

## Endnotes

## Chapter One

<sup>1</sup>(p.13) In the *Japanese-English Buddhist Dictionary*, the Hosso sect is described as: “Japanese equivalent of the Chinese Fa-hsiang Sect. ... This sect is also called the Consciousness-Only Sect. ... Hosso means to discriminate clearly the real nature of all existence. This sect is based upon the Vijnanavada doctrines of Maitreya-natha, Asanga, Vasubandhu, and Dharmapala” (1999, p. 131).

<sup>2</sup>(p.14) The definition in the *Japanese-English Buddhist Dictionary* is: “Transmission from mind to mind. The transmission of the true law from a Zen master to his disciple by personal contact without depending on the words and letters of the scriptures” (p. 143).

<sup>3</sup>(p.15) The oldest text that mentions Bodhidharma depicts him as coming from Persia. It was only several centuries later that he came to be described as a prince in Southern India. Thus, he became a mythical figure in Zen texts. See: Seizan Yanagida, 1998, *Daruma*, p. 115.

<sup>4</sup>(p.15) Nansen and Joshu are the Japanese names for two Chinese Zen masters. Nansen is Nanquan Puyuan (Harada, 1998, p. 195) or Nan-ch’un (Wu, 1989, p. D-2), 748-835. Joshu is Zhaozhou (Harada, 1998, p. 195) or Chao-chou (Wu, 1989, p. D-2), 778-897.

<sup>5</sup>(p.15) The translation used here is by Daigaku Rumme, found in Sekkei Harada’s *The Essence of Zen*, 1998, p. 165.

## Chapter Four

<sup>6</sup>(p.96) Mr. Miyagawa (Jap. 宮川様) was the person who introduced me to Nakajima Roshi.

<sup>7</sup>(p.96) It is very common for Japanese Soto Zen monks to be married. Nagashima Roshi said, “In Japan now actually 80 or 90 per cent of all priests now get married.” (February 20, 2001, p. 5) In the Rinzai sect, however, this is not the case. Fukushima Roshi said, “There are exceptions, but generally in the Rinzai tradition you don’t marry if you’re going to be a Zen master.” (January 23, 2001, p. 12) Marriage of Zen priests did not use to be common. It was not officially allowed until the Meiji Reformation. In 1873 as part of the government policy of excluding the influence of Buddhism from the government Shintoism was made the national religion of Japan. At that time Buddhist temples were deprived of pieces of their land, Buddhist ceremonies at the court were forbidden, and Buddhist priests were allowed to eat meat, get married, and let their hair grow. The attempt was to deprive Buddhist priest of their religious authority. The exception was Jodo-Shinshu, a sect which permitted priests on the basis of its teaching to eat meat and to get married. Priests of other Buddhist sects today eat meat and are married without any religious foundation. These changes occurred originally due to government intervention. Today some sincere Zen priests remain vegetarian and/or single.

<sup>8</sup>(p.102) *Samadhi* is a Sanskrit word that is variously translated into Japanese as 定 *joo*, 三昧 *sammai*, or 等持 *toji*, and has several different meanings according to the *Japanese-English Buddhist Dictionary*, p. 156. It can

mean “the mental state where the mind is concentrated upon one object and does not wander” and “its most general meaning is meditation.” Here it is used in the meaning of *samadhi* as “the condition of mind which is gained by the practices which conduce to concentration--which are: practices so powerful that they enable one to extinguish all workings of mind.”

<sup>9</sup>(p.108) *Mu* 無 is not a Japanese word, but a transliteration of the Chinese word *wu*. *Mu* 無 is used in Japanese in combination with other Japanese characters, such as *muga* (無我 = no-self) or *mushin* (無心 = no mind), but it is not used by itself. However, several of the *roshis*, like Fukushima Roshi, used *mu* 無 as an independent word.

