

Master Dogen's
SHOBOGENZO

Book 2



Translated by
Gudo Nishijima & Chodo Cross

Master Dogen's
Shobogenzo

Gudo Nishijima was born in Yokohama, Japan in November 1919, and graduated from the Law Department of Tokyo University in September 1946.

In October 1940 he first met Master Kodo Sawaki, whose teaching he received until Master Kodo's death in December 1965. During this time, he combined the daily practice of Zazen and study of Shobogenzo with a career at the Japanese Ministry of Finance and at a securities financing company. In December 1973 he became a priest under the late Master Renpo Niwa, and in December 1977 he received the transmission of Dharma from the same Master (who subsequently became the abbot of Eihei-ji temple). Shortly thereafter he became a consultant to the Ida Ryogokudo company, and in 1987 established the Ida Ryogokudo Zazen Dojo in Ichikawa City near Tokyo. Now in his eighties, he continues to give instruction in Zazen, and lectures on Master Dogen's works, in Japanese and in English, in Tokyo and at Tokei-in temple in Shizuoka prefecture.

Gudo Nishijima's other publications in English include "How to Practice Zazen" (with Joe Langdon), "To Meet the Real Dragon" (with Jeffrey Bailey), "Shinji Shobogenzo" (with Michael Luetchford and Jeremy Pearson) and "A Heart-to-Heart Chat on Buddhism with Old Master Gudo" (with James Cohen). He has published a Japanese translation of Master Nāgārjuna's *Mūlamadhyamakakārikā*, and is presently at work on an English translation.

Chodo Cross was born in Birmingham, England, in December 1959. He went to Japan in January 1982, following graduation from Sheffield University, met Nishijima Roshi in June 1982, and received the Buddhist precepts in May of the following year. In December 1994 he returned to England in order to train to be a teacher of the F. M. Alexander Technique. In September 1998, having ceased work on the present translation and qualified as an Alexander teacher, he received the transmission of Dharma from Nishijima Roshi. He is currently leading a small group of Alexander colleagues in Zazen practice and welcomes inquiries from anyone interested in participating in Zazen retreats in England.

Master Dogen's
Shobogenzo

Book 2

Translated
by
Gudo Wafu Nishijima
Chodo Cross

Windbell Publications

© 1996 by Gudo Nishijima and Chodo Cross. All rights reserved.

Front cover: Portrait of Master Dogen Viewing the Moon, reproduced courtesy of Hokyō-ji, Fukui Prefecture.

Contents

Preface	<i>ix</i>
Notes on the Translation	<i>xi</i>
22 BUSSHO 仏性	1
23 GYOBUTSU-YUIGI 行仏威儀	37
24 BUKKYO 仏教	61
25 JINZU 神通	77
26 DAIGO 大悟	91
27 ZAZENSHIN 坐禪箴	101
28 BUTSU-KOJO-NO-JI 仏向上事	119
29 INMO 恁麼	133
30 GYOJI 1 行持 (上)	145
30 GYOJI 2 行持 (下)	173
31 KAI-IN-ZANMAI 海印三昧	207

32	JUKI 授記	219
33	KANNON 觀音	235
34	ARAKAN 阿羅漢	245
35	HAKUJUSHI 栢樹子	253
36	KOMYO 光明	263
37	SHINJIN-GAKUDO 身心學道	273
38	MUCHU-SETSUMU 夢中說夢	285
39	DOTOKU 道得	297
40	GABYO 画餅	305
41	ZENKI 全機	315

APPENDICES

Chinese Masters	321
Sanskrit Glossary	323
Bibliographies	329

Acknowledgments

This translation and its publication have been made possible by the benevolence of the following sponsors:

The Japan Foundation

Mr. Hideo Ida, President of Ida Ryogokudo Co., Ltd.

Mr. Tadashi Nakamae, President of Nakamae International Economic Research

We should like to thank Michael Luetchford and Jeremy Pearson for editing and publishing this book. Our thanks also go to Yoko Luetchford for her work on checking the kanji, and to Emma Gibson for her invaluable help with proofreading.

Preface

Shobogenzo was written by Master Dogen in the thirteenth century. I think that reading Shobogenzo is the best way to come to an exact understanding of Buddhist theory, because Master Dogen was outstanding in his ability to understand and explain Buddhism rationally.

Of course, Master Dogen did not depart from traditional Buddhist thought. But at the same time, his thought as expressed in Shobogenzo follows his own unique method of presentation. If we understand what this method is, Shobogenzo is not so difficult to read. But unless we understand his method of thinking, it is completely impossible for us to understand what Master Dogen is trying to say in Shobogenzo.

Buddhists revere Buddha, Dharma and Samgha. Buddha means Gautama Buddha. Samgha means those people who pursue Gautama Buddha's truth. Dharma means reality. Master Dogen's unique method of thought is his way to explain what Dharma is.

Basically, he looks at a problem from two sides, and then tries to synthesize the two viewpoints into a middle way. This method has similarities with dialectic method in western philosophy, particularly as used by Hegel and Marx.

Hegel's dialectic, however, is based on belief in spirit, and Marx's dialectic is based on belief in matter. Master Dogen, through the Buddhist dialectic, wants to lead us away from thoughts based on belief in spirit and matter.

Master Dogen recognized the existence of something which is different from thought; that is, reality in action. Action is completely different from intellectual thought and completely different from the perceptions of our senses. So Master Dogen's method of thinking is based on action, and because of that, it has some unique characteristics.

First, Master Dogen recognized that things we usually separate in our minds are, in action, one reality. To express this oneness of subject and object Master Dogen says, for example, *"If a human being, even for a single moment, manifests the Buddha's posture in the three forms of conduct, while [that person] sits up straight in samādhi, the entire world of Dharma assumes the Buddha's posture and the whole of space becomes the state of realization."* This sentence, taken from the chapter *Bendowa*, is not illogical, but it reflects a

new kind of logic.

Secondly, Master Dogen recognized that in action, the only time that really exists is the moment of the present, and the only place that really exists is this place. So the present moment and this place—the here and now—are very important concepts in Master Dogen's philosophy of action.

The philosophy of action is not unique to Master Dogen; this idea was also the center of Gautama Buddha's thought. All the Buddhist patriarchs of ancient India and China relied upon this theory and realized Buddhism itself. They also recognized the oneness of reality, the importance of the present moment, and the importance of this place.

But explanations of reality are only explanations. In Shobogenzo, after he had explained a problem on the basis of action, Master Dogen wanted to point the reader into the realm of action itself. To do this, he sometimes used poems, he sometimes used old Buddhist stories that suggest reality, and he sometimes used symbolic expressions.

So the chapters of Shobogenzo usually follow a four-phased pattern. First Master Dogen picks up and outlines a Buddhist idea. In the second phase, he examines the idea very objectively or concretely, in order to defeat idealistic or intellectual interpretations of it. In the third phase, Master Dogen's expression becomes even more concrete, practical and realistic, relying on the philosophy of action. And in the fourth phase, Master Dogen tries to suggest reality with words. Ultimately, these trials are only trials. But we can feel something that can be called reality in his sincere trials, when we reach the end of each chapter.

I think this four-phased pattern is related with the *Four Noble Truths* preached by Gautama Buddha in his first lecture. By realizing Master Dogen's method of thinking, we can come to realize the true meaning of Gautama Buddha's *Four Noble Truths*. This is why we persevere in studying Shobogenzo.

Gudo Wafu
Nishijima

Ida Zazen Dojo
Tokyo
February 1994

Notes on the Translation

Aim

In this book, as in Book 1, the primary aim of the translation has been to stay faithful to the original Japanese text and let Master Dogen speak for himself, confining interpretation and explanation as far as possible to the footnotes.

Source text

The source text for chapters 22 to 41 is contained in volumes 4 to 6 of Nishijima Roshi's 12-volume *Gendaigo-yaku-shobogenzo* (*Shobogenzo in Modern Japanese*). *Gendaigo-yaku-shobogenzo* contains Master Dogen's original text, notes on the text, and the text rendered into modern Japanese. Reference numbers enclosed in brackets in the left margin of this translation refer to corresponding page numbers in *Gendaigo-yaku-shobogenzo*, and much of the material reproduced in the footnotes comes from *Gendaigo-yaku-shobogenzo*.

Gendaigo-yaku-shobogenzo is based upon the 95-chapter edition of *Shobogenzo*, which was arranged in chronological order by Master Hangyo Kozen, sometime between 1688 and 1703. The 95-chapter edition is the most comprehensive single edition, including important chapters such as *Bendowa* and *Hokke-ten-hokke* which do not appear in other editions. Furthermore, it was the first edition to be printed with woodblocks, in the Bunka era (1804–1818), and so the content was fixed at that time. The original woodblocks are still preserved at Eihei-ji, the temple in Fukui prefecture which Master Dogen founded.

Sanskrit terms

As a rule, Sanskrit words such as *samādhi* (the balanced state), *prajñā* (real wisdom), and *bhikṣu* (monk), which Master Dogen reproduces phonetically with Chinese characters, 三昧 (ZANMAI), 般若 (HANNYA), and 比丘 (BIKU), have been retained in Sanskrit form.

In addition, some Chinese characters representing the meaning of Sanskrit terms which will already be familiar to readers (or which will become familiar in the course of reading *Shobogenzo*) have been returned to Sanskrit. Examples are 法 (HO; “reality,” “law,” “method,” “things and phenomena”), usually translated as “Dharma” or “dharmas”; 如来

(NYORAI; “Thus-Come”), always translated as “*Tathāgata*”; and 声聞 (SHOMON; “voice-hearer”), always translated as “*śrāvaka*.”

The glossary provided in the appendix includes all Sanskrit terms appearing in this book not included in the Sanskrit glossary in Book 1.

Chinese proper nouns

In general Chinese proper nouns have been romanized according to their Japanese pronunciation—as Master Dogen would have pronounced them for a Japanese audience. Thus, we have let the romanization of all names of Chinese masters follow the Japanese pronunciation, while also adding an appendix showing the Chinese romanization of Chinese masters' names.

Chinese text

Master Dogen wrote Shobogenzo in Japanese, that is to say, using a combination of Chinese characters (squared ideograms usually consisting of many strokes) and the Japanese phonetic alphabet which is more abbreviated. Chinese of course is written in Chinese characters only. Therefore when Master Dogen quotes a passage, or borrows a phrase, from a Chinese text—as he very often does—it is readily apparent to the eye as a string of Chinese ideograms uninterrupted by Japanese squiggles. We have attempted to mirror this effect, to some degree, by using italics for such passages and phrases.

Meaning of 正法眼藏 (SHOBOGENZO), “The Right-Dharma-Eye Treasury”

正 (SHO) means “right” or “true.”

法 (HO), “Law,” represents the Sanskrit “*Dharma*,” which means reality.

眼 (GEN) “eye,” represents direct experience.

正法眼 (SHOBOGEN), “the right-Dharma-eye,” therefore describes the right or true experience of reality.

藏 (ZO), “storehouse” or “treasury,” suggests something that contains and preserves the right experience of reality. Thus, Nishijima Roshi has interpreted the words 正法眼藏 (SHOBOGENZO), “the right-Dharma-eye treasury,” as an expression of the practice of just sitting in Zazen.

Any virtue that this translation has stems entirely from the profoundly philosophical mind, the imperturbable balance, and the irrepressible optimism and energy of Nishijima Roshi.

Chodo Cross
5, Chiltern Close,
Aylesbury, England
February 1996

Shobogenzo
Chapters 22 to 41

開經偈

無上甚深微妙法

百千萬劫難遭遇

我今見聞得受持

願解如來真實義

KAIKYOGE

MUJO-JINSHIN-MIMYO-HO

HYAKU-SEN-MAN-GO-NAN-SOGU

GA-KON-KENMON-TOKU-JUJI

GAN-GE-NYORAI-SHINJITSU-GI

Verse for Opening the Sutras

The supreme, profound, subtle and fine Dharma,

In hundred thousand myriad kalpas is hard to meet.

Now that I see and hear it and am able to receive and retain it,

I desire to understand the real meaning of the Tathāgata's teaching.

[22]

仏性

BUSSHO

The Buddha-nature

Butsu means Buddha and *sho* means nature, so *bussho* means Buddha-nature. The Chinese characters read in Japanese as *bussho* represent the meaning of the Sanskrit word *buddhatā*, or Buddha-nature; this was usually understood as the potential we have to attain the truth, or as something which we have inherently and which grows naturally day by day. But Master Dogen was not satisfied by such interpretations. In his view, the Buddha-nature is neither a potential nor a natural attribute, but a state or condition of body and mind at a present moment. Therefore, he saw the Buddha-nature neither as something that we might realize in the future, nor as something that we have inherently in our body and mind. From this standpoint, Master Dogen affirmed and at the same time denied the proposition “We all have the Buddha-nature.” He also affirmed and at the same time denied the proposition “We all don’t have the Buddha-nature.” At first sight, these views appear contradictory, but through his dialectic explanation of the Buddha-nature in this chapter, Master Dogen succeeded in interpreting the concept of the Buddha-nature from the standpoint of action or reality.

[4] **Śākyamuni Buddha says:**

All living beings totally have¹ the Buddha-nature:

The Tathāgata abides [in them] constantly, without changing at all.²

This is the turning of the Dharma wheel, as a lion’s roar, of our great Master Śākyamuni. At the same time it is the brains and eyes of all the

1. “Totally have” is 悉有 (SHITSU-U). 悉 (SHITSU, *kotogoto[ku]*) means “totally.” 有 (U, *a[ru]*) as a verb, means “have” or “possess” and also “exist”; and as a noun it means “being” or “existence.” In his commentary Master Dogen interprets 悉有 (SHITSU-U) in his own way, as an adjective and noun suggesting reality itself: “Total Existence.”

2. Mahāparinirvāṇa-sūtra, chap. 27.

buddhas and all the patriarchs. It has been learned in practice for 2,190 years (it now being the 2nd year of the Japanese era of Ninji),³ through barely fifty generations of rightful successors (until the late Master Tendo Nyōjo).⁴ Twenty-eight patriarchs in India⁵ have dwelt in it and maintained it from one generation to the next. Twenty-three patriarchs in China⁶ have dwelt in it and maintained it from one age to the next. The Buddhist patriarchs in the ten directions have each dwelt in it and maintained it. What is the point of the World-honored One's words that "*All living beings totally exist¹ as the Buddha-nature*"? It is the words "*This is something ineffable coming like this*"⁷ turning the Dharma wheel. Those called "*living beings*," or called "*the sentient*," or called "*all forms of life*," or called "*all creatures*," are living beings and are all forms of Existence. In short, *Total Existence is the Buddha-nature*, and the perfect totality of *Total Existence* is called "*living beings*." At just this moment, the inside and outside of living beings are the *Total Existence of the Buddha-nature*. The state is more than only the skin, flesh, bones, and marrow that are transmitted one-to-one, because *you have got my skin, flesh, bones, and marrow*.⁸ Remember, the *Existence* [described] now, which is *totally possessed by the Buddha-nature*, is beyond the "existence" of existence and non-existence. *Total Existence* is the Buddha's words, the Buddha's tongue, the Buddhist patriarchs' eyes, and the nostrils of a patch-robed monk. The words "*Total Existence*" are utterly beyond beginning existence, beyond original existence, beyond fine existence, and so on. How much less could they describe conditioned existence or illusory existence? They are not connected with "mind and circumstances" or with "essence and form" and the like. This being so, object-and-subject as *living beings-and-Total Existence* is completely beyond ability based on karmic accumulation, beyond the random occurrence of circumstances, beyond accordance with the Dharma, and beyond mystical powers and practice and experience. If the Total Existence of living beings were [ability] based on karmic accumulation, were the random occurrence of circumstances,

3. 1241. See also following note.

4. The two phrases in parenthesis are in small characters in the source text. 先師 (SENSHI), "late Master" is Master Dogen's usual way of referring to Master Tendo Nyōjo, so it may be that the phrases were added by Master Dogen himself.

5. 西天 (SAITEN), "Western Heavens," means India.

6. 東地 (TOCHI), "Eastern Lands," means China.

7. Master Daikan Eno's words to Master Nangaku Ejo. See, for example, chap. 62, *Hensan*.

8. Master Dogen emphasized the inclusiveness of the state. See chap. 46, *Katto*.

were accordance with the Dharma, and so on, then the saints' experience of the truth, the buddhas' state of bodhi, and the Buddhist patriarchs' eyes, would also be ability based on karmic accumulation, the occurrence of circumstances, and accordance with the Dharma. That is not so. The whole Universe is utterly without objective molecules: here and now there is no second person at all. [At the same time] "*No person has ever recognized the direct cutting of the root*"; for "*When does the busy movement of karmic consciousness ever cease?*"⁹ [Total Existence] is beyond existence that arises through random circumstances; for "*The entire Universe has never been hidden.*"¹⁰ "*The entire Universe has never been hidden*" does not necessarily mean that the substantial world is Existence itself. [At the same time] "*The entire Universe is my possession*" is the wrong view of non-Buddhists. [Total Existence] is beyond originally-existing existence; for *it pervades the eternal past and pervades the eternal present*. It is beyond newly-appearing existence; for *it does not accept a single molecule*. It is beyond separate instances of existence; for it is inclusive perception. It is beyond the "existence" of "beginningless existence"; for *it is something ineffable coming like this*. It is beyond the "existence" of "newly arising existence"; for *the everyday mind is the truth*.¹¹ Remember, in the midst of Total Existence it is difficult for living beings to meet easy convenience. When understanding of Total Existence is like this, Total Existence is the state of penetrating to the substance and getting free.

