, Kashō. One of the ten great disciples of Shakyamuni Buddha. Born into a Brahmin family, he became a disciple of the Buddha and reached Understanding in only eight days. See *Denkōroku*, ZEL, pp. 227–236.
- MAKYŌ (J). Hallucinations, which must be distinguished from genuine religious visions, which may arise during meditation; usually due to incorrect breathing, posture or physical or mental stress.
- MANDALA (S), mandara (J). A diagram which expresses a religious view of the universe by means of symbols or portraits of Buddhas and Bodhisattvas.
- MANJUSRI BODHISATTVA (S), Monju Bosatsu (J). Manjusri personifies great wisdom (prajna).
- MARA (S). The personification of all temptations to evil and distractions from training.
- MOCHI (J), solid beaten rice cakes.
- MOKUGYO (J), carved wooden drum in the shape of a fish holding a ball in its mouth.
- NENGE (J), a procession which expresses a Buddhist doctrine.
- NENJU (J), Meditation Hall Closing Ceremony. Liturgy, pp. 112–113.
- NYOI (J). A sceptre carried by a celebrant during ceremonies.
- OBON (J). The time of Segaki in Japan, usually July 15, called the Festival of Lanterns.
- OHIGAN (J), crossing over. The Japanese festival held at the equinox.

- OX-HERDING PICTURES. A series of ten pictures depicting Zen training. These drawings are attributed to Kaku-an Shi-en, a Chinese Zen priest of the twelfth century.
- PATRIARCH, see ANCESTOR.
- PRECEPTS, kai (J), sila (S). The ways of living that are in accordance with the Dharma.
- QUIETISM. A spiritual disease caused by a grave misunderstanding of karma.
- RAKUSU (J). A small kesa (priest's robe) worn around the neck.
- RŌSHI (J), reverend master.
- RYOKAN (J), a Japanese-style family inn, as opposed to a Western-style hotel.
- SAMSARA (S), shōji (J), this world of life and death.
- SANDŌKAI (J), Ts'an-t'ung-chi (C), the harmonising of the all is one and the all is different. A Zen Scripture written by Sekitō Kisen. In *Liturgy*, pp. 59–61.
- SANGE (J), contrition, confession, repentance. The sincere recognition of all that is wrong within one and the acceptance of one's past karma. Sange is the true source of religious humility and a principal gateway to enlightenment.
- SANGHA (S), sō (J). The community of those who follow the Buddha's Teaching: male priests, female priests, laymen, laywomen.
- SANZEN (J). Spiritual direction under a Zen Master.
- SCRIPTURE OF GREAT WISDOM; Hannya-Shingyō; full name:– Makahannya haramita shingyō (J); Mahaprajna Paramita Hrdaya Sutra (S). Sometimes called the *Heart Scripture* since it is considered to be the essence, or heart, of the Great Wisdom Scripture.
- SEGAKI (J), feeding the hungry spirits. A ceremony performed annually for all those who have died the previous year without having become enlightened, or on special occasions as needed. Held at Shasta Abbey on October 31. In *Liturgy*, pp. 158–175.
- SESSHIN (J), searching the heart.

- SHAKYAMUNI BUDDHA (J), sage of the Shakyas. Refers to the historical Buddha after His enlightenment. See ZEL, pp. 3–7, 224–231.
- SHŌNAWASHYU (J), Sanavasa (S). The third Ancestor in India, successor to Ananda. See ZEL, pp. 237–245.
- SHŌSAN (J). Ceremony similar to Jōdō held every two weeks in Zen monasteries, in which all trainees bring their kōans to the Abbot.
- SHUGYŌ (J), hard training.
- SINGLE ENLIGHTENMENT, pratyeka-bodhi (S). Enlightenment reached by oneself alone and not passed on to others. The second level of Hinayana.
- SKANDHAS (S), heaps, aggregates. The psycho/physical existence of a human being is categorised into five aggregates. They are:– (1) form or matter; (2) sensations or feelings; (3) thoughts and perceptions; (4) mental activity or impulses; (5) consciousness. When the skandhas are viewed through ignorance, a false notion of a self is created.
- SURANGAMA SUTRA (S), Ryōgonkyō (J). A Mahayana Buddhist Scripture which discusses many of the obstacles that arise in training as well as the various states into which one can fall as a result of confusion and attachment. Excerpted in ZEL, pp. 55–56.
- SUTRA (S), kyō (J), sutta (P). A Buddhist Scripture. The first division of the *Tripitaka*.
- TAIKAI (J), “Great Meeting.”
- TAOISM, the teachings of Lao-tzu, Chuang-tzu and their successors.
- TATHAGATA (S), Nyorai (J), Thus come One, Thus gone One. A title for a Buddha.
- TATTE-MŌSU (J). High hat worn by an abbot during ceremonies.
- TEN BUDDHAS. The names of the Ten Buddhas are recited in many Zen ceremonies. Note that the Ten Buddhas include Scriptures, Bodhisattvas and Ancestors, indicating every form of Buddha.

