

The Religion of the Great Ancestor  
(Focusing on the fascicle *Raihai Tokuzui*)

Part 1 – Preface

Chapter 1 – The religious experience of Zen and the various phases/stages/types of Religious experience.

Section 1 – General summary (theory/*Gaisetsu*)

Section 2 – Concerning the relationship of impermanence and ethics to religious experience.

Section 3 – The religious experience of searching for the truth.

Section 4 – Zen and the religious experience of intuition.

Chapter 2 – Zen and the object of faith

- The unity of life (p 61)

- Life is unending ignorance (p 62)

- [?] Life's virtue and faith (p62)

- the arm of the 6<sup>th</sup> ancestor (p 65)

- The wondrous truth and live view (view of impermanence) of "one mind is all dharmas, all dharmas are one mind" (p 70)

Chapter 3 – The necessity of Zen faith

- Faith in supernatural power

- Faith in the sameness of Gods and humans

- The world view that God and humans are of the same substance and some measure

Part 2 – General Discussion

Chapter 1 – The Zen tendency during the early Kamakura

Section 1 – Zen and the holy monk Myōe

Section 2 – Zen Master Eisai

Chapter 2 – A brief biography of Zen Master Dogen.

Chapter 3 – The way of seeking the truth in the way of the eminent ancestor.

Section 1 – Supporting argument

Section 2 – Studying [Zen] and Learning [the Way].

Section 3 – The opposition to the eminent Master Dogen

Section 4 – The viewpoint of Studying Zen and Learning the Way

Chapter 4 – The Discourses of the True Teacher

Section 1 – General statement

Section 2 – The original/chief confirmation of direct pointing

Section 3 – Faithfully following a true master and the personality/individuality of the student

Chapter 5 – Discussion on the object of faith

Section 1 – The essential qualities of the universe [see Inagaki p 322]

Section 2 – The light of the Buddha

Part 3 – Conclusion

Bibliographic Reference for quotations

Time honored Buddhism and Christianity reveal various phases/stages in the tendency and qualities of religious experience. Using the classification of Prof. Aoki Rishi [?] there are the 4 following stages:

1. The insight into impermanence
2. Scholarship/commentary
3. Searching for the truth
4. Direct seeing

The first two of these four are emotional tendencies. The last two are intellectual tendencies. In the religion of those belonging to the Jodo sect, such as Honen and Shinran the main point of their solution to the problem of life and death was an emotional solution belonging [to the stage] of insight into impermanence. Those adhering to the [stage] of insight into impermanence such as those belonging to orthodox Christianity had a tendency of emotionally solving the problem of conscience. The Chinese Buddhist Tendai \_\_\_\_\_ and the Middle Age Christian theologians are primary examples of intellectual explanations.