[10] Hearing the word "*Buddha-nature*," many students have misunderstood it to be like the "Self" described by the non-Buddhist Senika.¹² This is because they do not meet people, they do not meet themselves, and they do not meet with a teacher. They vacantly consider mind, will, or consciousness—which is the movement of wind and fire¹³—to be the Buddha-

9. Quoted from Master Yoka Genkaku's poem *Shodoka* (*Song of Experiencing the Truth*). In the original poem the object that no-one has ever recognized is the valuable pearl (*mani-ju*) i.e. Zazen. 直截根源 (KONGEN *o jiki[ni] ki[ru]*), "*direct cutting of the root*" comes from the following lines: "*Direct cutting of the root is what the Buddha affirmed; It is impossible for me to pick up leaves and look for branches.*"

10. Master Sekiso Keisho's words, quoted in *Keitoku-dento-roku*, chap. 15.

11. Master Nansen Fugan's words, quoted in *Shinji-shobogenzo*, pt. 1, no. 19, and *Shobogenzo*, Book 4, Appendix 1, *Butsu-kojo-no-ji*.

12. A Brahmanist who questions the Buddha from an idealistic standpoint in the Garland Sutra. He also appears in chap. 39 of the Mahāparinirvāṇa-sūtra. See, for example, *Shobogenzo*, chap. 1, *Bendowa*.

13. Here the movement of wind and fire symbolizes the material basis of mind,

nature's enlightened knowing and enlightened understanding. Who has ever said that enlightened knowing and enlightened understanding are present in the Buddha-nature? Those who realize enlightenment, those who know, are buddhas, but the Buddha-nature is beyond enlightened knowing and enlightened understanding. Moreover, in describing the buddhas as *those who realize and those who know*, we are not describing the wrong views randomly expressed by those others as realization and knowing. And we are not describing the movement of wind and fire as realization and knowing.¹⁴ One or two concrete manifestations of a buddha or concrete manifestations of a patriarch are just realization and knowing. For many ages venerable predecessors have been to India and back and have instructed human beings and gods. From the Han to the Sung dynasties they have been as [numerous as] rice plants, flax plants, bamboo, and reeds, but many of them have considered the movement of wind and fire to be the knowing and realization of the Buddha-nature. It is pitiful that, because their pursuit of the truth became further and further removed, they are guilty of this error. Later students and beginners in Buddhism today should not be like that. We learn realization and knowing, but realization and knowing are beyond movement. We learn movement, but movement is not *the state like this*.¹⁵ If we are able to understand real movement, we will be able to understand real knowing and understanding. *Buddha* and *nature* have arrived at that place and have arrived at this place.¹⁶ The Buddha-nature is always Total Existence, for Total Existence is the Buddha-nature. Total Existence is not smashed into hundreds of bits and pieces, and Total Existence is not a single rail of iron. Because it is the holding up of a fist, it is beyond large and small. What already has been called "*the Buddha-nature*" should not be equated with "saints" and should not be equated with "the Buddha-nature." [But] there is one group which thinks as follows: *The Buddha-nature is like the seed of a plant or a tree. As the rain of Dharma waters it again and again, its buds and sprouts begin to grow. Then twigs, leaves, flowers, and fruit abound, and the fruit once more bears seeds.* Views like this are the sentimental thinking of the

which idealists fail to recognize.

14. Having dealt with the idealistic misinterpretation of the Buddha-nature, Master Dogen now turns to deal with the materialistic misinterpretation.

15. 恁麼 (INMO), the ineffable state at the moment of the present. (In the moment of the present it is not possible to speak of movement from one point to another point.) See chap. 29, *Inmo*.

16. They are not abstractions.

common man. If we do hold such views, we should investigate that seeds, and flowers and fruits, are all separate instances of the naked mind.¹⁷ In fruits there are seeds. The seeds, though unseen, produce roots, stalks, and so on. Though they do not gather anything to themselves, they grow into a profusion of twigs, branches, and trunks. They are beyond discussion of inside and outside; and in Time, past and present, they are not void.¹⁸ Thus, even if we rely on the view of the common man, roots, stalks, branches, and leaves may all be the Buddha-nature which is born with them, which dies with them, and which is just the same as their Total Existence.

[14] The Buddha says,

*Wanting to know the meaning of the Buddha-nature,
We should just reflect¹⁹ real time, causes and circumstances.
When the time has come,
The Buddha-nature is manifest before us.²⁰*

This “*wanting to know the meaning of the Buddha-nature*” does not only mean knowing. It means wanting to practice it, wanting to experience it, wanting to preach it, and wanting to forget it. Such preaching, practicing, experiencing, forgetting, misunderstanding, not misunderstanding, and so on, are all *the causes and circumstances of real time*. To reflect *the causes and circumstances of real time* is to reflect using *the causes and circumstances of real time*; it is mutual reflection through a whisk, a staff, and so on. On the basis of “imperfect wisdom,” “faultless wisdom,” or the wisdom of “original awakening,” “fresh awakening,” “free awakening,” “right awakening,” and so on, [*the causes and circumstances of real time*] can never be reflected. *Just reflecting*¹⁹ is not connected with the subject that reflects or the object of reflection and it should not be equated with right reflection, wrong reflection, and the like: it is *just reflection* here and now. Because it is *just reflection* here and now it is beyond subjective reflection and it is beyond objective reflection. It is the oneness of *real time and causes and cir-*

17. 赤心 (SEKISHIN), lit. “red mind,” expresses the state of sincerity, i.e., the mind as it is.

18. The causes of the Buddha-nature exist as real facts in this world.

19. “Should just reflect” is 当観 (TOKAN). In the quotation, 当 (TO, *masa[ni]*) means “should” or “must.” The same character sometimes means “just,” i.e. “just at the moment of the present” or “here and now.” Master Dogen picked up this second meaning in his commentary. 観 (KAN), “reflect,” represents the Sanskrit *vipaśyanā*.

20. Mahāparinirvāṇa-sūtra chap. 28.

cumstances itself; it is transcendence of *causes and circumstances*; it is the Buddha-nature itself—the Buddha-nature rid of its own substance; it is Buddha as Buddha himself; and it is the natural function as the natural function itself. People in many ages from the ancient past to the present have thought that the words “*when the time has come...*” are about waiting for a time in the future when the Buddha-nature might be manifest before us. [They think that,] continuing their practice with this attitude, they will naturally meet the time when the Buddha-nature is manifest before them. They say that, because the time has not come, even if they visit a teacher and ask for Dharma, and even if they pursue the truth and make effort, [the Buddha-nature] is not manifest before them. Taking such a view they vainly return to the world of crimson dust²¹ and vacantly stare at the Milky Way. People like this may be a variety of naturalistic non-Buddhists. The words “*Wanting to know the meaning of the Buddha-nature*” mean, for example, “*Really knowing the meaning of the Buddha-nature just here and now.*”²² “*Should just reflect real time, causes and circumstances*” means “*Know causes and circumstances as real time, just here and now!*” If you want to know this *Buddha-nature*, remember, *causes and circumstances as real time* are just it. “*When the time has come*” means “*The time has come already! What could there be to doubt?*” Even if there is a time of doubt, I leave it as it is—it is the Buddha-nature returning to me. Remember, “*the time having come*” describes not spending any time in vain through the twelve hours: “*when it has come*” is like saying “*it has come already.*” And because *the time has come*, “*Buddha-nature*” does not arrive. Thus, now that the time has come, this is just the manifestation before us of the Buddha-nature, whose truth, in other words, is self-evident. In summary, there has never been any time which was not time having come, nor any Buddha-nature which was not the Buddha-nature manifesting itself before us.

[19] The twelfth patriarch, the Venerable Aśvaghōṣa, in preaching the Ocean of Buddha-nature to the thirteenth patriarch,²³ says,

21. The area which is colorful but not valuable.

22. Master Dogen changed 欲知 (YOKU-CHI), “wanting to know,” into 当知 (TO-CHI), “really knowing just here and now”—see note 19.

23. Master Kapimala. See chap. 15, *Busso*.

*The mountains, rivers, and the Earth,
All relying on it, are constructed.
Samādhi and the six powers
Depending upon it, manifest themselves.*²⁴

So these mountains, rivers, and Earth are all the Ocean of Buddha-nature. As to the meaning of “*All relying on it, are constructed*,” just the moment of construction itself is the mountains, rivers, and Earth. He has actually said “*All are constructed relying on it*”; remember, the concrete form of the Ocean of Buddha-nature is like this: it should never be related with inside, outside, and middle. This being so, to look at mountains and rivers is to look at the Buddha-nature. And to look at the Buddha-nature is to look at a donkey’s jaw or a horse’s nose. We understand, and we transcend the understanding, that *all rely* means total reliance, and reliance on the total.²⁵ “*Samādhi and the six powers manifest themselves depending upon this*.” Remember, the manifestation, the coming into the present, of the various states of samādhi, is in the same state of *all relying on the Buddha-nature*. The *dependence upon this*, and the non-dependence upon this, of all six powers, are both in the state of *all relying on the Buddha-nature*. The *six mystical powers* are not merely the six mystical powers mentioned in the Āgama-sūtras.²⁶ *Six* describes *three and three before and three and three behind*²⁷ as the six mystical-power-pāramitās.²⁸ So do not investigate the six

24. With this quotation, Master Dogen’s explanation of the Buddha-nature moves from his theoretical outline of what the Buddha-nature is to preaching of the Buddha-nature as the concrete world.

25. “All relying” in the second line of the poem is 皆依 (KAI-E). Master Dogen explained the characters from the subjective side as 全依 (ZEN-E), “total reliance,” or complete faith, and from the objective side as 依全 (E-ZEN), “reliance on the total,” or belief in the Universe.

26. Pali sutras, which are very old, and consequently reflect the fondness of ancient Indians for mystical expressions.

27. 前三三、後三三 (ZEN SANSAN, GO SANSAN), “three and three before, three and three behind,” suggests random concrete facts as opposed to general abstractions. See, for example, *Shinji-shobogenzo*, pt. 2, no. 27: Monju asks Mujaku: “Where have you come from?” Mujaku says: “The south.” Monju says: “How is the Buddha-Dharma of the south dwelt in and maintained?” Mujaku says: “Few bhikṣus in the age of the latter Dharma observe the precepts.” Monju says: “How big are the saṃgha?” Mujaku says: “In some cases three hundred, in some cases five hundred.” Mujaku asks Monju: “How is the Buddha-Dharma here dwelt in and maintained?” Monju says: “The common and the sacred live together, and dragons and snakes mix in confusion.” Mujaku says: “How big are the saṃgha?” Monju says: “Three and three before, three and three behind.”

mystical powers as “Clear, clear are the hundred things; clear, clear is the will of the Buddhist patriarchs.”²⁹ Even if the six mystical powers hold us back, they are still governed by the Ocean of Buddha-nature.

[22] *The fifth patriarch, Zen Master Daiman,³⁰ is a man from Obai in the Kishu district.³¹ Born without a father, he attains the truth as a child. Thereafter he becomes “the one who practices the truth by planting pine trees.” Originally he plants pine trees on Seizan mountain in the Kishu district. The fourth patriarch happens to visit there, and he tells the practitioner, “I would like to transmit the Dharma to you. But you are already too old. If you return [to this world] I will wait for you.” The Master [Daiman] agrees. At last he is conceived in the womb of a daughter of the Shu family, who, the story goes, abandons [the baby] in the dirty water of a harbor. A mystical being protects him, and no harm comes to him for seven days. Then [the family] retrieves [the baby] and looks after him. When the boy reaches seven years of age, on a street in Obai he meets the fourth patriarch, Zen Master Dai-i.³² The Patriarch sees that, though only a small child, the Master has an exceptionally shaped skull, and he is no ordinary child. When the Patriarch meets him, he asks, “What is your name?”*

The Master answers, “I have a name, but it is not an ordinary name.”

The Patriarch says, “What name is it?”

The Master answers, “It is Buddha-nature.”

The Patriarch says, “You are without the Buddha-nature.”

The Master replies, “The Buddha-nature is emptiness, so we call it being without.”

The [fourth] Patriarch recognizes that he is a vessel of the Dharma and makes him into an attendant monk. Later [the fourth patriarch] transmits to him the right-Dharma-eye treasury. [The fifth patriarch] lives on the East Mountain of Obai, mightily promoting the profound customs.

28. The Sanskrit pāramitās means gone to the opposite shore, crossed over, traversed, perfected. The six pāramitās, or “perfections,” are listed in chap. 2, *Maka-hannya-haramitsu*. The six mystical powers are listed in chap. 25, *Jinzu*.

29. See *Shinji-shobogenzo*, pt. 1, no. 88. The expression is quoted here as an example of a cliché, or a generality.

30. Master Daiman Konin (688–761).

31. In modern-day Hupeh province in east central China.

32. Master Dai-i Doshin (580–651). There is some doubt about the historical dates of the two masters. It may be that the story of Master Daiman Konin’s rebirth was invented to account for the historical discrepancy in the dates.

[25] Thus, when we thoroughly investigate the words of these ancestral masters, there is meaning in the fourth patriarch's saying "What is your name."³³ In the past there were people [described as] "A person of What country" and there were names [described as] "a What name"—[one person] was stating to another, "Your name is What!"³⁴ It was like saying, for example, "I am like that, and you are also like that."³⁵

The fifth patriarch says, "I have a name, but it is not an ordinary name." In other words, "Existence is the name"³⁶—not an ordinary name, for an ordinary name is not right for *Existence here and now*.³⁷

In the fourth patriarch's words, "What name is it?,"³⁸ *What* means *This*, and he has dealt with *This* as *What*, which is a *name*. The realization of *What* is based on *This*, and the realization of *This* is the function of *What*. The *name* is *This*, and is *What*. We make it into mugwort tea, make it into green tea, and make it into everyday tea and meals.

33. The fourth patriarch's question is 汝何姓 (*nanji [wa] nan [no] SEI [zo]*). 汝 (*nanji*) means "you," 何 (*nani*) means "what," and 姓 (*SEI*) means "family name." Master Dogen interpreted the characters not only as the question "What is your name?" but also as the statement "Your name is *What!*" that is, "You are someone who cannot be labeled with a name."

34. In *Keitoku-dento-roku*, chap. 27, for example, someone asks Master Soga of Shishu, "What [is your] name?" The Master replies, "My name is *What*." [The questioner] asks the Master further, "[You] are a person of what country?" The Master says, "I am a person of *What* country."

35. Master Daikan Eno's words to Master Nangaku Ejo. See *Shinji-shobogenzo*, pt. 2, no. 1, and *Shobogenzo*, chap. 7, *Senjo*, chap. 62, *Hensan*, etc. The origin of the words can also be traced back to Buddhism in India. In the *Majjhima-nikāya* (translated by the Pali Text Society as "Middle Length Sayings") the Buddha quotes the words of his former teacher Ālāra, "This doctrine which I have realized, you too have realized. As I am, so you are; as you are, so am I..."

36. The fifth patriarch's answer, "I have a name," is 姓即有 (*SEI [wa] sunawa[chi] a[ri]*). In the quotation 姓 (*SEI*) means "family name," 即 (*sunawa[chi]*) is emphatic, and 有 (*a[ri]*) means "I have," so the quotation is lit. "A family name indeed I have." Here Master Dogen has reversed the order of the characters to 有即姓 (*U-SOKU-SEI*), so that 有 (*U*) means "Existence" and 即 (*SOKU*) means "is just"—"Existence is just the family name."

37. 即有 (*SOKU-U*). Here 即 (*SOKU*), "here and now," is used as an adjective, and 有 (*U*), "Existence," is a noun.

38. The fourth patriarch's question is 是何姓 (*ko[re] nan [no] SEI [zo]*). In the story 是 (*ko[re]*) means "it," but in Master Dogen's commentary, the same character 是 (*ZE*) means "the concrete," "this concrete situation here and now," or "This [reality]." In the story, 何 (*nani*) means "what," but in the commentary the same character 何 (*GA*) means "that which cannot be described with words," or "the ineffable state of *What*."

The fifth patriarch says, “*It is Buddha-nature.*” The point here is that *This is the Buddha-nature.* Because it is *What*, it is in the state of *Buddha*. How could the investigation of *This* have been limited to naming it *What*? Even when *This* is not right,³⁹ it is already *the Buddha-nature*. Thus, *This* is *What*, and it is *Buddha*; and at the same time, when it has become free and has been bared, it is always a *name*. Just such a name is Shu. But it is not received from a father, it is not received from a grandfather, and it is not the duplication of a mother’s family name. How could it be equated with a bystander?⁴⁰

The fourth patriarch says, “*You are without the Buddha-nature.*” These words proclaim that “*You are not just anyone, and I leave [your name] up to you, but, being without, you are the Buddha-nature!*”⁴¹ Remember the following, and learn it: At what moment of the present can we be, *without, the Buddha-nature*? Is it that at the start of Buddhist life⁴² we are, *without, the Buddha-nature*? Is it that in the ascendant state of Buddha we are, *without, the Buddha-nature*? Do not shut out clarification of the seven directions, and do not grope for attainment of the eight directions! *Being without the Buddha-nature*, can be learned, for example, as a moment of samādhi. We should ask, and should assert, whether when the Buddha-nature becomes buddha it is *without the Buddha-nature*, and when the Buddha-nature first establishes the mind it is *without the Buddha-nature*. We should make outdoor pillars ask, we should ask outdoor pillars, and we should make the Buddha-nature ask, this question. Thus, the words “*being without the Buddha-nature*” can be heard coming from the distant room of the fourth patriarch. They are seen and heard in Obai, they are spread throughout Joshu district, and they are exalted on Dai-i [mountain].⁴³ We must unfail-

39. “This” is 是 (ZE) and “not right” is 不是 (FU-ZE). The effect of the play on words is to emphasize that this concrete reality here and now, in any circumstance, is always just the Buddha-nature.

40. Though reality is different from intellectual concepts, Master Dogen also affirmed the real function of concepts, or names. See, for example, chap. 40, *Gabyo*.

41. The fourth patriarch’s words “You are without the Buddha-nature” are 汝無仏性 (NANJI-MU-BUSSHO). 無 (MU) means “do not have” or “be without.” The fourth patriarch seemed simply to deny that the fifth patriarch had the Buddha-nature. But the fourth patriarch’s real intention was to use 無 (MU) and 仏性 (BUSSHO) like two nouns in apposition: “You are the real state which is without anything superfluous or lacking, and you are the Buddha-nature.”