THREE TREASURES, Sambō (J). The Buddha, the Dharma and the Sangha; they are also referred to as the Three Jewels.

TITAN ASURAS, see ASURA.

TOKO-NO-MA (J). The most important place in the chief guest room of a Japanese house, where flowers, a scroll and incense burner may be found.

TRANSMISSION, Dembō (J). In the Zen tradition, the Truth is passed down heart to heart and this has been called the Transmission of Mind or Dharma. This Transmission is beyond all words and concepts and only takes place when the Master and disciple are One in the Buddha Mind. The first example of the Transmission is the story in the *Denkōroku* of Makakashyō, the First Ancestor.

UNSUI (J), cloud and water. A priest trainee, male or female.

VASANA (S), see IMPREGNATIONS.

ZAZEN (J), sitting meditation. Zen meditation done in the formal seated position. See *Rules for Meditation* in *Liturgy*, pp. 97–100.

ZENJI (J), ch'an-shih (C), Zen Master.

Questions and Answers.

The following questions and answers were recorded during discussions of both monks and lay Buddhists with Rōshi Jiyu-Kennett on the subject of this book. They have been edited, paraphrased, and printed here in hopes that they may clarify some of the questions which readers may have.

QUESTION: The pettiness and political manoeuvring of some of the monks shocked me; are all monasteries like this?

Rōshi Jiyu-Kennett: Yes, to a certain degree. People suffer from the idea that monasteries are a collection of saints; they don't realise that people who go to monasteries are human. The ones who appeared petty or dishonest when I was there were trying to do what was right as best they knew how at the time. One of the most important lessons to learn if you would profit from monastic training is not to be disappointed by your fellow trainees; learn from them but do not judge them. When you do see someone who sets an incredible example for you, as did Zenji Sama, the old Cook, the Chief Lecturer, the Director and the old Disciplinarian for me, then count yourself very fortunate and follow their teaching.

Monk: And it is important to realise that this has nothing to do with the East or the West. There are plenty of examples of this sort of behaviour in Western monasteries. For example there is the story of St. John of the Cross being flogged

every night at supper time for six months because he refused to wear shoes! That is at least as peculiar as anything described in this book.

QUESTION: I noticed that your kenshō occurred after you had been driven to the point of illness and exhaustion and that people were beaten to bring them to a state of desperation. Is this the only way to find the Truth? Is it the best way?

Rōshi Jiyu-Kennett: No; beating people is not the ancient way. Of course you can put a person in the right situation, beat him, deprive him and, if he takes it positively, you can drive him into a kenshō in a few months; but consider the damage that was done to me physically by that system. Sometimes the beating produced a kenshō but far more often people simply left in a rage, resigned themselves to it stoically or fled into flower arrangement, calligraphy and the like, none of which did them much good spiritually. Beating is a form of manipulation. In America we do not have to do it that way so I see no reason to copy Japan in that respect. Yes, you have to be desperate enough to be willing to give up everything if you would know the Lord of the House, but people do that naturally if they meditate and really look at the hell that they are in. You do not need to manufacture artificial desperation.

QUESTION: What advice would you give to someone who is thinking of going to Japan to study Zen?

Rōshi Jiyu-Kennett: First, understand that the Japanese are human. Too many people who go to Japan, especially young Americans, have the idea that every Japanese is wise, polite and, in all ways wonderful; such people, if they stay in the country longer than a month or two, are usually very disappointed and disillusioned. I did not have that problem perhaps because I went there relatively soon after the Second World War. I remember several friends begging me not to go—showing me the scars from the tortures the Japanese had inflicted on them in prisoner-of-war camps—

telling me that they were monsters. In fact, the Japanese, like everyone else, are neither a nation of saints nor a nation of fiends; they are human.

Next, it is extremely important to know the language well, especially be able to read and write it before you go. Third, do not expect anything; conditions change rapidly and things could be very much the same as they were for me or they could be very different. Do not go unless you have a written invitation from the Abbot of the temple where you wish to study or from the head office of the sect to which the temple belongs; keep the invitation with you and do not give it to anyone lest it disappear and you be thrown out. Specify everything in advance: cash, visa guarantee, whether or not you are willing to grant interviews to the media. You must even specify which media you will and will not appear in—you will have to list them—otherwise they may say that you have refused to see the newspaper reporters so they have brought in a magazine writer or a T.V. crew. Above all do not spend time in a small country temple with just one or two priests; go to one of the big training temples—Eiheiji, Myoshinji or Sōjiji for instance. If you go to a small temple to train you are almost certain to be turned into a temple pet and given no real teaching. There are, of course, rare exceptions, but be very wary of the small temples.