<sup>10</sup>(p.129) *Isshokenmei* (Jap. 一生懸命) is not a Buddhist word, but a common Japanese expression. Originally the expression was 一所懸命, the difference being the second character. The pronunciation of these two characters, 生 and 所, is almost the same, 所 being *sho* with a short “o” and 生 being *sho* with a long “o”. The original expression referred to an attitude or a virtue of a samurai toward their lord in the feudal era, especially the Kamakura era. They showed their loyalty to their lord by joining their lord’s war as his subjects and fighting bravely for him. The last two characters of this expression, 懸命 *kenmei*, really mean devoting one’s live to one’s lord. As a reward their lord affords each samurai a piece of land (一所) in accordance with their revealed loyalty in the war. Each samurai then works very hard to cultivate this piece of land. Over

time the feudal connotation of this expression was lost and it was changed to its current form, 一生懸命 *isshokenmei*.

Harada Roshi said to me once, in a personal communication, that the Zen meaning of *isshokenmei* is “to keep or protect (= Jap. 守る *mamoru*) the present moment.” The sense here is not engage *isshokenmei* as a means to search for something outside oneself, but to manifest what a person already is.

<sup>11</sup>(p.135) The *Japanese-English Buddhist Dictionary*, 1999, p. 84, defines *karma* as, “A deed which is produced by the action of the mind. . . . that which is produced by the mind, body, or mouth (i.e., words), and which will produce an effect in the future.” It also states, p. 85, that: “In common Japanese parlance, *go* indicates bad *karman*.

## Chapter Five

<sup>12</sup>(p.153) Another version of this *koan* is in *Zen Flesh, Zen Bones*, a collection of Zen stories compiled by Paul Reps (2000). Reps writes that these stories originally were in *Shaseki-shu* (Collection of Stone and Sand) by Muju (A Japanese Zen teacher in late 13<sup>th</sup> century. His name means “the non-dweller.”) and in various books of anecdotes of Zen monks published in Japan around the turn of the 20<sup>th</sup> century. This *koan* is number six in this collection and is entitled “情 (Jap. *jyo* = feelings)—No Loving-Kindness.”

There was an old woman in China who had supported a monk for over twenty years. She had built a little hut for him and fed him while he was meditating. Finally she wondered just what progress he had made in all this time. To find out, she obtained the help of a girl rich in desire. ‘Go and embrace him,’ she told her, ‘and then ask him suddenly: What now?’ The girl called upon the monk and without much ado caressed him, asking him

what he was going to do about it. ‘An old tree grows on a cold rock in winter,’ replied the monk somewhat poetically. ‘Nowhere is there any warmth.’ The girl returned and related what he had said. ‘To think I fed that fellow for twenty years!’ exclaimed the old woman in anger. ‘He showed no consideration for your need, no disposition to explain your condition. He need not have responded to passion, but at least he should have evidenced some compassion.’ She at once went to the hut of the monk and burned it down. (2000, p. 21)

<sup>13</sup>(p.158) There are various explanations for what the 108 attachments are.

The one I’m most familiar with is described in the *Koujien* (Izuru Shinmura, 1993, p. 2185), as beginning with the six sense categories, technically "six roots" (eye, ear, nose, tongue, body, mind), which link "I" to its world. These are connected with the three possible attitudes (1. attracted to [pleasant sights, sounds, etc.], 2. repulsed by [unpleasant sights, sounds, etc.], 3. neutral.) This gives eighteen. These eighteen are divided into pure or impure contact (though both involve disease or ill). This amounts to thirty-six. These thirty-six categories are then multiplied into the three possible realms of past, present, and future, technically the "three worlds," giving 108.

<sup>14</sup>(p.161) For a good translation, with comments, of this discussion in English, see Shoji Muramoto’s translation in Molino, 1998, pp. 36-51.

<sup>15</sup>(p.162) *klesas* (Skt., Jap. *bonno* 煩惱) = illusion.

<sup>16</sup>(p.162) Tsujimura was the translator for this conversation between Jung and Hisamatsu.

<sup>17</sup>(p.163) Jung’s letter of refusal is published in *Self and Liberation: The Jung-Buddhism Dialogue*, by D. Meckel & R. Moore (1992).