42. 仏頭 (BUTTO), lit. “the tip of buddha.”

43. Obai, Joshu, and Dai-i indicate the orders of Master Daiman Konin, Master Joshu Jushin, and Master Isan Reiyu, respectively.

ingly apply ourselves to the words “*being without the Buddha-nature.*” Do not be hesitant. Though we should trace an outline of *being without the Buddha-nature*, it has the standard which is *What*, the real time which is *You*, the devotion to the moment which is *This*, and the name, common to all, which is *Shu*: it is direct pursuit itself.

The fifth patriarch says, “*The Buddha-nature is emptiness,*⁴⁴ so we call it *being without.*”⁴⁵ This clearly expresses that *emptiness* is not non-existence.⁴⁶ To express that the Buddha-nature is emptiness, we do not say it is half a pound and we do not say it is eight ounces, but we use the words “*being without.*” We do not call it “*emptiness*” because it is void, and we do not call it “*being without*” because it does not exist; because the Buddha-nature is emptiness, we call it “*being without.*”⁴⁷ So real instances of *being without* are the standard for expressing “*emptiness,*” and *emptiness* has the power to express “*being without.*” This emptiness is beyond the emptiness of “*matter is just emptiness.*”⁴⁸ [At the same time,] “*matter is just emptiness*” describes neither matter being forcibly made into emptiness nor emptiness being divided up to produce matter. It may describe emptiness in which emptiness is just emptiness. “*Emptiness in which emptiness is just emptiness*” describes *one stone in space.*⁴⁹ This being so, the fourth patriarch and the

44. “Emptiness” is 空 (KU), which means the sky, space, air, or emptiness. At the same time, it represents the Sanskrit *śūnyatā*. The first definition of *śūnyatā* given in the Monier-Williams Sanskrit-English Dictionary is “emptiness.” Other, seemingly more philosophical, definitions reflect idealistic thought: “nothingness, non-existence, non-reality, illusory nature (of all worldly phenomena).” But the real philosophical meaning of *śūnyatā* is emptiness; the bare, bald, naked, raw, or transparent state, that is, the state in which reality is seen as it is. See chap. 2, *Maka-hannya-haramitsu*, and chap. 43, *Kuge*.

45. “Being without” is 無 (MU). The original Chinese pictograph depicts a piece of paper above some flames: 無 (MU) suggests the denial that something is possessed or the denial that something exists.

46. In this sentence Master Dogen denies the interpretation that 空 (KU), or *śūnyatā*, is “nothingness, non-existence, or non-reality.” He says 空は無にあらざ (KU wa MU ni arazu), “空 is not 無,” “*śūnyatā* is not non-existence.” In Master Dogen’s teaching *śūnyatā* is not the denial of real existence—it expresses the absence of anything other than real existence.

47. In this sentence “emptiness” and “void” are both translations of 空 (KU), and “being without” and “does not exist” are both translations of 無 (MU).

48. 色即是空 (SHIKI SOKU ZE KU), quoted from the Heart Sutra. In this sentence of the Heart Sutra, the meaning of “emptiness” is more philosophical: it suggests “the immaterial” face of reality as opposed to matter. The sutra says that the immaterial and the material are two faces of the same reality. See chap. 2, *Maka-hannya-haramitsu*.

49. A monk asks Master Sekiso Keisho, “*What was the ancestral Master’s intention in*

fifth patriarch pose questions and make assertions about the Buddha-nature being without, about the Buddha-nature as emptiness, and about the Buddha-nature as Existence.

[31] When the sixth patriarch in China, Zen Master Daikan of Sokei-zan mountain,⁵⁰ first visited Obai-zan mountain, the fifth patriarch,⁵¹ the story goes, asks him, *“Where are you from?”*

The sixth patriarch says, *“I am a man from south of the Peaks.”*⁵²

The fifth patriarch says, *“What do you want to get by coming here?”*

The sixth patriarch says, *“I want to become buddha.”*

The fifth patriarch says, *“A man from south of the Peaks is without the Buddha-nature. How can you expect to become buddha?”*⁵³

[32] These words *“A man from south of the Peaks is without the Buddha-nature”* do not mean that a man from south of the Peaks does not have the Buddha-nature, and do not mean that a man from south of the Peaks has the Buddha-nature. They mean that the man from south of the Peaks, being without, is the Buddha-nature. *“How can you expect to become buddha?”* means *“What kind of becoming buddha are you expecting?”* Generally, the past masters who have clarified the truth of the Buddha-nature are few. It is beyond the various teachings of the Āgama-sūtras and it cannot be known by teachers of sutras and commentaries: it is transmitted one-to-one by none other than the descendants of the Buddhist Patriarch. The truth of the Buddha-nature is that we are not equipped with the Buddha-nature before we realize the state of buddha; we are equipped with it following realization of the state of buddha. The Buddha-nature and realization of buddha inevitably experience the same state together. We should thoroughly investigate and consider this truth. We should consider

coming from the west?” The Master says, *“One stone in space...”* See *Keitoku-dento-roku*, chap. 15. “Space” is also a translation of 空 (KU).

50. Master Daikan Eno.

51. Master Daiman Konin.

52. The Five Peaks. In Japanese pronunciation they are Taiyu, Shian, Ringa, Keiyo, and another Keiyo.

53. At that time, in the Tang dynasty, the center of government and civilization was in the north of China, and people from the south were sometimes looked down upon as primitive. At the same time, in his youth Master Daikan Eno lived in poverty, supporting his aged mother as a woodcutter. So the fifth patriarch’s words invite the understanding that Master Daikan Eno was too primitive to have the Buddha-nature, although that was not his true intention.

it and learn it in practice for thirty years or twenty years. It is not understood by [bodhisattvas] in the ten sacred stages or the three clever stages. To say “*living beings have the Buddha-nature,*” or “*living beings are without the Buddha-nature,*” is this truth. To learn in practice that [the Buddha-nature] is something which is present following realization of buddha, is accurate and true. [Teaching] which is not learned like this is not the Buddha-Dharma. Without being learned like this, the Buddha-Dharma could not have reached us today. Without clarifying this truth we neither clarify, nor see and hear, the realization of buddha. This is why the fifth patriarch, in teaching the other, tells him, “*People⁵⁴ from south of the Peaks, being without, are the Buddha-nature.*”⁵⁵ When we first meet Buddha and hear the Dharma, [the teaching] that is difficult to get and difficult to hear is “*Living beings, being without, are the Buddha-nature.*” In *sometimes following [good] counselors and sometimes following the sutras*, what we should be glad to hear is “*Living beings, being without, are the Buddha-nature.*” Those who are not satisfied in seeing, hearing, realizing, and knowing that “*All living beings, being without, are the Buddha-nature,*” have never seen, heard, realized, or known the Buddha-nature. When the sixth patriarch earnestly seeks to become buddha, the fifth patriarch is able to make the sixth patriarch become buddha—without any other expression and without any other skillful means—just by saying “*A man from south of the Peaks, being without, is the Buddha-nature.*” Remember, saying and hearing the words “*being without the Buddha-nature*” is the direct path to becoming buddha. In sum, just at the moment of *being without the Buddha-nature*, we become buddha at once. Those who have neither seen and heard nor expressed *being without the Buddha-nature* have not become buddha.

[35] The sixth patriarch says,⁵⁶ “*People have south and north, but the Buddha-nature is without south and north.*” We should take this expression and make effort to get inside the words. We should reflect on the words “*south and north*” with naked mind. The words of the sixth patriarch’s expression

54. The original word in the story 人 (NIN, *hito*), “person,” “people,” can be either singular or plural, male or female. So the fifth patriarch’s words include both the general principle and words directed at Master Daikan Eno himself.

55. Suggests that the act of becoming buddha, for example practicing Zazen, means getting free of what does not originally belong to us.

56. This quotation is a continuation of the previous story. *Rokuso-dankyo* (*The Sixth Patriarch’s Platform Sutra*), chap. 1, has a different version of the story. It is not clear from where Master Dogen quoted the story, but from the account in *Rokuso-dankyo* we can assume that the conversation took place on the same occasion.

of the truth have meaning in them: they include a point of view that “*People become buddha, but the Buddha-nature cannot become buddha*”—does the sixth patriarch recognize this or not? Receiving a fraction of the superlative power of restriction⁵⁷ present in the expression of the truth “*being without the Buddha-nature*,” as expressed by the fourth patriarch and the fifth patriarch, Kāśyapa Buddha and Śākyamuni Buddha and other buddhas possess the ability, in becoming buddha and in preaching Dharma, to express “*totally having the Buddha-nature*.” How could the *having* of *totally having* not receive the Dharma from the *being without* in which there is no “*being without*”? So the words *being without the Buddha-nature* can be heard coming from the distant rooms of the fourth patriarch and the fifth patriarch. At this time, if the sixth patriarch were a person of the fact, he would strive to consider these words “*being without the Buddha-nature*.” Setting aside for a while the “*being without*” of “*having and being without*,” he should ask, “*Just what is the Buddha-nature?*” He should inquire, “*What concrete thing is the Buddha-nature?*” People today also, when they have heard of the Buddha-nature, do not ask further, “*What is the Buddha-nature?*” They seem only to discuss the meaning of the Buddha-nature’s existence, non-existence, and so on. This is too hasty. In sum, the “*being without*” which belongs to various denials of existence should be studied under the *being without* of *being without the Buddha-nature*. We should sift through two times and three times, for long ages, the sixth patriarch’s words, “*People have south and north, but the Buddha-nature is without south and north*.” Power may be present just in the sieve.⁵⁸ We should quietly take up and let go of the sixth patriarch’s words “*People have south and north, but the Buddha-nature is without south and north*.” Stupid people think, “*The human world has south and north because it is hindered by physical substance, whereas the Buddha-nature, being void and dissolute, is beyond discussion of south and north*.” Those who guess that the sixth patriarch said this may be powerless dimwits. Casting aside this wrong understanding, we should directly proceed with diligent practice.

57. 罣礙の力量 (KEIGE no RIKIRYO), “power of restriction,” means the ability to realize things as they are. Master Dogen uses the formula “reality restricted by reality” to suggest reality as it is.

58. Master Dogen affirmed the means, not only the end.

[38] The sixth patriarch preaches to disciple Gyosho,⁵⁹ “*That without constancy is the Buddha-nature. That which has constancy is the mind that divides all dharmas into good and bad.*”⁶⁰

“*That without constancy*”⁶¹ expressed by the sixth patriarch is beyond the supposition of non-Buddhists, the two vehicles, and the like. Founding patriarchs and latest offshoots among non-Buddhists and the two vehicles are without constancy, though they cannot perfectly realize it. Thus, when *that without constancy* itself preaches, practices, and experiences *that without constancy*, all may be *that without constancy*. If people can now be saved by the manifestation of our own body, we manifest at once our own body and preach for them the Dharma.⁶² This is the Buddha-nature. Further, it may be sometimes the manifestation of a long Dharma body and sometimes the manifestation of a short Dharma body. Everyday⁶³ saints are *that without constancy* and everyday commoners are *that without constancy*. The idea that everyday commoners and saints cannot be the Buddha-nature may be a stupid view of small thinking and a narrow view of the intellect. *Buddha* is a bit of body, and *nature* is a bit of action.⁶⁴ On this basis, the sixth patriarch says “*That without constancy is the Buddha-nature.*” “*The constant*” is the unchanging. The meaning of “*the unchanging*” is as follows: even though we turn it into the separating subject and transform it into the separated object, because it is not necessarily connected with the traces of leaving and coming, it is *the constant*.⁶⁵ In sum, *that without constancy* of grass, trees, and forests is just the Buddha-nature. And *that without con-*

59. A disciple of Master Daikan Eno. This monk’s name was Koze Shitetsu. Gyosho was his personal name in secular life.

60. *Keitoku-dento-roku*, chap. 5.

61. 無常 (MUJO), which represents the Sanskrit *anitya*. 無常 (MUJO) is usually understood as an attribute such as impermanence, transience, inconstancy, et cetera, but the sixth patriarch’s intention is to describe reality itself at the moment of the present.

62. Alludes to the Lotus Sutra, *Kanzeon-bosatsu-fu-mon-bon* (*The Universal Gate of the Bodhisattva Regarder of the Sounds of the World*). See LS 3.252, and Shobogenzo, chap. 17, *Hokke-ten-hokke*, and chap. 33, *Kannon*.

63. “Everyday” is 常 (JO), lit. “constant,” “everyday,” or “usual.”

64. Throughout Shobogenzo, in general, 性 (SHO) does not mean “nature” or “essence” in an abstract sense, but rather “the natural state” or “the natural function.” See also chap. 48, *Sesshin-sessho*, chap. 54, *Hossho*, et cetera.

65. Master Dogen interpreted both 無常 (MUJO), “absence of constancy,” and 常 (JO), “the constant,” as descriptions of the state just in the moment of the present. Because reality at the present moment is cut off from the past and the future, it cannot be said to remain constant and cannot be said to change.

stancy of the body-and-mind of a human being is the Buddha-nature itself. National lands and mountains and rivers are *that without constancy* because they are the Buddha-nature. The truth of anuttara-samyak-saṃbodhi, because it is the Buddha-nature, is *that without constancy*. The great state of parinirvāṇa, because it is *that without constancy*, is the Buddha-nature. The various people of small views of the two vehicles, together with scholars of the tripitaka who teach sutras and commentaries, and the like, might be astonished, doubting, and afraid at these words of the sixth patriarch. If they are astonished or doubting, they are demons and non-Buddhists.

[42] *The fourteenth patriarch, the Venerable Ryuju, called Nāgārjuna⁶⁶ in Sanskrit, and called either Ryuju, Ryusho, or Ryumo in Chinese,⁶⁷ is a man from western India, and he goes to southern India. Most people of that nation believe in karma for happiness. The Venerable One preaches for them the subtle Dharma. Those who hear him say to each other, "The most important thing in the human world is that people possess karma for happiness. Yet he talks idly of the Buddha-nature. Who can see such a thing?"*

The Venerable One says, "If you want to realize the Buddha-nature, you must first get rid of selfish pride."

The people say, "Is the Buddha-nature big or is it small?"

The Venerable One says, "The Buddha-nature is not big and not small, it is not wide and not narrow, it is without happiness and without rewards, it does not die and it is not born."

When they hear these excellent principles, they all turn from their original mind. Then the Venerable One, from his seat, manifests his free body, which seems like the perfect circle of a full moon. All those gathered only hear the sound of Dharma; they do not see the Master's form. In that assembly is a rich man's son, Kāṇadeva.⁶⁸ He says to the assembly, "Do you know what this form is or not?"

Those in the assembly say, "The present [form] is something our eyes have never before seen, our ears have never before heard, our minds have never before known, and our bodies have never before experienced."

66. Master Nāgārjuna lived between approx. 150 and 250 A.D. See chap. 15, *Busso*.

67. The three Chinese names for Master Nāgārjuna are 竜樹 (RYUJU), "Dragon-Tree," 竜勝 (RYUSHO), "Dragon-Excellence," and 竜猛 (RYUMO) "Dragon-Might." The Sanskrit *nāga* means "dragon."

68. Master Kāṇadeva, the fifteenth patriarch. See chap. 15, *Busso*.

Kānadeva says, “Here the Venerable One is manifesting the form of the Buddha-nature to show it to us. How do we know this? It may be presumed that the formless state of samādhi⁶⁹ in shape resembles the full moon. The meaning of the Buddha-nature is evident and it is transparently clear.”

After these words, the circle disappears at once, and [the Master] is sitting on his seat. Then he preaches the following verse:

*[My] body manifests the roundness of the moon,
By this means demonstrating the physique of the buddhas.
The preaching of Dharma has no set form.
The Real Function is beyond sounds and sights.*

[45] Remember, the true Real Function is beyond the momentary manifestation of sounds and sights, and the real preaching of Dharma has no set form. The Venerable One has preached the Buddha-nature for others far and wide, innumerable times, and now we have quoted just one such example. “If you want to realize⁷⁰ the Buddha-nature, you must first get rid of selfish pride.” We should intuit and affirm the point of this preaching without fail. It is not that there is no realization; realization is just *getting rid of selfish pride*. Selfishness is not of only one kind. *Pride* too has many varieties. Methods of *getting rid* also may be of myriad diversity, but they are all *realization of the Buddha-nature*, which we should learn as realization⁷⁰ through the eyeballs and seeing⁷¹ with the eyes. Do not associate the words “*Buddha-nature is not big and not small...*” with those of the common man or the two vehicles. To have thought, one-sidedly and stubbornly, that the Buddha-nature must be wide and great, is to have been harboring a wrong idea. We should consider, as we hear it now, the truth which is restricted just in the moment of the present by the expression “*Beyond big and beyond small.*” For we are able to utilize [this] hearing as consideration. Now let us listen to the poem preached by the Venerable One, in which he

69. 無相三昧 (MUSO ZANMAI). 無 (MU) means “without,” 相 (SO) means form, and 三昧 (ZANMAI) represents phonetically the Sanskrit *samādhi*, which means “concentration,” or “the balanced state.” 無相三昧 (MUSO ZANMAI) does not mean that the state has no form, i.e., that the Master was invisible. It means that the Master’s state was not restricted to any specific fixed form.

70. 見 (KEN), lit. to see, or to meet.