Layman: You have talked about going to a temple in Japan. What about advice for someone who is serious about undertaking Zen training in a temple in the United States?

Rōshi Jiyu-Kennett: There are three things you need to know. Visit the place and first have a good look at the other students, especially the ones who have been there a while. Are they as you would like to become? Can they think and act for themselves or are they automatons: gutless and brain-washed? Next, observe and speak with the teacher. Does he say that his students are free to go and learn from whomsoever they wish or does he claim to own them forever once they have accepted his teaching? Third, are the students

permitted to visit their family on occasion if they wish? Most good temples will say that you should not leave the temple at all for the first three months except for a real emergency and they will discourage going home in the middle of term just because you feel like it. However, any religious community which flatly prohibits visiting your family or permits you to see them only in the temple or in the company of other students or staff is probably trying to brainwash you and is a very dangerous place. If you find a problem in any of these three areas, you would do well to go elsewhere. If these problems are not found, and if the place feels like “home” to you spiritually, it is probably the right place for you. There are a number of such good temples and monasteries in America.

QUESTION: What about the Oriental monks who have come to the West?

Rōshi Jiyu-Kennett: We tend to get coming to the West people who are ambitious or who do not fit in well with the average Oriental temple; occasionally they are extraordinarily good and their standards are so high that they are somewhat unpopular; frequently they are the rejects with whom no one wants to study in the East. The West rarely gets an average monk. This means, of course, that it is not necessary to go to the Orient to find a top-quality teacher of Buddhism: it also means that the student should be careful not to assume that all Oriental teachers in the West are excellent. Further, it means that what we get over here is not a fair sample of what is over there. Orientals are just as much human beings as are Westerners. Frankly, I think people are better off studying with Americans.

QUESTION: One of the things which impressed me most in your book was that it made it clear that it is the *person* who does the training, not the situation.

Rōshi Jiyu-Kennett: Yes, I remember sitting there and saying, “I *must* take everything that has happened to me for my good; however badly they may seem to behave, it is for my good.”

That was what really drove me into that kenshō so quickly.

Monk: Then this book is really about how to train in Zen, isn’t it?

Rōshi Jiyu-Kennett: Yes. It is about how you do it. Stop complaining in your own head about your circumstances, your past, how other people are not training and the like, and get on with doing something about *you*. Then everything that happens is an opportunity to train—to practice the Buddha’s Way—and everything can be accepted positively and every situation met with positive action. You must develop faith or you will get nowhere.

Monk: You also must make a commitment. Nothing can be held back whatsoever. Nothing can be more important to you than finding the Truth.

QUESTION: Isn’t your training a special case; I mean most people simply wouldn’t have been willing to do what you did; was there something special in your background?

Rōshi Jiyu-Kennett: No. I just got on with my training.

Layman: You once mentioned having been educated in a British private or public school; did that have something to do with it?

Rōshi Jiyu-Kennett: Anyone who has been to such a school, as the private school I went to, or who has been in the armed forces, knows something about how to keep going and not get discouraged when things get tough but that is hardly something special. You do not need to be in a situation like the one I described in this book in order to find the Truth. What you need, wherever you are, is faith, commitment and a determination to go on, regardless of all obstacles, born of a desperation not to get stuck the way you are.

QUESTION: You discussed at some length the giving up of morality in order to abide by a morality beyond the normal

moral codes. Could you say something more about the criteria for action if you have gone beyond the usual ones?

Rōshi Jiyu-Kennett: First of all I do *not* mean that you abandon morality and become immoral; that would be a complete perversion of Zen teachings. If you once really understand the basic spirit behind the usual moral code it will lead you to the Three Pure Precepts: Cease from Evil (or Cease from Harm), Do only Good and Do Good for Others, then there are times when the old morality rules apply and there are times when they don't; and, when they don't, you must accept the karma for breaking them. In the end, you have to go even further than that and just take refuge in the Buddha, Dharma and Sangha and do the very best you can. This happens when you are so at one with the Buddha's Way that the more specific sets of Precepts are your very blood and bones—when you *naturally* follow them so closely that it does not even occur to you to do otherwise as there is simply no point in so doing.

Monk: This is the danger of misunderstanding the freedom of Zen. If you go beyond the external set of moral standards, without having understood their spirit and made it a living part of you, you are in big trouble.

Rōshi Jiyu-Kennett: Yes. That is why, if people are not going to commit themselves to religion completely and take it the whole way, I would rather they be Christians or Jews than Buddhists. At its best Buddhism is magnificent, it transcends all other religions but, if you take it at its lowest common denominator, it is abominable. This is also why when you find a real Zen Master in Japan he is so magnificent and when you meet a mediocre priest he is often quite unpleasant to be with. The opposite of morality beyond morality is deceit in the name of Truth and this is what I mean by the lowest common denominator of Buddhism. Once you step outside normal morality this has to be guarded against, with great care, through the trebling of one's efforts to train.