<sup>18</sup>(p.163) *Atman* is a Sanskrit word (Jap. *ga* 我) defined by the *Japanese-*

*English Buddhist Dictionary* as:

Soul, Self. It is traditionally understood as that which is eternal, integrated, the controller of the body, and that part of the individual which makes the decisions. It is regarded as free by nature. *Atman* is a basic concept within Brahmanism, but Buddhism rejects it thoroughly. (1999, p. 73)

<sup>19</sup>(p.164) Nagashima Roshi was asking if his use of words was understandable.

<sup>20</sup>(p.176) There are also six objects of cognition that correspond to the six sense organs. They are: color and shape, sound, odor, taste, tangibility, and elements. It is said that when the six sense organs are freed from any attachment, each can perform the functions of the other five organs (*Japanese-English Buddhist Dictionary*, 1999, p. 263).

<sup>21</sup>(p.190) After-*satori* practice was originated by the Japanese Rinzai Zen master Hakuin (Jap. 白隠, 1685-1768). Isshu Miura and Ruth Fuller Sasaki explain:

Hakuin's own deep and repeated *satori* experiences led him to encourage his students to strive for the same profound penetration as he had attained. Like his great Chinese predecessor Ta-hui, he insisted upon *satori* above everything else. But unlike Ta-hui, who had urged deeper and deeper *satori* through the continuously deeper introspection of a koan or koans but had made no attempt at any systematization of study, Hakuin considered that, after *satori* had once really been experienced, this *satori* should be gradually deepened and deepened by means of a systematized after-*satori* training. He divided Zen training into two parts: *satori*, and training after *satori*. The system originated by him and completed by his disciples is explained in detail by Isshu Roshi in part two of this book. (1966, pp. 25-26)

<sup>22</sup>(p.192) The characters for *kufu* in Japanese are usually 工夫. However, in some sects of Zen 力 (*chikara* = strength, power) is added, so *kufu* is written 功夫.

<sup>23</sup>(p.192) *Koan* practice in its present form was established by Hakuin. Before Hakuin the Rinzai sect use of *koans* was quite different. Thus, present day Rinzai *koan* practice is a Japanese Zen form of practice. For a full discussion of this in Japanese, see Seizan Yanagida, 1985; or, for a briefer discussion in English, see Fischer-Schreiber, Ehrhard, & Diener, 1991, pp. 80-81.

### Chapter Six

<sup>24</sup>(p.194) *Mushin* 無心 is more frequently used in popular language in Japan as a term for no-self. The *Japanese-English Buddhist Dictionary* defines *mushin* as: “Non-existence of *shin* (mind, intellect, etc.). This word has a wide variety of meanings. In Zen it usually indicates naturalness or freedom from discriminative thinking” (p. 228). The *roshis*, however, used the term *muga* 無我, so I will use this term to refer to no-self.

<sup>25</sup>(p.197 & p.209) See footnote #8. The meaning here is: the mental state where the mind is concentrated upon one object and does not wander.

<sup>26</sup>(p.199) Chinese name Zhaozhou or Chao-chou, 778-897.

<sup>27</sup>(p.222) For a good brief description of the differences between the Northern and Southern schools of Chan Buddhism, see the introduction, pp. 1-12, of John McRae’s (1986) book, *The Northern School and the Formation of Early Ch’an Buddhism*. For a very critical examination of these schools, see Bernard Faure (1991).

<sup>28</sup>(p.223) Throughout the history of Zen Buddhism this has been a controversial subject. For example, in the *Lankavatara Sutra* (Suzuki, 1930, pp. 207-208) it is written that enlightenment happens sometimes gradually and sometimes suddenly: “The cleansing is done by degrees, not all at once. ... (But sometimes the cleansing is done at once and not by degrees) as in the case of the mirror’s reflecting all forms simultaneously and without discrimination.” Suzuki himself, however, writes in a footnote to this section of the *Lankavatara Sutra*:

Psychologically this is a phenomenon suddenly happening in the consciousness. When a man was walking in a certain direction all the time, his steps are all of a sudden made to turn back; he faces now the North instead of the South. This abrupt shift of the vista is a revolution, a revulsion; he is sure to be strongly conscious of the transformation. The unconscious process that preceded it may have been gradual, but as far as his conscious mind is concerned, the revulsion has taken place instantaneously.” (p. 207)

<sup>29</sup>(p.231) The Japanese word *shisei* 至誠 is not a Buddhist word. It has its roots in Confucianism in China. Tanaka Roshi occasionally used terms from other East Asian traditions, particularly Shintoism and Confucianism. He asserted at various times that the basis of Zen experience is the same as the basis of the other East Asian religions. For example: “In the midst of Zen experience we are able to understand Zen experience is more wide and deepest, deeper, than one sect of Buddhism” (July 17, 2001, pp. 3-4). The Japanese word *seijitsu* 誠実, almost the same meaning as *shisei* 至誠, is a word frequently used by ordinary Japanese people to express sincerity in human relationships and in work.

<sup>30</sup>(p.240) The expression *ma-uke* 真受け is rarely used in everyday life in Japan. A more common expression is *ma-ni ukeru* 真に受ける, which means “taking something seriously” or “holding something for true.”

<sup>31</sup>(p.241) Munetada Kurozumi, 1780-1850. A Japanese Shinto priest and a worshipper of the Shinto Sun Goddess, *Amaterasu*. See a biography by Taisen Nobuhara (1980). He has been called “Japan’s lesser Christ” (p. 9).

<sup>32</sup>(p.243) The definition in the *Japanese-English Buddhist Dictionary* is: “Transmission from mind to mind. The transmission of the true law from a Zen master to his disciple by personal contact without depending on the words and letters of the scriptures” (1999, p. 143).

## Chapter Seven

<sup>33</sup>(p.255) A self-object is an object that is experienced as part of the self and serves certain needs. It does not refer to the actual object, but to the subjective experience of the function provided by the object. The early caretakers, for instance, who perform functions for the infant that it is not able to perform for itself, are not experienced by the infant as separate entities. They provide soothing and other functions that are critical for development. These functions, which are at first performed by the mother, must be internalized. An adult can only be fully aware of his or her feelings if he or she has internalized an affectionate and empathic self-object.

<sup>34</sup>(p.288) For an excellent comparison of the store consciousness with Freud and Jung’s theory of the unconscious, see William Waldron’s (1988)

article in the *Shin Buddhist Comprehensive Research Institute Annual Memoirs*, 6, 109-150.

<sup>35</sup>(p.305) It should be noted that the word “ego” is a word used in translation, along with self, into English from Japanese. The Japanese word that was most commonly used by the *roshis* was *jiga* 自我. The first character of this word, *ji* 自, means “for oneself” or “personally.” The second character, *ga* 我, means “soul” or “self.” *Ga* 我 is the Japanese character (originally a Chinese character) that is used for the Sanskrit term *atman*. (*Japanese-English Buddhist Dictionary*, 1999, p. 73) Thus, the word *jiga* 自我 has the sense of a personal soul or a self for oneself. It refers to the false belief in a permanent, unchanging, eternal self or soul. The Japanese word that is more commonly used as a translation for self is *jiko* 自己. The second character *ko* 己 means “oneself” or “self.” Thus, it has the meaning of “self for oneself,” a very close meaning to *jiga*. *Jiko* is the word used in Japanese Jungian terminology as the translation of the Jungian term Self.

## Chapter Eight

<sup>36</sup>(p.355) Daii Doshin (580-651) is his Japanese name. His Chinese name is Tao-hsin. For a description of his enlightenment, see Keizan (1268-1325/1993, p. 162) or R.H. Blyth (1960, p. 47-48).

<sup>37</sup>(p.355) For Daii Doshin’s post-*satori* practice, see Keizan (1268-1325/1993, p. 162).

<sup>38</sup>(p.360) In Buddhism there are six senses. The Japanese word for this is *rokkon*. See the glossary and footnote #19.

<sup>39</sup>(p.363) See footnote #10 for an explanation of *isshokenmei*.