71. This “seeing” represents another character, 觀 (TO), which can be used interchangeably with 見 (KEN). But the question “Who can see it?” in the story includes this character, whereas Master Nāgārjuna’s words include the character 見 (KEN). So a distinction may be drawn between 見 (KEN) which includes the whole attitude of the viewer, and 觀 (TO) which just means seeing.

says, *“My body manifests the roundness of the moon, By this means demonstrating the physique of the buddhas.”* Because his *manifestation of a body* has already by *concrete means demonstrated the physique of the buddhas*, it is the *roundness of the moon*. So we should learn all length, shortness, squareness, and roundness as this *manifestation of a body*.⁷² Those who have become more and more unfamiliar with *body* and with its *manifestation* are not only ignorant of the *roundness of the moon*, but are also other than the *physique of the buddhas*. Stupid people think that what the Venerable One calls *“the roundness of the moon”* is the *manifestation of a fantastically transformed body*. This is the wrong idea of types who have not received the transmission of the Buddha’s truth. At what place and at what moment might there be another *manifestation of a different body*? Remember, at this time the Venerable One is simply seated upon his high seat. The manner in which his body manifests itself is just the same as in the case of any person seated here now. This body is just *the roundness of the moon* manifesting itself. *The body manifesting itself* is beyond square and round, beyond existence and non-existence, beyond invisibility and visibility, and beyond the eighty-four thousand skandhas: it is just the body manifesting itself. *“The roundness of the moon”* describes the moon of *“This place is the place where something ineffable exists; explain it as fine or explain it as coarse!”*⁷³ Because this body manifesting itself *first must have got rid of selfish pride*, it is not that of Nāgārjuna: it is *the physique of the buddhas*. And because it *demonstrates by concrete means*⁷⁴ it lays bare *the physique of the buddhas*. That being so, the periphery of *“buddhas”* is irrelevant. Though the Buddha-nature has *transparent clarity* which *in shape resembles the full moon*, there is no ar-

72. In the poem the Master simply used the character 身 (SHIN), “body or person,” to refer to himself. So 身 (SHIN) suggests the Master’s whole body-and-mind. This sentence suggests that reality has concrete attributes and at the same time it is a whole entity. “The physique of the buddhas” is 諸仏体 (SHOBUTTAI). The character 体 (TAI) also means “body” but it is sometimes more concrete, substantial, or real: for example, it is used in the compounds 体力 (TAIRYOKU), “physical strength,” 体格 (TAIKAKU), “physique,” or “physical constitution,” and 体験 (TAIKEN), “real experience.”

73. In response to a question from Master Rinzai, Fuke overturns a dinner table. Master Rinzai says, *“Very coarse person!”* Fuke says, *“This place is the place where something ineffable exists. Explain it as coarse or explain it as fine.”* (Shinji-shobogenzo, pt. 1, no. 96).

74. “It demonstrates by concrete means” is 以表 (I-HYO), translated in the poem as “by this means to demonstrate.” 以 (I) means “with,” “by means of,” or “by relying on something.” Master Dogen emphasized that real demonstration relies on some concrete means.

ranging of a round moon form.⁷⁵ Furthermore, *the Real Function* is beyond sounds and sights. The *body manifesting itself* also is beyond the visual body and beyond the world of aggregation. Its appearance is the same as that of the world of aggregates, but it is *demonstration by concrete means*; it is *the physique of the buddhas*. Such is the aggregation of Dharma-preaching, which *has no set form*. When that which *has no set form* further becomes *the formless state of samādhi*, it is a *body manifesting itself*. The reason that although the whole assembly is now watching the distant form of the round moon, *the eyes have never before seen it*, is that it is the totality of Dharma-preaching transforming the moment, and it is *the manifestation of a free body being beyond sounds and sights*. *Momentary disappearance*⁷⁶ and momentary appearance are the stepping forward and stepping back of a circle.⁷⁷ Then, *from his seat, he manifests his free body*, just at which moment, *all those gathered only hear the sound of Dharma; they do not see the Master's form*. The Venerable One's rightful successor, the Venerable Kāṇadeva, clearly *knows this* as the form of the full moon, he *knows this* as the roundness of the moon, he *knows this* as the body manifesting itself, he *knows this* as the nature of the buddhas, and he *knows this* as the physique of the buddhas. Though there are many who have entered [the Master's] room and had their pots filled, there may be none to equal Kāṇadeva. Kāṇadeva is a venerable one [worthy] of a half-seat,⁷⁸ and is a guiding master to the order, a complete authority in an auxiliary seat.⁷⁹ His having received the authentic transmission of the right-Dharma-eye treasury, the supreme and great Dharma, is similar to the case of the Venerable Mahākāśyapa who was the chief seat on Vulture Peak. Nāgārjuna had many disciples before his conversion, when he belonged to the teachings of non-Buddhism, but he has bid them all farewell. Having become a Buddhist patriarch, Nāgārjuna authentically transmits the great Dharma-eye treasury to Kāṇadeva as the one rightful successor to be given the Dharma: this is the one-to-one transmission of the Buddha's supreme truth. Nevertheless, wrong groups

75. 円月相 (EN-GETSU-SO), translated in the poem as "roundness of the moon," is lit. "round moon form," but this sentence indicates that the words of the poem describe a state, not a geometric form.

76. 即隱 (SOKU-IN), translated in the story as "disappears at once."

77. They are the usual state of a circle, not something strange.

78. 半座 (HANZA), lit. "half-seat," refers to the Buddha sharing his seat with Master Mahākāśyapa.

79. 全座の分座 (ZEN-ZA no BUN-ZA), lit. "complete-seat part-seat," that is, a master in an auxiliary position but with ability to lead the whole order.

of usurpers often boast, “*We also are the heirs to the Dharma of the great Nāgārjuna.*” They make commentaries and put together interpretations, often having feigned the hand of Nāgārjuna himself. [These works] are not the works of Nāgārjuna. Groups discarded long ago [by Master Nāgārjuna] disturb and confuse human beings and gods. Disciples of the Buddha should solely recognize that [teachings] not transmitted by Kāṇadeva are not the truth of Nāgārjuna. This is right belief and the right conclusion. But many accept what they know to be fake. The stupidity of living beings who insult the great prajñā is pitiful and sad.

[52] The Venerable Kāṇadeva, the story goes, indicating the Venerable Nāgārjuna’s body manifesting itself, tells the assembly, “*Here the Venerable One is manifesting the form of the Buddha-nature to show it to us. How do we know this? It may be presumed that the formless state of samādhi in shape resembles the full moon. The meaning of the Buddha-nature is evident and it is transparently clear.*” Among the skin-bags of the past and present who have seen and heard the Buddha-Dharma that has now spread through the heavens above, through the human world, and through the great thousand dharma-worlds, who has said that a body manifesting its form is the Buddha-nature? Through the great thousand dharma-worlds, only the Venerable Kāṇadeva has said so. The others only say that the Buddha-nature is not seen by the eyes, not heard by the ears, not known by the mind, and so on. They do not know that the body manifesting itself is the Buddha-nature, therefore they do not say so. The ancestral Master does not begrudge them [the teaching], but their eyes and ears are shut and so they cannot see or hear it. Never having established body-knowing, they cannot make out [the teaching]. As they watch from afar *the formless state of samādhi whose shape resembles the full moon*, and as they do prostrations to it, it is *something their eyes have never before seen.* “*The meaning of the Buddha-nature is evident and it is transparently clear.*” So the state in which the body manifesting itself preaches the Buddha-nature is *transparently clear*, and is *evident*. And the state in which the preaching of the Buddha-nature is a body manifesting itself is *demonstration, by concrete means, of the physique of the buddhas*. Where could there be one buddha or two buddhas who failed to realize as *the buddha-physique this demonstration by concrete means?*⁸⁰ *The buddha-physique is a body manifesting itself.* The Buddha-nature

80. この以表を仏体せざらん (*kono I-HYO o BUTTAI se zara n*), lit. “not to buddha-physique this demonstration by [concrete] means.” 仏体す (*BUTTAI su*) is used as a verb, “to buddha-body,” with 以表 (*I-HYO*), “demonstration by means,” as its direct object—

exists as a *body manifesting itself*. Even the thinking of a buddha or the thinking of a patriarch, which expresses and understands [the Buddha-nature] as the four elements and the five aggregates, is also moments of a *body manifesting itself*. [Master Nāgārjuna] has spoken of “*the physique of the buddhas*”: the world of aggregation is a state like this, and all virtues are this virtue. The Buddha-virtue is to master this state of a *body manifesting itself*, and to bag it conclusively.⁸¹ The going and coming of all the countless and boundless virtues are individual moments of this *body manifesting itself*. But since the time of Nāgārjuna and Kāṇadeva, Master and disciple, the many people who have done Buddhist practice through all directions of the three countries⁸² in former ages and in later ages have never said anything to equal Nāgārjuna and Kāṇadeva. How many sutra-teachers, commentary-teachers, and the like have blundered past the truth of the Buddhist patriarchs? Since long ago in the great Kingdom of Sung, whenever [people] have tried to depict this story, it has been impossible for them to depict it with body, to depict it with mind, to depict it in space, or to depict it on a wall. Vainly painting it with brushes, they have drawn above the Dharma-seat a circle like a round mirror, and have seen this as the present *body of Nāgārjuna manifesting the roundness of the moon*. While the frosts and flowers of several hundred years have appeared and fallen, [their pictures] have been trying to form splinters of metal in people’s eyes, but no-one has called them mistaken. It is pitiful. Myriad matters have been bungled like this. If anyone understands that *the body manifesting the roundness of the moon* is a circle, that is a genuine case of a painted rice cake.⁸³ If we made fun of such a person, we might die of laughter. It is regrettable that among lay people and monks throughout the great Kingdom of Sung, not even one has heard and understood the words of Nāgārjuna or penetrated and realized the words of Kāṇadeva. How much less could they be directly familiar with the state of *the body manifesting itself*. They are blind to the round moon, and they have lacked the state of the full moon. This is due to negligence in emulating the ancients, and deficiency in venerating the ancients. Past buddhas and recent buddhas must just experience the real state of *the body manifesting itself*, and never

the usage is also unconventional in Japanese.

81. 囊括 (NOKATSU). 囊 (NO) means a sack, and 括 (KATSU) means to fasten.

82. India, China, and Japan.

83. In general, 画餅 (GABYO), or “a picture of a rice cake,” symbolizes something which cannot stop real hunger. In chap. 40, *Gabyo*, Master Dogen considers the problem in more detail.

savor a pictured rice cake. Remember, in the depiction of the image of *the body manifesting the roundness of the moon*, there must be the body manifesting its form upon the Dharma-seat. [Depiction of] raising of the eyebrows and winking of an eye should be straight and direct. The skin, flesh, bones, and marrow which are the right-Dharma-eye treasury must inevitably be sitting in the mountain-still state. The face breaking into a smile should be conveyed, because it makes buddhas and makes patriarchs.⁸⁴ If these pictures are different from the form of the moon, then they lack *the shape of reality*,⁸⁵ they do not *preach Dharma*, they are without *sounds and sights*, and they have no *Real Function*. If we seek the state of *a body manifesting itself* we should picture *the roundness of the moon*, and when we picture *the roundness of the moon* we should indeed picture *the roundness of the moon* because *a body manifesting itself is the roundness of the moon*. When we picture *the roundness of the moon* we should picture the form of *the full moon*, and we should manifest the form of *the full moon*.⁸⁶ However, [people] do not depict *a body manifesting itself*, do not depict *the round moon*, do not depict the form of *the full moon*, do not picture *the physique of the buddhas*, do not physically realize *demonstration by concrete means*, and do not picture the preaching of Dharma. They vainly picture a painted rice cake. What function does [such a picture] have? Putting on the eyes at once and looking at it, who could directly arrive at the present and be satisfied and without hunger? The moon is a round shape, and round is the state of *the body manifesting itself*. In learning roundness, do not learn it as [the roundness of] a coin, and do not liken it to [the roundness] of a rice cake. *The body manifesting itself is the roundness of the moon*, and *the shape of reality is the full moon's shape*. We should study a coin and a rice cake as round.⁸⁷

[58] Traveling as a cloud in former days, I went to the great Kingdom of Sung. It is around the autumn of the 16th year of Kajo⁸⁸ when I arrive at Kori Zen Temple on A-iku-o-zan mountain.⁸⁹ On the wall of the west cor-

84. Alludes to the transmission between the Buddha and Master Mahākāśyapa. See, for example, chap. 68, *Udonge*.

85. "The shape of reality" is 形如 (GYO-NYO), translated in the story as "in shape resembling..." 形 (GYO) means "shape" or "form." 如 (NYO) means "like," "as," "as it is," and sometimes "reality as it is."

86. In Zazen.

87. We should study them as real (not only as circular).

88. 1223.

89. Mt. Ikuo in the modern-day province of Chekiang was one of the five mountains designated by the Sung government as centers of Buddhism. In 282 a man called (in

ridor I see paintings of the transformed figures of the thirty-three patriarchs of India and China. At this time I have no clear view [about them]. Later, during the summer retreat in the first year of Hōgyō,⁹⁰ I go there again, and while walking down the corridor with Guest-Supervisor⁹¹ Jokei from west Shōku,⁹² I ask the guest-supervisor, “*Just what kind of transformation is this?*” The guest-supervisor says, “*It is Nāgārjuna’s body manifesting the form of the round moon.*” In saying this he has no nostrils in his complexion and no words in his voice. I say, “*This really seems to be a picture of a rice cake!*” At this the guest-supervisor laughs loudly, but there is no sword in his laughter to break the painted cake. Thereafter the guest-supervisor and I discuss [the picture] several times, while visiting the Śarīra Hall⁹³ and the six beautiful places in the temple, but he is not even capable of doubt. Most other monks who happen to comment on it also completely miss the point. I say, “*I shall try to ask the abbot.*” At the time the abbot is Master Daiko.⁹⁴ The guest-supervisor says, “*He has no nostrils. He will not be able to answer. How could he know?*” So I refrain from asking the veteran Ko. Although brother Kei speaks like this, he too is unable to understand. Other skin-bags who hear our talk also have nothing to say. Former and recent heads of the dining table are not perplexed to see [the picture] and they do not correct it. They probably could not even paint it themselves. The Dharma, in general, cannot be depicted. If we are going to depict it, we should depict it directly. Yet no-one has ever painted *the roundness of the moon as a body manifesting itself*. In sum, because [people] do not wake up from views and opinions that the Buddha-nature is related with the thinking, sensing, mindfulness, and realization [described] now, they seem—in regard to the words “*having the Buddha-nature*” and in regard to the words “*being without the Buddha-nature*”—to have lost the boundary of clear understanding. Few even learn that they should speak the words. Remember, this state of neglect comes from their having stopped making effort. Among heads of the table in many districts there are some who die without once in their life voicing the expression of the

Japanese) Ryu Sakka had found a tower on this mountain, and believed the tower to be one of those established by King Aśoka. The mountain was named A-iku-o-zan, meaning King Aśoka’s mountain.

90. 1225.

91. 知客 (SHIKA), one of the assistant officers in a big temple.

92. A district in modern-day Szechwan province in southwestern China.

93. A hall for Buddhist relics.

94. Dates and personal history not known.

truth “*the Buddha-nature*.” Some say that those who listen to teachings discuss the Buddha-nature, but patch-robed monks who practice Zen should not speak of it. People like this really are animals. Who are the band of demons that seeks to infiltrate and to defile the truth of our Buddha-Tathāgata? Is there any such thing as “*listening to teachings*” in the Buddha’s truth? Is there any such thing as “*practicing Zen*” in the Buddha’s truth? Remember that in the Buddha’s truth there has never been any such thing as “*listening to teachings*” or “*practicing Zen*.”

[62] National Master Sai-an⁹⁵ from the Enkan district of Kosshū⁹⁶ is a venerable patriarch in Baso’s lineage. One day he preaches to the assembly, “*All living beings have the Buddha-nature!*”⁹⁷

These words “*all living beings*” should be investigated at once. The actions, ways, circumstances, and personalities of *all living beings* are not only one, and their views are miscellaneous. “Common men,” “non-Buddhists,” “the three vehicles,” “the five vehicles,” and so on, may be concrete individuals. The meaning of “*all living beings*,” as described now in Buddhism, is that all those that have mind are *living beings*, for minds are just *living beings*. Those without mind may also be *living beings*, for *living beings* are just mind.⁹⁸ So minds all are *living beings*, and *living beings* all *have the Buddha-nature*.⁹⁹ Grass, trees, and national lands are mind itself; because they are mind, they are *living beings*, and because they are *living beings* they *have the Buddha-nature*. The sun, the moon, and the stars are mind itself; because they are mind, they are *living beings*, and because they are *living beings* they *have the Buddha-nature*. The *having Buddha-nature* of which the National Master speaks is like this. If it is not like this, it is not the *having Buddha-nature* of which we speak in Buddhism. The point expressed now by the National Master is only that *all living beings have the Buddha-nature*. Those who are utterly different from *living beings*¹⁰⁰ might be beyond *having the Buddha-nature*. So now let us ask the National Master: “*Do all buddhas have the Buddha-nature, or not?*” We should question him

95. Master Enkan Sai-an (?–842), a successor of Master Baso Do-itsu. He is said to have died at an old age while practicing Zazen.

96. In modern-day Chekiang province in eastern China.

97. *Rento-eyo*, chap. 7, and *Shinji-shobogenzo*, pt. 2, no. 15.

98. For example, a bamboo chair can be thought of as a living being, because all beings, animate and inanimate, and mind are one. See chap. 47, *Sangai-yuishin*.

99. 有仏性 (U-BUSSHO), “have the Buddha-nature,” or “are the Buddha-nature as Existence.”

100. That is, buddhas.

and test him like this. We should research that he does not say “*All living beings are the Buddha-nature itself*,” but says “*All living beings have the Buddha-nature*.” He needs to get rid of the *have* in *have the Buddha-nature*. Getting rid is the single track of iron, and the single track of iron is the way of the birds.¹⁰¹ Then the nature of all buddhas possesses living beings. This principle not only elucidates *living beings*, but also elucidates *the Buddha-nature*. The National Master is not struck by realization of [this] understanding while he is expressing the truth, but that is not to deny that he will be struck by the realization in time. Neither is his expression of the truth today without meaning. Moreover, we do not always understand ourselves the truths with which we are equipped, but the four elements and the five aggregates are present nonetheless, and skin, flesh, bones, and marrow are present nonetheless. This being so, there are cases in which expressions are expressed by a whole life, and there are individual moments of life which are dependent upon their expression.

[66] Zen Master Dai-en¹⁰² of Dai-i-san mountain one day preaches to the assembly, “*All living beings are without the Buddha-nature*.”¹⁰³

Among the human beings and gods who hear this, there are those of great makings who rejoice, and there is no absence of people who are astonished and doubtful. The words preached by Śākyamuni are, “*All living beings totally have the Buddha-nature*.” The words preached by Dai-i are, “*All living beings are without the Buddha-nature*.” There may be a great difference between the meaning of “*have*” and “*are without*” as words, and some might doubt which expression of the truth is accurate and which not. But only “*All living beings are without the Buddha-nature*” is the senior in Buddhism. Although Enkan’s words about *having the Buddha-nature* seem to stretch out a hand together with the eternal Buddha, the situation may be a staff being carried on the shoulders of two people. Now Dai-i is not like that: the situation may be the staff swallowing the two people. Moreover, the National Master is Baso’s disciple, and Dai-i is Baso’s grandson-

101. In other words, getting rid is what makes the world one, and to make the world one is the transcendent way. “Getting rid” is 脱落 (DATSURAKU); these characters appear in Master Tendo Nyojo’s often-quoted words that Zazen is getting rid of body and mind.

102. Master Isan Reiyu (771–853), successor of Master Hyakujo Ekai. Master Hyakujo, like Master Enkan, was a successor of Master Baso Do-itsu. Master Isan became a monk at the age of fifteen, and studied under Master Hyakujo from the age of twenty-three. His disciples included Masters Kyozan Ejaku, Kyogen Chikan, and Rei-un Shigon. Dai-en was the posthumous title given to him by the Tang dynasty emperor Sen-so.

103. *Rento-eyo*, chap. 7, and *Shinji-shobogenzo*, pt. 2, no. 15.

disciple. Yet the Dharma-grandson is a veteran of the truth of his grandfather-master, and the Dharma-son is a youngster in the truth of his father-master. The conclusion which Dai-i expresses now is that he has seen *"All living beings are without the Buddha-nature"* as the conclusion. He is never describing a nebulous state which is wide of the mark: he possesses the state in which he is receiving and retaining like this a concrete sutra within his own house. We should grope on further: How could all living beings be the Buddha-nature? How could they have the Buddha-nature? If any have the Buddha-nature they might be a band of demons. Bringing a demon's sheet, they would like to lay it over all living beings. Because the Buddha-nature is just the Buddha-nature, living beings are just living beings. Living beings are not originally endowed with the Buddha-nature. Even if they want to be endowed, the point is that the Buddha-nature cannot start coming to them. Do not say that Mr. Chang drinks sake and Mr. Lee gets drunk.¹⁰⁴ If [a being] were to have *"the Buddha-nature"* it would never be a living being.¹⁰⁵ And [a state] in which *"living beings"* are present is ultimately other than the Buddha-nature.¹⁰⁶ For this reason, Hyakujo¹⁰⁷ says, *"To preach that living beings have the Buddha-nature is to insult Buddha, Dharma, and Saṃgha. And to preach that living beings are without the Buddha-nature is also to insult Buddha, Dharma, and Saṃgha."* So to say *"have the Buddha-nature"* and to say *"are without the Buddha-nature"* both become an insult. Even if they become an insult, we should not refrain from saying them. Now I would like to ask you, Dai-i and Hyakujo, *"I do not deny that it is an insult, but have you been able to explain the Buddha-nature or not?"* If they are able to explain, [the explanation] will restrict the explanation itself. If there is an act of explaining, it will experience the same state as the act of hearing. Further, I would like to say to Dai-i, *"Although you have expressed the truth that 'All living beings are without the Buddha-nature,' you have not said that 'All the Buddha-nature is without living beings,' and you have not said that 'All the Buddha-nature is without the Buddha-nature.' Still more, you have never seen even in a dream that all buddhas are without the Buddha-nature. Let us see you try [again]."*

104. The dimension of thinking and the dimension of reality are absolutely different; we should not confuse the two.

105. Because it would belong to the area of thinking.

106. Because it is not a real state.

107. Master Hyakujo Ekai (749–814), successor of Master Baso. His disciples include Master Isan Reiyu and Master Obaku Ki-un. Zen Master Daichi is his posthumous title.

[71] Zen Master Daichi¹⁰⁷ of Hyakujo-zan mountain preaches to the assembly, *“Buddha is the supreme vehicle. It is the highest wisdom. The truth of this [state of] buddha establishes the person. This buddha has the Buddha-nature. It is a guiding teacher. It has command of the style of behavior which is free of hindrances. It is unhindered wisdom. Hence it is able to utilize cause-and-effect, and it is free in happiness and wisdom. It becomes the carriage that carries cause-and-effect. In life it is not subject to detention by life. In death it is not subject to detention by death.”*¹⁰⁸ *In the five aggregates it is like a gate opening: unhindered by the five aggregates, it departs and stays freely, and leaves and enters without difficulty. If the state can be like this—regardless of relative rank, superiority or inferiority, for even the body of an ant can be like this—then this is totally the pure and fine land, and is the unthinkable.”*¹⁰⁹

These then are the words of Hyakujo. *The five aggregates* are the immortal body of the present. The moment of the present is *a gate opening*. *It is beyond being hindered by the five aggregates*. When we utilize life, we are not detained by life. When we utilize death, we are not hindered by death. Do not be unduly in love with life, and do not be unreasonably afraid of death. They are just the place where the Buddha-nature exists, and those who are disturbed or offended [at this] are non-Buddhists. To affirm [the Buddha-nature] as the miscellaneous circumstances manifest before us is *to command the style of behavior which is free of hindrances*. Such is *this buddha*, which is *the supreme vehicle*. The place where this *this buddha* exists is *the pure and fine land* itself.

[73] Obaku¹¹⁰ is sitting in Nansen’s¹¹¹ tea room. Nansen asks Obaku, *“If we equally practice balance and wisdom, we clearly realize the Buddha-nature: How about this theory?”*

Obaku says, *“Through the twelve hours,¹¹² without relying on a single thing, we have got it already.”*

Nansen says, *“That is not the patriarch’s¹¹³ own viewpoint, is it?”*

108. It is not worried by life and death.

109. *Kosonshuku-goroku (Record of the Words of the Venerable Patriarchs of the Past)*, chap. 1.

110. Master Obaku Ki-un (died c. 855), successor of Master Hyakujo.

111. Master Nansen Fugan (748–834), successor of Master Baso. His disciples include Master Joshu Jushin and Master Chosa Keishin.

112. The whole day; 24 hours.

113. “The patriarch” means “you.” Master Nansen thought Master Obaku’s words were so excellent that he wondered if they were Master Obaku’s own idea.

Obaku says, “I would not be so bold [as to say so].”

Nansen says, “For the present, I will waive the cost of your soy and water, but what person can I get to return to me the cost of your straw sandals?”¹¹⁴

Obaku then desists.¹¹⁵

The point of this *equal practice of balance and wisdom* is not that as long as the practice of balance does not hinder the practice of wisdom there is clear realization of the Buddha-nature in their equal practice.¹¹⁶ [The point is that] in the state of clearly realizing the Buddha-nature there is practice, which is the equal practice of balance and wisdom.¹¹⁷ [Nansen] says “How about this theory?” This may be the same as saying, for example, “Clearly realizing the Buddha-nature is the action of Who?”¹¹⁸ To say “The Buddha-nature’s practice of equality¹¹⁹ clearly realizes the Buddha-nature: How about this theory?” would also be an expression of the truth. Obaku says, “The twelve hours do not rely on a single thing.” The point here is that although *the reality of the twelve hours*¹²⁰ is located in *the reality of the twelve hours*, it is *beyond reliance*. Because the state of *not relying on a single thing* is *the reality of the twelve hours*, the Buddha-nature is clearly realized. As the arrival of what moment, and as the existence of what national land, should we see this *reality of the twelve hours*? Must *the twelve hours* mentioned now be *the twelve hours* of the human world? Do *the twelve hours* exist in far distant places? Have *the twelve hours* of a world of white silver just come to us temporarily? Whether they are of this land or whether they are of other worlds, they are *beyond reliance*. They are *the reality of the twelve hours* al-

114. Master Nansen’s words are ironic praise.

115. *Tensho-koto-roku*, chap. 8, and *Keitoku-dento-roku*, chap. 8.

116. The two practices should not be seen as separate.

117. Suggests the practice of Zazen.

118. “Who” means a person who does not have individual self-consciousness. Master Nansen asked about the ineffable state.

119. “Equal” is 等 (TO, *hito[shii]*) which generally expresses the equality or similarity of two factors. At the same time 等 (TO) sometimes expresses the balanced state—as in the phrase 無上正等覺 (MUJOSHOTOKAKU), “the supreme and right balanced state of truth”—so 仏性等學 (BUSSHO TOGAKU), “the Buddha-nature’s equal practice,” suggests the practice of Zazen in the balanced state.

120. Master Obaku’s words are 十二時中 (JU-NI-JI CHU), which can be interpreted as “throughout the twelve hours,” or “the reality of the twelve hours,” or “the twelve hours themselves.” 中 (CHU), as a preposition, means “during” or “throughout,” but Master Dogen often uses it as an emphatic suffix to emphasize the reality of the noun which precedes it.

ready, and [so] they may be *beyond reliance*. Saying “*That is not the patriarch’s own viewpoint, is it?*” is like saying “*You do not say that this is [your] viewpoint, do you?*”¹²¹ Though [Nansen] says “*Is it the patriarch’s own viewpoint?*” [Obaku] cannot turn his head [to Nansen] and say “*It is mine,*” because, while it is exactly befitting to himself, it is not Obaku’s, Obaku is not always only himself, and *the patriarch’s viewpoint* is the state of *being disclosed in complete clarity*.¹²² Obaku says, “*I would not be so bold.*” In the land of Sung when you are asked about an ability which you possess, you say these words “*I would not be so bold*” to suggest that the ability is [your own] ability. So the expression “*I would not be so bold*” is not a lack of confidence. We should not suppose that this expression means what it says. Though the patriarch’s viewpoint is the patriarch himself, though the patriarch’s viewpoint is Obaku himself, in expressing himself he should not be so bold. The state may be a water buffalo coming up and mooing. To speak in this state is speech. We should also try to express, in other speech that is speech, the principle that [Obaku] expresses. Nansen says, “*For the present, I will waive the cost of your soy and water, but what person can I get to return to me the cost of your straw sandals?*” In other words, “*Let us set aside for a while the cost of your broth, but who can I get to return to me the cost of your straw sandals?*”¹²³ We should exhaust life after life investigating the intention of these words. We should apply the mind and diligently research why he is not concerned for the present about the cost of soy and water.¹²⁴ Why is he concerned about the cost of straw sandals, [as if to say,] “*In your years and months of wayfaring, how many straw sandals have you trod through?*” Now [Obaku] might say, “*I have never put on my sandals without repaying the cost!*” Or he might say, “*Two or three pairs.*” These could be his expressions of the truth, and these could be his intentions. [But] *Obaku then desists*. This is desisting. It is neither to stop because of not being affirmed [oneself] nor to stop because of not affirming [the other]: a monk of true colors is not like that. Remember, there are words in desisting, as there are swords in laughter. [Obaku’s state] is the Buddha-

121. Master Dogen simply explained the meaning of the Chinese characters in Japanese.

122. 露迴迴 (ROKEIKEI) are the words of Master Enchi Dai-an, quoted in chap. 64, *Kajo*. Here Master Dogen emphasizes that “viewpoint” does not describe only a subjective view.

123. Again, Master Dogen clarified the meaning of the Chinese characters of the story with a Japanese sentence.

124. For example, we should consider if meals are indispensable or not.

nature clearly realizing satisfaction with morning gruel and satisfaction with midday rice.

[79] Quoting this story, Isan¹²⁵ asks Kyozan,¹²⁶ “*Obaku is not able to hold his own against Nansen, is he?*”

Kyozan says, “*That is not so. We should know that Obaku has the resourcefulness to trap a tiger.*”

Isan says, “*The disciple’s viewpoint has become as excellent as this!*”

Dai-i’s words mean, “*Was Obaku, in former days, unable to stand up to Nansen?*” Kyozan says that Obaku has the resourcefulness to trap a tiger. Being already able to trap a tiger, he might stroke the tiger’s head.¹²⁷ To trap a tiger and to stroke a tiger are to go among alien beings.¹²⁸ Is to clearly realize the Buddha-nature to open an eye? Or is the Buddha-nature’s clear realization the loss of an eye? Speak at once! Speak at once! *The Buddha-nature’s viewpoint has become as excellent as this!* For this reason, half things and complete things are *beyond reliance*, a hundred thousand things are *beyond reliance*, and a hundred thousand hours are *beyond reliance*. And for this reason, I say:

Traps are a unity,¹²⁹
Real time is the [concrete] twelve.¹³⁰
Reliance and the state beyond reliance,
Are like vines clinging onto a tree.¹³¹
The reality of the Universe and the whole Universe itself,
At last are prior to the occurrence of words.

125. Master Isan Reiyu (771–853). He is referred to in the commentary as “Dai-i.”

126. Master Kyozan Ejaku (807–883), successor of Master Isan.

127. Master Dogen esteemed not only the ability to defeat an opponent but also the ability to tame an opponent.

128. 異類中行 (I-RUI-CHU-GYO), “going among alien beings,” describes independent action.

129. In other words, the whole Universe is a hindrance. “Traps” is 羅籠 (RARO), silk nets and bamboo cages used to trap birds and fish. The words (elsewhere translated as “restrictions and hindrances”) appear frequently in Shobogenzo.

130. Master Obaku said 十二時中 (JU-NI-JI-CHU), using 時 (JI) to mean “hours” and 中 (CHU) to mean “throughout the period.” Master Dogen said 時中十二 (JI-CHU JU-NI) using 時中 (JI-CHU) to mean “time itself,” or “real time.” See also note 120.

131. Vines clinging to a tree suggests something too complicated to be understood intellectually. See chap. 46, *Katto*.

[82] A monk asks Great Master Shinsai¹³² of Joshu, “Does even a dog have the Buddha-nature or not?”¹³³

We should clarify the meaning of this question. “A dog” is a dog.¹³⁴ The question does not ask whether the Buddha-nature can or cannot exist in the dog; it asks whether even an iron man learns the truth.¹³⁵ To happen upon such a poison hand¹³⁶ may be a matter for deep regret, and at the same time the scene recalls the meeting, after thirty years, with *half a sacred person*.¹³⁷

Joshu says, “It is without.”¹³⁸ When we hear this expression, there are concrete paths by which to learn it: the “being without” with which the Buddha-nature describes itself may be expressed like this; the “not having” which describes the dog itself may be expressed like this; and “there is nothing,” as exclaimed by an onlooker, may be expressed like this.¹³⁹ There may come a day when this “being without” becomes merely the grinding away of a stone.¹⁴⁰

The monk says, “All living beings totally have the Buddha-nature. Why is the dog without?” The intention here is as follows: “If all living beings did not exist, then the Buddha-nature would not exist and the dog would not exist. How about this point? Why should the dog’s Buddha-nature depend on ‘non-existence.’?”

132. Master Joshu Jushin (778–897), a successor of Master Nansen Fugan. Great Master Shinsai is his posthumous title.

133. The conversation is recorded in the second half of *Shinji-shobogenzo*, pt. 2, no. 14. It is also recorded in *Wanshi-zenji-go-roku*, chap. 1, and *Rento-eyo*, chap. 6.

134. Master Dogen explained the Chinese characters 狗子 (KU-SU) with the Japanese word 犬 (inu).

135. An iron man symbolizes someone who is very single-minded in pursuing the truth. The monk was not looking for a simple yes or no, but wanted to ask about the area beyond ordinary thinking.

136. In other words, such a severe question.

137. Master Shakyō Ezo (a student of Master Baso Do-itsu) says, “For thirty years my bow has been stretched and my arrow set. I have just been able to shoot half a sacred person.”

138. 無 (MU).

139. Master Dogen considered various meanings of the character 無 (MU)—real state, lack of possession, and absence.

140. The problem of the meaning of 無 (MU) can be solved by following a concrete process.

Joshu says, “Because it has karmic consciousness.”¹⁴¹ The intention of this expression is that even though *the reason it exists is karmic consciousness and to have karmic consciousness is the reason it exists*,¹⁴² the dog is without anything, and the Buddha-nature is without anything. *Karmic consciousness never understands intellectually what the dog is, so how could the dog meet the Buddha-nature? Whether we cast away duality or take up both sides, the state is just the constant working of karmic consciousness.*

[85] A monk asks Joshu, “Does the Buddha-nature exist even in a dog or not?”¹⁴³

This question may be the fact that this monk is able to stand up to Joshu. Thus, assertions and questions about the Buddha-nature are the everyday tea and meals of Buddhist patriarchs. Joshu says, “It exists.”¹⁴⁴ The situation of this “It exists” is beyond the “existence” of scholastic commentary teachers and the like, and beyond the dogmatic “existence” of the Existence School.¹⁴⁵ We should move ahead and learn the Buddha’s Existence. The Buddha’s Existence is Joshu’s “It exists.” Joshu’s “it exists” is “the dog exists,” and “the dog exists” is “the Buddha-nature exists.”

The monk says, “It exists already—then why does it forcibly enter this concrete bag of skin?” This monk’s expression of the truth poses the question of whether it is present existence, whether it is past existence, or whether it is

141. “Karmic consciousness” is 業識 (GOSHIKI). 業 (GO) represents the Sanskrit *karma*, which means action. 識 (SHIKI) means consciousness. 業識 (GOSHIKI) means consciousness which exists in the present as the concrete result of actions in the past. Thus Master Joshu used 業識 (GOSHIKI) to suggest the concrete, real state at the moment of the present.

142. 為佗有 (I-TA-U). In the story these words mean “Because it has...”

143. In this conversation (recorded in the first half of *Shinji-shobogenzo*, pt. 2, no. 14) the monk’s question is exactly the same as the question in the previous conversation. Understood simply, the conversation is as follows: “Does even a dog have the Buddha-nature or not?” “It has.” “[The dog] has the Buddha-nature already. Why has it forced its way into this bag of skin?” “Because it commits a deliberate violation.”

144. 有 (U). Master Joshu’s answer looks like a simple affirmative answer (Does a dog have the Buddha-nature? “It has.”). But Master Dogen’s interpretation is that the word 有 (U) is just the direct preaching of real existence (“Existence!”).

145. 有部 (UBU), the Existence School, means the Śārvāstivāda, a school founded by Kātyāyanīputra around 300 years after the Buddha’s death. Generally, Master Dogen esteemed the teachings of the Śārvāstivāda relatively highly; see chap. 87, *Kuyo-shobutsu*. Their teachings are represented in Chinese by the words 我空法有 (GA-KU-HO-U), “the self is empty, the Dharma exists,” 三世実有 (SAN-ZE JITSU-U) “the three times are real existence,” and 法体恒有 (HOTTAI-GO-U), “the Universe is eternal existence.”

Existence already;¹⁴⁶ and although *Existence already* resembles the other “existences,” *Existence already* clearly stands alone. Does *Existence already* need to force its way in? Or does *Existence already* not need to force its way in?¹⁴⁷ The action of *forcibly entering this concrete bag of skin* does not accommodate idle heedless consideration.

Joshu says, “*Because it knowingly commits a deliberate violation!*” As a secular saying these words have long since spread through the streets, but now they are Joshu’s expression of the truth. What they discuss is deliberate violation. Those who do not doubt this expression of the truth may be few. The present word “*enter*” is difficult to understand; at the same time, the word “*enter*” is itself unnecessary.¹⁴⁸ Moreover, *If we want to know the immortal person in the hut, How could we depart from this concrete skin-bag here and now?*¹⁴⁹ Even if the immortal person is anyone, at what moment is it [necessary to say] “*Do not depart from your skin-bag!*”? A deliberate violation is not always entry into a skin bag, and to have forcibly entered a concrete skin bag is not always to knowingly commit a deliberate violation. Because of knowing, there can be deliberate violation. Remember, this deliberate violation may contain the action of getting free of the body—this is expressed as “*forcibly entering*.” The action of getting free of the body, at just the moment of containment, contains self and contains other people. At the same time, never complain that it is impossible to avoid being a person before a donkey and behind a horse.¹⁵⁰ Still more, the founding Patriarch Ungo¹⁵¹ says, “*Even to have learned matters on the periphery of the Buddha-Dharma is to have adopted a mistaken approach already.*”¹⁵² That being so, although we have been making the mistake for a long time—which has deepened into days and deepened into months—of half-learning matters on the periphery of the Buddha-Dharma, this may be the state of the dog that has forcibly entered

146. 既有 (KI-U), lit. “already existence,” means what is there already, real existence.

147. When living in reality, is it necessary to make intentional effort or not?

148. In several chapters of *Shobogenzo*, Master Dogen denies (having sometimes also affirmed) that we “enter” reality. See, for example, chap. 17, *Hokke-ten-hokke*.

149. From a poem in Master Sekito Kisen’s book *Sekito-so-an-no-uta* (*Songs from Sekito’s Thatched Hut*). The immortal person in the hut means a person who realizes the eternal state in a simple life.

150. A person who is not special.

151. Master Ungo Doyo (?–902), successor of Master Tozan Ryokai. See chap. 15, *Busso*.

152. *Rento-eyo*, chap. 23.

a concrete skin bag. Though it knowingly commits a deliberate violation, it has the Buddha-nature.

[89] In the order of Master Chosa Keishin,¹⁵³ government official Jiku¹⁵⁴ asks, “*An earthworm has been cut into two, and the two parts are both moving. I wonder in which part is the Buddha-nature.*”

The Master says, “*Do not be deluded.*”

The official says, “*What should we make of their moving?*”

The Master says, “*It is only that wind and fire have not dissipated.*”¹⁵⁵

Now when the official says “*An earthworm has been cut into two*” has he concluded that before it was cut it was one? In the everyday life of Buddhist patriarchs the state is not like that. An earthworm is not originally one, and when an earthworm has been cut it is not two. We must strive to learn in practice the meaning of the words one and two. He says, “*The two parts together*¹⁵⁶ *are moving.*” Has he understood that two parts are a unity before being cut, or has he understood that the ascendant state of Buddha is a unity? Regardless of whether or not the official understands the words “*two parts,*” we should not discard the words. Is it that two parts which have been separated are made into a unity and thereafter a unity exists? In describing the movement, he says “*both moving.*” [Though] “*Balance moves it and wisdom removes it,*”¹⁵⁷ it may be that both are movement. “*I wonder in which part is the Buddha-nature.*” This might be expressed, “*The Buddha-nature has been cut into two. I wonder in which part is the earthworm.*” We should clarify this expression of the truth in detail. Does saying “*The two parts are both moving. In which part is there the Buddha-nature?*” mean that if both are moving they are unfit as a location for the Buddha-nature? Does it mean that if both are moving, although movement takes place in both, the location of the Buddha-nature must be one or the other of them? The

153. Master Chosa Keishin (?–868), a successor of Master Nansen Fugan.

154. A lay student in Master Chosa’s order. His title 尚書 (SHOSHO) indicates that he was a mandarin charged with promulgating official documents.

155. See *Shinji-shobogenzo*, pt. 1, no. 20. The story is also recorded in *Keitoku-dentoroku*, chap. 10, and *Rento-eyo*, chap. 6.

156. 俱 (GU, *tomo[ni]*) means either “both,” or “together.” In his commentary, Master Dogen wonders if the official was able to understand the character in the second meaning.

157. The Nirvāṇa-sutra says, “*Just as in removing a firm stake, first we move it with the hands, then it comes out easily, so it is with balance and wisdom of bodhisattvas: first [bodhisattvas] move [an emotional interference] with the balanced state, then they remove it with wisdom.*”

Master says, “Do not be deluded.” What might be his point here? He says, “Do not be deluded.” That being so, does he mean that when the two parts are both moving they are without delusion, or beyond delusion? Or does he simply mean that the Buddha-nature is without delusion? We should also investigate whether he is just saying “There are no delusions!” without touching upon discussion of the Buddha-nature and without touching upon discussion of the two parts. Do the words “What should we make of their moving?” say that, because they are moving, an extra layer of Buddha-nature should be laid upon them? Or do the words assert that because they are moving they are beyond the Buddha-nature? Saying “Wind and fire have not dissipated” may cause the Buddha-nature to manifest itself. Should we see it as the Buddha-nature? Should we see it as wind and fire? We should not say that the Buddha-nature and wind-and-fire both appear together, and we should not say that when one appears the other does not appear. We should not say that wind and fire are just the Buddha-nature. Therefore Chosa does not say “An earthworm has the Buddha-nature” and he does not say “An earthworm is without the Buddha-nature.” He only says, “Do not be deluded” and says, “Wind and fire have not dissipated.” To fathom the vigorous state of the Buddha-nature, we should use Chosa’s words as the standard. We should quietly consider the words “Wind and fire have not dissipated.” What kind of truth is present in the words “not dissipated”? Does he say “not dissipated” to express that wind and fire have accumulated but there has not yet come a time for them to disperse? That could not be so.¹⁵⁸ “Wind and fire have not dissipated” is a Buddha preaching Dharma, and *undissipated wind and fire* are the Dharma preaching Buddha. For example, one sound preaching Dharma is the moment having arrived, and Dharma-preaching as one sound is the arrived moment—for Dharma is one sound, and one sound is Dharma. Furthermore, to think that the Buddha-nature exists only in the time of life, and that it will vanish at the time of death, is extremely naive and shallow. The time of living is the Buddha-nature as *Existence* and is the Buddha-nature as *being without*. The time of dying is the Buddha-nature as *Existence* and is the Buddha-nature as *being without*. If we are able to discuss the dissipation and non-dissipation of wind and fire, that may be [discussion of] the dissipation and non-dissipation of the Buddha-nature. The time of dissipation may be *Existence* as the Buddha-nature and may be

158. “Not dissipated” is 未散 (MISAN). 未 (MI, *ima[da]*) lit. means “not yet,” but 未散 (MISAN) describes the state which is real at the moment of the present (not related to the past).

being without as the Buddha-nature. The time of non-dissipation may be *Existence* as the Buddha-nature, and may be *being without* as the Buddha-nature. Those who have wrongly attached to the contrary view, that the Buddha-nature may or may not exist depending upon movement and non-movement, may or may not be divine depending upon consciousness and non-consciousness, and may or may not be the natural function depending on knowing and not knowing, are non-Buddhists. Since the kalpa without a beginning, many stupid people have seen consciousness of the divine as the Buddha-nature, and as the original human state. A person could die laughing! To express the Buddha-nature further, although it need not be *getting covered in mud and staying in the water*, it is fences, walls, tiles, and pebbles. When we express it in the further ascendant state, just what is the Buddha-nature? Have you fully understood? Three heads and eight arms!

Shobogenzo Bussho

Preached to the assembly at Kannon-dori-kosho-horin-ji temple in Kyoto prefecture on the 14th day of the 10th lunar month in the 2nd year of Ninji.¹⁵⁹

159. 1241.

[23]

行仏威儀

GYOBUTSU-YUIGI

The Dignified Behavior of Acting Buddha

Gyo means to practice or to act, *butsu* means buddha, *yui* means dignity or dignified, and *gi* means ceremony, formal attitude, or behavior. Therefore **Gyobutsu-yuigi** means the dignified behavior of acting buddha. Buddhism can be called a religion of action. Buddhism esteems action very highly, because action is our existence itself, and without acting we have no existence. Gautama Buddha's historical mission was to find the truth of action, by which he could synthesize idealistic Brahmanism and the materialistic theories of the six non-Buddhist teachers. In this chapter Master Dogen explained the dignity that usually accompanies buddhas in action.

[97] **The buddhas always practice to the full dignified behavior:** this is acting buddha. Acting buddha is neither *resultant buddha* nor *transformed buddha* and is neither *buddha as the body of subjective nature* nor *buddha as the body of objective nature*; it is beyond *initiated enlightenment* and *original enlightenment* and is beyond *inherent enlightenment* and *nonexistent enlightenment*. 'Buddhas' like these can never stand shoulder-to-shoulder with acting buddha. Remember, buddhas, being in the Buddha's state of truth, do not expect enlightenment. Mastery of action in the Buddha's ascendant state of truth belongs to acting buddha alone. It is never realized by *buddha as subjective nature*, and the like, even in a dream.

[99] Because this acting buddha realizes dignity at each moment, the dignity is realized before the body. Before verbal expression, the leaking out of the gist of the teaching covers Time, covers [all] directions, covers buddha, and covers action. If we are not acting buddha, being not yet released from the fetter of *Buddha* and the fetter of *Dharma*, we are grouped

among 'Buddha'-demons and 'Dharma'-demons.¹ The meaning of "the fetter of Buddha" is as follows: when we view and understand bodhi as 'bodhi,' we have directly been fettered by that view itself and by that understanding itself. Passing instantaneously through the moment of consciousness, never expecting that it might be the period of liberation, we misunderstand [bodhi] in vain. To view and understand bodhi as just bodhi may be the very view which accords with bodhi; who could call this the false view? I remember it as just binding myself without rope! It is fetters at every moment, continuing endlessly; it is not a tree falling and wisteria withering.² It is no more than fruitless struggling in caves on the Buddhist periphery. It neither recognizes the sickness of the Dharma-body nor recognizes the privation of the reward-body.³ Even theorists, teachers of sutras, teachers of commentaries, and the like, who have heard the Buddha's truth from afar, say; "Then to establish towards the Dharma-nature a view on the Dharma-nature is just ignorance."⁴ This theorist failed to say that when, in the Dharma-nature, a view of the Dharma-nature arises, 'the Dharma-nature' is a fetter. Further, he added the fetter of 'ignorance.' It is a shame that he did not know that 'the Dharma-nature' contains a fetter, but if he recognized that he added the fetter of 'ignorance,' that may have become a seed for the establishment of the bodhi-mind.

[101] The present acting buddha has never been fettered by such fetters. For this reason [the Buddha says], "The lifetime which I have realized by my original practice of the bodhisattva-way is not exhausted even now, but will still be twice the previous number [of kalpas]."⁵ Remember, it is not that his lifetime as a bodhisattva is ranged continuously to the present, nor that his lifetime as Buddha has permeated the past.⁶ The "previous number" described now

1. 仏魔法魔 (BUTSUMA, HOMA), means idealists who are disturbed by the concept of "Buddha" and "Dharma."

2. 樹倒藤枯 (JUTO-TOKO), "a tree falling and wisteria withering," represents the natural falling away of that which binds.

3. 法身 (HOSSHIN), "Dharma-body," represents the Sanskrit *Dharma-kāya*. 報身 (HOJIN), "reward-body," represents the Sanskrit *saṃbhoga-kāya*. *Saṃbhoga*, which means enjoyment or sensuality, suggests the physical aspect of the body. See Book 1, Glossary. This sentence suggests that being bound by concepts hinders both spiritual fulfillment and physical well-being.

4. Quoted from *Maka-shikan*, a text of the Tendai Sect based on the lectures of Master Tendai Chigi.

5. The Buddha's words in Lotus Sutra *Nyorai-juryo* (*The Tathāgata's Lifetime*). See LS 3.18–20.

6. The Buddha's words are about life here and now.

is the totality that *he has realized*. The “*even now*” which he has just expressed is his total *lifetime*. *My original practice*, even if one track of iron for ten thousand miles, is also to abandon [all things] for a hundred years, letting them be vertical or horizontal.⁷ This being so, practice-and-experience is beyond nonexistence, practice-and-experience is beyond existence, and practice-and-experience is beyond being tainted.⁸ Though there are a hundred thousand myriad places where there are no buddhas and no human beings, [those places] do not taint acting buddha, and so acting buddha is not tainted by practice and experience. This does not mean that practice and experience are [always] untainted.⁹ [At the same time] *this untaintedness is not nonexistent*.¹⁰ Sokei says, “*Just this untaintedness is that which the buddhas guard and desire. You are also like this. I am also like this. And all the patriarchs of India were also like this.*” Thus, because [the buddhas as] *you are also like this*, they are the buddhas, and because [the buddhas as] *I are also like this*, they are the buddhas. In this untainted state which is truly beyond “*I*” and beyond “*you*,” *real I, this concrete I*,¹¹ *that which the buddhas guard and desire*, is the dignified behavior of acting buddha. *Real you, this concrete you, that which the buddhas guard and desire*, is the dignified behavior of acting buddha. Because he is “*I also*,”¹² the Master is excellent. Because he is “*you also*,” the disciple is strong. The Master’s excellence and the disciple’s strength are the *perfection in knowledge and*

7. 縦横 (JU-O), “vertical or horizontal,” means free in all directions.

8. Master Daikan Eno asked Master Nangaku Ejo, “*Do you rely on practice and experience or not?*” Master Nangaku said, “*It is not that there is no practice and experience, but the state can never be tainted.*” Master Daikan Eno said, “*Just this untaintedness is that which the buddhas guard and desire. You are also like this. I am also like this. And the ancestral masters of India were also like this.*” The story is recorded in *Shinji-shobogenzo*, pt. 2, no. 1 and also quoted in *Shobogenzo*, chap. 7, *Senjo*, and chap. 62, *Hensan*.

9. In other words, motivation in the state of acting buddha is always pure, but motivation in Zazen and other Buddhist practices is not always pure. 染汚 (ZENNA), “taintedness,” describes, for example, sitting in Zazen with expectation of reward other than the experience of Zazen itself.

10. この不染汚 (*kono FU-ZENNA*), “this untaintedness,” and 不無 (FU-MU), “not non-existent,” both allude to the famous conversation between Master Daikan Eno and Master Nangaku Ejo about practice and experience.

11. 如吾是吾 (NYO-GO-ZE-GO). In Master Daikan Eno’s words 吾亦如是 (GO-YAKU-NYOZE), “I am also like this,” the compound 如是 (NYOZE) means “like this.” Here Master Dogen separates the compound into the two adjectives 如 (NYO), “real,” and 是 (ZE), “this, concrete.”

12. 吾亦 (GO-MATA). In this usage, 亦 (MATA), “also,” or “again,” is emphatic—the Master is just himself.

*action*¹³ of acting buddha. Remember, *that which the buddhas guard and desire is mine also and yours also*. Although the expression of the truth by the eternal Buddha of Sokei is beyond “I,” how could it not be about you. That which acting buddha *guards and desires*, and that which acting buddha masters, is like this. Therefore we have seen that practice-and-experience is beyond [concepts] such as *essence and form* or *substance and detail*. Acting buddha’s departing and arriving instantaneously cause buddha to act, at which time buddha is just causing action. Here there is *giving up the body for the Dharma*, and there is giving up the Dharma for the body—not *begrudging body and life*,¹⁴ and solely begrudging body and life. It is not only that we give up ‘Dharma’ for the Dharma; there is dignified behavior in which we give up Dharma for the sake of the mind.¹⁵ We should not forget that giving up is unfathomable. We should not utilize consideration in the state of buddha to fathom or to suppose the great truth: consideration by buddha is [only] one corner; for example, like *opening flowers*.¹⁶ We should not utilize consideration by the mind to grope for or to analogize dignified behavior: consideration by the mind is [only] one face; for example, like *the world*.¹⁷ Consideration by a stalk of grass evidently is consideration by the mind of the Buddhist patriarchs. It is a fragment in which acting buddha has already recognized its own footprint. Even when we see to the end that consideration by the undivided mind already includes boundless buddha-consideration, if we aim to consider the demeanor and stillness, the movement and quietness, of acting buddha, they have features which are originally beyond consideration. Because they are action which is beyond consideration, they are indefinable, unusable, and unfathomable.

13. 明行足 (MYOGOSOKU), from the Sanskrit *vidyā-carāṇa-sampanna*, is one of the ten epithets of the Buddha. The expression praises the Buddha as not only perfect in knowledge but also perfect in conduct, and as not only perfect in conduct but also perfect in knowledge.

14. 不惜身命 (FU-SHAKU-SHINMYO), alludes to Lotus Sutra, *Nyorai-juryo* (*The Tathāgata’s Lifetime*). See LS 3.30.

15. Master Dogen imagined a concrete situation in which, for example, a Buddhist monk breaks the precept of not eating after lunch, in order to maintain the balanced and satisfied state of mind.

16. 華開 (KEKAI) means the appearance of phenomena.

17. 世界 (SEKAI) represents concrete existence. The twenty-seventh patriarch, Master Prajñātara, said 華開世界起 (KEKAI-SEKAI-KI), “flowers opening are the occurrence of the world”; in other words, phenomena and concrete existence are one. See chap. 43, *Kuge*.

[107] Now, in regard to the dignified behavior of acting buddha, there are individual researches. The dignified behavior which is *I also* and *you also*, when it has *come like this*¹⁸ as buddha here and now and as the self here and now, is connected with the *ability* of an *I alone*, but at the same time it is just the liberation which is *the state like that of buddhas in the ten directions*,¹⁹ and it is never simply an identification. For this reason, an eternal buddha says, “*After grasping in physical experience matters in distant places, we come back to this concrete place and act.*”²⁰ When we are already maintaining and relying upon the state like this, all dharmas, all bodies, all acts, and all buddhas, are familiar and direct. These buddhas whose bodies practice the Dharma each solely have the state of restriction in direct experience.²¹ Because they have restriction in direct experience, they solely have liberation in direct experience. Do not be disturbed that [when] the *clear, clear hundreds of things* are restricted by eyes, *not a single dharma is seen and not a single object is seen.*²² At this dharma²³ [reality] has *already arrived.*²⁴ At that dharma [reality] has *already arrived.* When we act, in fetching and taking away and in leaving and entering through a common gate, because the *whole world has never been hidden,*²⁵ the World-honored

18. 恁麼來 (INMO-RAI) alludes to the former of the two famous conversations between Master Daikan Eno and Master Nangaku Ejo. Master Daikan said to Master Nangaku, “*What is it that comes like this?*” In this context, “it has come like this” means “it is actually present.” See, for example, chap. 29, *Inmo*.

19. 能 (NO), “able,” 唯我 (YUI-GA), “I alone,” and 十方仏然 (JUPPO-BUTSU-NEN), “buddhas in the ten directions are like that,” allude to the Buddha’s words in Lotus Sutra, *Hoben*. See LS 1.70 and LS 1.74.

20. 那邊事 (NAHEN [*no*] JI), “matters in distant places” means matters which are thought about, abstract concerns. These words are quoted from *Wanshi-koroku* (*Broad Record of Master Wanshi Shokaku*), vol. 5.

21. 承當 (JOTO), lit. “receiving a hit.” Master Dogen’s independent work *Gakudo-yojin-shu* explains the term as follows: “*With this body-and-mind, we directly experience the state of buddha: this is to receive a hit.*”

22. 明明百艸艸頭 (MEI-MEI [*taru*] HYAKU-SO-TO), or “clear, clear are the hundreds of weeds,” are traditional words in Chinese Buddhism, attributed to the Happy Buddha, *Hotei* (see chap. 22, *Bussho*). That they are restricted by eyes means that they are seen as they are. That no separate dharma or object is seen means that the view is whole.

23. 這法 (SHAHO), “this dharma,” suggests the Dharma as a concrete fact here and now. 那法 (NAHO), “that dharma,” suggests the Dharma as theory. See also note 20.

24. 若至 (NYAKU-SHI), lit. “if it arrives.” See chap. 22, *Bussho*, para. [14].

25. 徧界不曾藏 (HENKAI-FUSOZO). The words of Master Sekiso Keisho, quoted in *Shinji-shobogenzo*, pt. 1, no. 58.

One's secret talk,²⁶ secret experience, secret action, secret transmission, and so on are present.

*If I leave through the gate, just grass.
 If I enter through the gate, just grass.
 For ten thousand miles, not an inch of grass!²⁷
 The word "enter"
 And the word "leave"
 Are useless at this place
 And useless at that place.²⁸*

The present grasping does not depend upon action, which is a letting go; rather, it is a dream, an illusion, a flower in space. Who can put this mistake in its place, as a dream, an illusion, a flower in space? A forward step is a mistake, a backward step is a mistake, one step is a mistake, and two steps are a mistake; therefore [action] is mistakes at every moment. Because *the separation is as great as that between heaven and earth,*²⁹ *to arrive at the truth is without difficulty.*³⁰ We should utterly realize dignified behavior, and behavioral dignity, as *the body, in the great truth, being relaxed.*³¹ Remember, *when born into life we are born at one with the truth, and when entering death we enter at one with the truth.* In the head-to-tail rightness of that state, as a jewel turning or a pearl spinning, dignified behavior is manifest before us. That which imparts and possesses single fragments of the dignified behavior of buddha is the whole of the cosmos³² and the

26. 密語 (MITSUGO). See chap. 51, *Mitsugo*.

27. 万里無寸艸 (BANRI-MU-SUNSO), "For ten thousand miles, not an inch of grass," appears in *Shinji-shobogenzo*, pt. 1, no. 82. In general, grass (or weeds) symbolizes concrete objective things (see note 22). At the same time, as that which is attractive to oxen, grass sometimes symbolizes that which distracts Buddhist practitioners from practice.

28. Reality in the present is neither entered nor left.

29. 天地懸隔 (TENCHI-KENKAKU), from the third sentence of Master Kanchi Sosan's verse *Shinjin-mei*: "If there is a hundredth or thousandth of a gap, the separation is as great as that between heaven and earth." Master Dogen quotes the same words in *Fukan-zazengi* to describe the gulf between intellectual thinking and action. See Book 1.

30. 至道無難 (SHIDO-MUNAN), from the opening sentence of *Shinjin-mei*: "To arrive at the truth is without difficulty; just hate picking and choosing."

31. 大道体寬 (DAIDO-TAIKAN), from a sentence in the middle of *Shinjin-mei*: "In the great truth the body is relaxed, and there is neither difficulty nor ease."

32. "Cosmos" is 乾坤 (KENKON). The four directions (north, south, east, and west) are represented by four of the twelve Chinese horary signs. The eight intermediate 45 degree segments of the compass (north to northeast, northeast to east, et cetera) are represented by the remaining twelve horary signs. 乾 (KEN, or *inu-i*), "the dog and the

Earth, and the whole of living-and-dying and going-and-coming. It is lands of dust³³ and it is the Lotus Flower.³⁴ This land of dust and this Lotus Flower, each is one corner. In the thoughts of many students, it is supposed that “*the whole cosmos*” might mean this southern continent of Jambudvīpa, or that it might mean this unity of four continents.³⁵ Again, [some] appear simply to conceive of the single nation of China or think of the single nation of Japan. [Some] appear to think that “*the whole Earth*,” also, means only a three-thousand-great-thousandfold world. [Some] appear merely to imagine one province or one district. If you want to learn through experience the words “*the whole Earth and the whole cosmos*,” mull them over three times and five times. Do not conclude that they are just discussing width. This attaining of truth is the state of transcending the buddhas and transcending the patriarchs which is *the extremely large equaling the small, and the extremely small equaling the large*.³⁶ That the large does not exist and the small does not exist seems doubtful, but it is the acting buddha of dignified behavior.³⁷ In both cases expressed by the buddhas and the patriarchs, dignified behavior as the whole cosmos and dignified behavior as the whole Earth, we should learn in practice, as *the whole world, the state of never having been hidden*. What *has never been hidden* is not only *the whole world*, [but also] that which perfectly hits the target of acting buddha: dignified behavior.

[113] In expounding the Buddha’s truth, [people usually say that] beings born from the womb and born from metamorphosis are the action of the Buddha’s truth, but they never mention beings born from moisture and

boar” means the direction between the dog’s segment (west to northwest) and the boar’s segment (northwest to north); that is, the northwest. 坤 (KON, or *hitsuji-saru*), “the sheep and the monkey,” means the southwest. 乾坤 (KENKON), “northwest and southwest,” represents all points of the compass, that is, the Universe or the cosmos.

33. 塵刹 (JINSETSU) suggests the dry material world.

34. 蓮華 (RENGE), as in the full title of the Lotus Sutra, suggests the world as an aesthetic whole. See chap. 17, *Hokke-ten-hokke*.

35. 四洲 (SHISHU), “the four continents,” from the Sanskrit *catoāro-dvīpāh*, are Jambudvīpa (south), Pūrva-videha (east), Aparā-godāna (west), and Uttara-kuru (north). See Book 1, Glossary.

36. 極大同小 (GOKUDAI-DO-SHO, or GOKUDAI [*wa*] SHO [*ni*] *ona[jiku]*) and 極小同大 (GOKUSHO-DO-DAI or GOKUSHO [*wa*] DAI [*ni*] *ona[jiku]*) allude to two sentences at the end of *Shinjin-mei*: “*The extremely large is the same as the small, and no outer surface is seen*,” and “*The extremely small is the same as the large; boundaries are completely forgotten*.”

37. 威儀行仏 (YUIGI-GYOBUTSU), means the state of acting buddha which is realized in dignified behavior.

born from eggs. Still less have they ever realized, even in a dream, that even beyond this *birth from the womb, eggs, moisture, and metamorphosis* there is birth. How much less could they see, hear, or sense that beyond *birth from the womb, eggs, moisture, and metamorphosis* there is birth from the womb, eggs, moisture, and metamorphosis? In the present great truth of the buddhas and patriarchs, the fact that, beyond *birth from the womb, eggs, moisture, and metamorphosis*, there is birth from the womb, eggs, moisture, and metamorphosis, has been authentically transmitted in the state of *never having been hidden* and has been authentically transmitted in the state of immediacy. As what kind of group should we see those who will not hear, will not learn, will not recognize, and will not clarify this expression of the truth? We have heard already about the four kinds of birth. For death, how many kinds are there? Might there be, for the four kinds of birth, four kinds of death? Or might there be three kinds of death or two kinds of death? Again, might there be five deaths, six deaths, thousands of deaths, or myriad deaths? Even merely to doubt this principle is a kind of learning in practice. Let us consider for a while, among the miscellaneous beings [born from] these four kinds of birth, could there be any which have birth but no death? And are there any which receive a single-line transmission of only death, without receiving a single-line transmission of birth? We must unflinchingly study in practice the existence or nonexistence of kinds which solely are born or which solely die. There are those who merely hear the phrase “*non-birth*,”³⁸ without clarifying it, seeming to set aside effort with body and mind. It is the utmost stupidity. They must be called a kind of animal which cannot arrive at even discussion of *devotional and Dharma [practice]* or of *instantaneous and gradual [realization]*. The reason is that even if they hear [the words] “*being without birth*,” they need [to ask] “*What is the intention of this expression of the truth?*” They utterly fail to consider whether it might mean *buddha as being without, the truth as being without, the mind as being without, or cessation as being without*, or whether it might mean *non-birth as being without*, or whether it might mean *the world of Dharma as being without or the Dharma-nature as being without*, or whether it might mean *death as being without*. This is because they are as idly absent-minded as water weeds. Remember, *living-and-dying*³⁹ is the action of the Buddha’s truth and *living-and-dying* is a tool in the Buddha’s house. *In using it, we should use it carefully. In clarifying it we are able to*

38. 無生 (MUSHO), “non-birth” or “being without birth,” is sometimes used as a synonym for *nirvāṇa*.

39. 生死 (SHOJI) is the title of chap. 92. 生 (SHO) means both birth and life.

be clear. Therefore buddhas are *utterly clear* in this penetration and non-penetration and are *utterly able* in this *careful use*. If you are unclear in regard to this living-and-dying, who can say that you are yourself? Who can call you a character who has comprehended life and mastered death? You cannot hear that you are immersed in living-and-dying, you cannot know that you exist in living-and-dying, you cannot believe and accept that living-and-dying is living-and-dying, and you can neither be beyond understanding nor beyond knowing. Some express the notion that buddhas appear in the world only in the human state, never manifesting themselves in other directions or in other states. If it is as they say, must every place where buddhas are present be a human state? That is a human buddha's expression of the truth that "*I alone am the Honored One.*"⁴⁰ There may also be god-buddhas, and there may be buddha-buddhas. Those who say that buddhas manifest themselves only in the human domain do not enter deep beyond the threshold of the Buddhist patriarchs.

[117] An ancestral Patriarch⁴¹ says, "*Śākyamuni Buddha, having received the transmission of the right Dharma from Kāśyapa Buddha, went to Tuṣita Heaven to teach the gods of Tuṣita, and he is still there now.*"

Truly we should remember, although at that time the Śākyamuni of the human world spread the teaching which was the manifestation of his extinction,⁴² the Śākyamuni of the heavens above *is still there now*, teaching the gods. Students should know that the existence of the speech, the action, and the preaching of the Śākyamuni of the human world, [though] of thousandfold changes and myriad transformations, are [only] one corner—in the human domain—of his radiance of brightness and his manifestation of good omens. We should not stupidly fail to recognize that the teaching of the Śākyamuni of the heavens above might also be of thousandfold kinds and myriad aspects. The fundamental point, which transcends *severance* of the great truth authentically transmitted from buddha to buddha, and which has gotten free of being *without beginning*

40. 唯我独尊 (YUI-GA-DOKU-SON). In the Long Āgama Sutra, the legendary Buddha says these words. Here the expression suggests human arrogance.

41. The quote is attributed to Master Tendo Nyojo, but the specific source has not been traced. Related preaching by Master Tendo appears at the end of chap. 16, *Shisho*.

42. Alludes to the teaching of Lotus Sutra, *Nyorai-juryo* (*The Tathāgata's Lifetime*). See LS 3.30: "*In order to save living beings,/As an expedient method I manifest nirvāṇa,/Yet really I have not passed away...*"

and without end,⁴³ has been authentically transmitted only in Buddhism: it is a virtue that other sorts neither know nor hear. At places where acting buddha establishes the teaching there exist living beings beyond ‘*the four kinds of birth*,’ and there may exist places beyond ‘*the heavens above*,’ ‘*the human domain*,’ ‘*the world of Dharma*,’ and the like. When you want to glimpse the dignified behavior of acting buddha, do not use eyes of the heavens above or the human world and do not employ the sentimental thinking of the heavens above or the human world. Do not aim to fathom [dignified behavior] by such means. Even [bodhisattvas in] the ten sacred and three clever stages neither know it nor clarify it: how much less could the calculating intellect of the human world and the heavens above reach it? As human consideration is short and small, so too is knowledge-based wisdom short and small. As a lifetime is short and pressed, so too is the intellect short and pressed—how could it fathom the dignified behavior of acting buddha? Thus, with regard to the lineage that simply takes the human world to be the Buddha-Dharma and [the lineage] that narrowly takes human methods to be the Buddha-Dharma, never permit that either the former or the latter are the Buddha’s disciples. They are only ordinary beings as the results of karma. They have never experienced the hearing of Dharma through body-and-mind, and they have never possessed a body-and-mind that has practiced the truth. They do not live in conformity with Dharma. They do not die in conformity with Dharma. They do not see in conformity with Dharma. They do not hear in conformity with Dharma. They do not walk, stand, sit, and lie in conformity with Dharma. Groups like this have never experienced the moistening benefit of Dharma. The assertion that acting buddha is neither in love with *original enlightenment* nor in love with *initiated enlightenment*, and is beyond *not having enlightenment* and beyond *having enlightenment*, describes just this principle. Such [concepts] as *mindfulness* and *being without mindfulness*,⁴⁴ or *having enlightenment* and *being without enlightenment*, or *initiated enlightenment* and *original enlightenment*, which are excitedly considered by the common men of today, are solely the excited consideration of the common man; they are

43. 断絶 (DANZETSU), “severance,” and 無始無終 (MUSHI-MUSHU), “without beginning, without end,” represent two views of time: as separate moments of existence and as eternity. The truth of action transcends both views.

44. 有念 (UNEN) means “mindfulness” or “having thought” or “having intention.” 無念 (MUNEN) means “being without mindfulness” or “being without thought” or “being without intention.” The two concepts appear in Master Daikan Eno’s poem quoted in chap. 17, *Hokke-ten-hokke* and chap. 21, *Kankin*.

not what has been transmitted and received from buddha to buddha. The 'mindfulness' of the common man and the mindfulness of the buddhas are far apart: never liken them. The common man's excited consideration of original enlightenment and the buddhas' real experience of original enlightenment are as far apart as heaven and earth: they are beyond comparison. Not even the vigorous consideration of [bodhisattvas in] the ten sacred and three clever stages can arrive at the buddhas' state of truth: how could the common men who vainly count grains of sand fathom it? Yet there are many who, while merely giving excited consideration to the essentialist and trivialist⁴⁵ false views of common men and non-Buddhists, conceive [these views] to be the state of the buddhas. The buddhas have said, "*The roots of wrongdoing of these fellows are deep and heavy,*"⁴⁶ and "*They are beings to be pitied.*" Their deep and heavy roots of wrongdoing are limitless; at the same time, the deep and heavy burden is borne by *these fellows* themselves. For a while they should let go of this deep and heavy burden, and put on eyes and look! They may take hold [of their burden again] and restrict themselves with it, but that is not the beginning of anything.

[122] The present unrestricted state of the dignified behavior of acting buddha is restricted by the state of buddha, in which state, because the vigorous path of *dragging through mud and staying in water*⁴⁷ has been mastered, there is no restriction. In the heavens above, [the state of acting buddha] teaches gods; in the human world, it teaches human beings. It has the virtue of *flowers opening*,⁴⁸ and it has the virtue of *the occurrence of the world*,⁴⁹ without any gap between them at all. For this reason, it is *far transcendent*⁵⁰ over self and others and it has *independent excellence*⁵¹ in go-

45. 本来 (HONMATSU) means beginning and end, substance and detail, origin and future, essence and trivialities, and therefore—in conclusion—idealism and materialism. In chap. 87, *Kuyo-shobutsu*, the viewpoint of idealism is represented as 本劫本見 (HONGO-HONKEN) or "the essentialist view of past kalpas," as opposed to materialism represented by 末劫末見 (MATSUKO-MAKKEN) or "the trivialist view of future kalpas."

46. Lotus Sutra, *Hoben (Expedient Means)*. See LS 1.86.

47. 挖泥滯水 (DADEI-TAISUI), symbolizing daily struggles.

48. 華開 (KEKAI) means the appearance of phenomena.

49. 世界起 (SEKAIKI) means the existence of facts. See notes 16 and 17.

50. 迴脱 (KEIDATSU).

51. 獨拔 (DOKUBATSU) or "unique outstandingness." Master Ungo Doyo said "*When a single word is far transcendent, and unique and outstanding, then many words are not necessary. And many are not useful.*" See also chap. 9, *Keisei-sanshiki*.

ing and coming. Just here and now, it goes to Tuṣita Heaven. Just here and now, it comes from Tuṣita Heaven. Just here and now, it is just Tuṣita Heaven⁵² here and now. Just here and now, it goes to Peace and Happiness.⁵³ Just here and now, it comes from Peace and Happiness. Just here and now, it is just Peace and Happiness here and now. Just here and now, it is far transcendent over Tuṣita. Just here and now, it is far transcendent over Peace and Happiness. Just here and now, it *smashes* Peace and Happiness and Tuṣita *into hundreds of bits and pieces*.⁵⁴ Just here and now, it holds onto and lets go of Peace and Happiness and Tuṣita. It swallows them whole in one gulp. Remember, “Peace and Happiness” and “Tuṣita” are akin to the Pure Land and to Paradise, in that each turns in the circuit of mundane existence.⁵⁵ When [Peace and Happiness and Tuṣita] are action, the Pure Land and Paradise, similarly, are action. When [the former] are great realization, [the latter] similarly are great realization. When [the former] are great delusion, [the latter] similarly are great delusion. This state is, for the present, toes wiggling inside the sandals of acting buddha. Sometimes it is the sound of a fart and the whiff of a shit. Those who have nostrils are able to smell it. With organs of hearing, organs of body, and organs of action, they hear it. There are also times when it *gets my skin, flesh, bones, and marrow*.⁵⁶ Being attained through action, it is never got from others. When the great truth of understanding life and mastering death has already been mastered openly, there is an old expression for it: [namely, that] great saints leave life-and-death at the mercy of the mind, leave life-and-death at the mercy of the body, leave life-and-death at the mercy of the truth, and leave life-and-death at the mercy of life-and-death.⁵⁷ Although the revelation of this principle is beyond the past and present, the dignified behavior of acting buddha is instantaneously prac-

52. Tuṣita Heaven is the place where the Bodhisattva Maitreya is practicing the truth. It is said to be the fourth of the six heavens in the world of desire, but here Master Dogen describes it in the time and place of action.

53. 安樂 (ANRAKU) represents the Sanskrit *Sukhāvātī*, which is the name of a heaven supposedly established by Amitābha Buddha. At the same time, Master Dogen described Zazen as 安樂法門 (ANRAKU [no] HOMON), “The Dharma-gate of peace and happiness.”

54. 百雜碎 (HYAKU-ZASSAI). The words of Master Gensa Shibi (see chap. 20, *Kokyo*). The real state of acting buddha shatters the idealism of Tuṣita Heaven and the Realm of Peace and Happiness.

55. 輪廻 (RINE) represents the Sanskrit *saṃsāra*. See Book 1, Glossary.

56. 得悟皮肉骨髓 (TOKU-GO-HI-NIKU-KOTSU-ZUI) alludes to the transmission between Master Bodhidharma and four disciples. See chap. 46, *Katto*.

57. Great saints do not worry about life-and-death.

ticed to the full.⁵⁸ The truth being a cycle, [the state of acting buddha can] momentarily intuit and affirm the import of life-and-death and body-and-mind. Practicing to the full and clarifying to the full are not enforced actions: they greatly resemble *a head being deluded and making out shadows*, and they are totally akin to *the turning of light and reflection*.⁵⁹ This brightness, which is brightness over brightness, permeates the meridians of acting buddha, and is utterly entrusted to the *acting*. [To research] this truth of moment-by-moment utter entrustment, we must research the mind. In the mountain-still state of such research, we discern and understand that ten thousand efforts⁶⁰ are [each] the mind being evident, and the triple world is just that which is greatly removed from the mind. This discernment and understanding, while also of the myriad real dharmas, activate the homeland of the self. They make immediate and concrete the vigorous state of the human being in question. Then, in shaking the sieve two times and three times, grasping criteria within phrases and seeking expedients outside words, there is taking hold in excess of “*taking hold*” and there is letting go in excess of “*letting go*.” Consideration therein is as follows: What is life and what is death? What are body and mind? What are giving and taking away? What are leaving be and going against? Is [this consideration] a leaving and entering through a common gate without any meeting taking place? Is it a stone having been placed already,⁶¹ in which state [even if] the body is concealed the horns are showing through? Is it immense consideration followed by understanding? Is it maturation of thought followed by knowing? Is it the one bright pearl? Is it the whole treasury of the teachings? Is it a staff? Is it a face and eyes? Does it follow after thirty years? Is it ten thousand years in one moment of consciousness? Investigating in concrete detail, we should make investigation [itself] concrete and detailed. When investigation is done in concrete detail, *a whole eye hears sounds*, and *a whole ear sees forms*. Further, when a

58. The philosophy of acting buddha is eternal, but its whole realization is just now.

59. 廻光遍照 (EKO-HENSHO) describes the state in Zazen: “clarification” means not intellectual recognition but illumination by the state of brightness in Zazen. The words 廻光遍照 (EKO-HENSHO) originate in a verse by Master Sekito Kisen recorded in *Sekito-soan-no-uta* (*Songs from Sekito’s Thatched Hut*). See also Shobogenzo, Book 1, *Fukan-zazengi*.

60. 万回 (BANKAI), lit. “ten thousand circuits” or “ten thousand times,” may be interpreted as ten thousand Zazen sittings, or ten thousand efforts in Zazen.

61. 一箸落在 (ICHIJAKU-RAKUZAI), lit. “one move lying in place,” describes the placement of a stone in a game of *go*, which is often used in Shobogenzo as a symbol of a concrete action.

*śramaṇa's one eye*⁶² is open and clear, *this state is not [only] the real dharmas before the eyes, and this state is not [only] the facts before the eyes.* There is a face of gentle countenance breaking [into a smile], and there is the winking of an eye: they are the fleetingness of the dignified behavior of acting buddha. [Acting buddha] is *not to be pulled by objects; it is to be beyond the pull of objects.* It is *beyond being without birth and without becoming in [the process of] dependent origination.* It is *beyond the original nature and the Dharma-nature.* It is *beyond abiding in one's place in the Dharma.* It is *beyond the state of original existence.* And it is not only the concrete affirmation of *reality as it is.* It is nothing other than the acting buddha of dignified behavior.⁶³ This being so, the real state of *working for Dharma and working for the body* can be left at the mercy of the mind; and the dignified behavior which gets rid of 'life' and gets rid of 'death' is utterly entrusted, for the present, to buddha. Therefore we have the expressions "*The myriad dharmas are only the mind*" and "*The triple-world is only the mind.*"⁶⁴ When we express the truth in a further ascendant state, there is an expression of the truth by *only the mind* [itself]: namely, "*fences, walls, tiles, and pebbles.*"⁶⁵ It is because [mind] is not *only the mind* that [fences, wall, tiles, and pebbles] are not fences, wall, tiles, and pebbles. Such are the truths of *entrustment to the mind and entrustment to the Dharma* and of *working for the Dharma and working for the body*, which are the dignified behavior of acting buddha. It is beyond the orbit of *initiated enlightenment, original enlightenment*, and so on: how much less could it be in the orbit of non-Buddhists, the two vehicles, and [bodhisattvas in] the three clever and ten sacred stages? This dignified behavior is simply the *not understanding* of every individual and is *not understanding* in every instance.⁶⁶ Even *the state of vigorous activity*⁶⁷ is also a situation as it is moment by moment. Is it *the*

62. 沙門一隻眼 (SHAMON-ISSEKI-GEN), words of Master Chosa Keishin. See chap. 60, *Juppo*.

63. 威儀行仏 (YUIGI-GYOBUTSU). See note 37.

64. 三界唯心 (SANGAI-YUISHIN) is the title of chap. 47.

65. 牆壁瓦礫 (SHO-HEKI-GA-RYAKU), an expression of the truth by Master Nanyo Echu. See chap. 44, *Kobusshin*.

66. 不会 (FUE) means "not understanding" or "transcendence of [intellectual] understanding." Master Daikan Eno said, "I do not understand the Buddha Dharma." (我不会仏法). See *Shinji-shobogenzo*, pt. 1, no. 59. See also *Shobogenzo*, chap. 17, *Hokke-ten-hokke*.

67. 活鱗鱗地 (KATSU-HATSU-HATSU-CHI). This expression appears in several chapters of *Shobogenzo*. See, for example, the opening paragraph of chap. 72, *Zanmai-ozanmai*.

*single track of iron,*⁶⁸ or is it *two parts moving?*⁶⁹ The single track of iron is beyond long and short, and the two parts moving are beyond self and others. When we realize the effort which is the energy of this [real state of] *making things progress and throwing ourselves into the moment,*⁷⁰ then *dignity covers the myriad dharmas, and the Eye is as high as the whole of civilization.* There is brightness that does not interfere with reining in and letting go:⁷¹ it is *the Monks' Hall, the Buddha Hall, the Kitchen, and the Three Gates.*⁷² There is brightness that is utterly beyond letting go and reining in: it is the Monks' Hall, the Buddha Hall, the Kitchen, and the Three Gates. Further, there are eyes that permeate the ten directions, and there are eyes that totally take in the Earth; there is the moment before the mind and there is the moment after the mind. Because such brightness and virtue, in eyes, ears, nose, tongue, body, and mind, is burning, there are *the buddhas of the three times*, who have maintained and relied upon the state of *being not known*; and there are *cats and white oxen*, which have thrown themselves into the moment of *being known to exist.*⁷³ [When] this ring in the nose is present and this eye is present, the Dharma preaches acting buddha, and the Dharma sanctions acting buddha.

[131] Great Master Shinkaku of Seppo-zan mountain⁷⁴ preaches to the assembly: *"The buddhas of the three times are inside the flame of the fire,⁷⁵ turning the great wheel of Dharma."*

68. 一条鉄 (ICHI-JOTETSU) stands for 万里一条鉄 (BANRI-ICHIJO-TETSU), "a ten-thousand-mile iron track," a symbol of unification. The expression appears earlier in this chapter, in para. [101], and, for example, in chap. 29, *Inmo*, para. [99].

69. 両頭動 (RYO-TO-DO) alludes to the story quoted at the end of chap. 22, *Bussho*.

70. Master Tozan Shusho said; *"In words there is no development of things,/In talk we do not throw ourselves into the moment./Those who listen to words miss out,/Those who stick in phrases get lost."*

71. 収放 (SHUHO) means reining in and letting go, or contracting and relaxing, or tightening and releasing. "Reining in and letting go" suggests self-control, passive and active.

72. Master Unmon's words, quoted in *Shinji-shobogenzo*, pt. 1, no. 81. See also *Shobogenzo*, chap. 36, *Komyo*, para. [134].

73. Master Nansen Fugan preached, *"As to the existence of the buddhas of the three times, I do not know their existence. As to cats and white oxen, I know they exist."* See *Hekigan-roku* no. 61, and *Shoyoroku* no. 69.

74. Master Seppo Gison (822–907), successor of Master Tokuzan Senkan.

75. Master Seppo was likely referring to a charcoal burner present at that time.

Great Master Shu-itsu of Gensa-in temple⁷⁶ says: “*The flame is preaching Dharma for the buddhas of the three times, and the buddhas of the three times are standing on the ground to listen.*”

Zen Master Engo⁷⁷ says:

*[Seppo] deserves to be called the White Baron,⁷⁸
[But] also present is the Black Baroness.⁷⁹
Reciprocally they throw themselves into the moment:
Gods appear and demons vanish.⁸⁰
Blazing flame covers the cosmos:⁸¹ buddha preaches Dharma.
The cosmos is in blazing flame: Dharma preaches buddha.
Ahead of the wind, nests of arrowroot and wisteria⁸² have been cut away.
With one word, Vimalakīrti⁸³ has been tested and defeated.⁸⁴*

The present “*buddhas of the three times*” means all the buddhas. Acting buddha is just *the buddhas of the three times*⁸⁵ themselves. Among the

76. Master Gensa Shibi (835–907), successor of Master Seppo.

77. Master Engo Kokugon (1063–1135). Master Engo was in the lineage of Master Rinzai. He compiled *Hekigan-roku* (*The Blue Cliff Record*), based on an earlier collection of poems and commentaries by Master Seccho Juken.

78. 候白 (KOHAKU), an excellent thief in Chinese legends.

79. 候黒 (KOKOKU), an even more accomplished thief in Chinese legends. The story goes that she stole the shirt off Kohaku’s back. Master Engo is praising both Master Seppo and Master Gensa.

80. 神出鬼没 (SHINSHUTSU-KIBOTSU), “gods appear, demons vanish,” describes unexpectedness and elusiveness. The *Kenkyusha* dictionary gives the sample phrase 神出鬼没の怪盗 (SHINSHUTSU-KIBOTSU no KAITO), “a phantom thief who appears in an unexpected place at an unexpected moment and leaves no trace behind.”

81. 烈焰亙天 (RETSU-EN GOTEN). In the next line, Master Engo simply reverses the two compounds thus: 亙天烈焰 (GOTEN RETSU-EN). 亙天 (GOTEN, or TEN [o] wata[ru]) in the former line means “to extend throughout the sky/heavens/cosmos,” and in the latter line means “that which extends throughout the sky/heavens/cosmos,” i.e., the cosmos itself.

82. 葛藤 (KATTO), “arrowroot and wisteria,” or “the complicated,” is the title of chap. 46, *Katto*.

83. Vimalakīrti was a layman of the Buddha’s time who was very skilled in discussion of Buddhist philosophy.

84. *Shinji-shobogenzo*, pt. 3, no. 88.

85. 三世諸仏 (SANZE-SHOBUTSU). 三世 (SANZE), the three times (past, present, and future), means eternity. 諸 (SHO) expresses plurality, and so 諸仏 (SHOBUTSU) means buddhas as individuals at concrete times and places, as opposed to simply 仏 (BUTSU, *hotoke*) which means buddha as the state of wisdom, action, or truth.

buddhas of the ten directions, there is none who is not of the three times. When the Buddha's truth preaches *the three times*, it preaches them wholly, like this. Now, when we research acting buddha, it is just *the buddhas of the three times* themselves. Whether its *existence is known* or whether its *existence is not known*,⁸⁶ it is always acting buddha as *the buddhas of the three times*. Even so, the three olden buddhas,⁸⁷ while expressing the truth of *the buddhas of the three times*⁸⁸ in like fashion, have the [individual] expressions described above. For instance, Seppo says, "*The buddhas of the three times are inside the flame, turning the great wheel of Dharma*," and we should learn this truth. Every place of practicing truth⁸⁹ in which the buddhas of the three times turn the wheel of Dharma might be *the inside of flame*.⁹⁰ And every *inside of flame* might be a buddha's place of practicing truth. Teachers of sutras and teachers of commentaries cannot hear [this], and non-Buddhists and the two vehicles cannot know it. Remember, the flame of buddhas can never be the flame of other sorts. Indeed, we should reflect upon whether or not other sorts have flame at all. We should learn the teaching conventions [employed by] the buddhas of the three times while they are *inside flame*. When they are located *inside flame*, are *flame* and *the buddhas* cemented together? Are they drifting apart? Are object and subject oneness? Do object and subject exist? Are object and subject the same situation? Are object and subject equally far removed? *Turning the great wheel of Dharma* may include *turning the self and turning the moment*.⁹¹ It is *making things progress and throwing oneself into the moment*.⁹² It may include

86. Alludes to Master Nansen Fugan's words. See note 73.

87. Master Seppo, Master Gensa, and Master Engo. The rest of the present paragraph is a commentary on Master Seppo's words. The following two paragraphs are commentaries on the words of Master Gensa and Master Engo respectively.

88. 三世諸仏 (SANZE-SHOBUTSU) may be seen as an expression of the truth in itself—as an expression of the oneness of concrete individual buddhas and inclusive eternity.

89. 道場 (DOJO), lit. "truth-place" or "way-place," represents the Sanskrit *bodhi-maṇḍa*, or "seat of bodhi." See Book 1, Glossary.

90. 火焰裏 (KA-EN-RI). 火焰 (KA-EN), "flame," represents the vigorous state. 裏 (RI), "inside," describes a concrete place. "*The inside of flame*" means a concrete place in the vivid state of reality.

91. 転 (TEN) means to turn or to change. At the same time, it means to unroll a sutra and, by extension, to participate in the unfolding of the Universe. See chap. 17, *Hokke-ten-hokke*. The phrase 転機 (TENKI), "changing of the moment," appears in Book 1, *Fukan-zazengi*.

92. Alludes to the words of Master Tozan Shusho. See note 70.

turning the Dharma and the Dharma turning.⁹³ The “turning the wheel of Dharma” which [Seppo] has already expressed—even if the whole Earth is totally in flame—may include turning the wheel of Dharma which is the wheel of fire,⁹⁴ may include turning the wheel of Dharma which is the buddhas, may include turning the wheel of Dharma which is the wheel of Dharma, and may include turning the wheel of Dharma which is the three times. In sum, flame is the great place of practice in which the buddhas turn the great wheel of Dharma. To fathom this state by spatial thinking, temporal thinking, human thinking, the thinking of the common and the sacred, and so on, does not hit the target. Because [this state] is not fathomed by such thinking, it is just the buddhas of the three times being inside flame and turning the great wheel of Dharma. “The buddhas of the three times” which [Seppo] has already expressed, have gone beyond thinking. Because the buddhas of the three times are places of practice for the turning of the Dharma wheel, flame exists. Because flame exists, the buddhas’ places of practice exist.

- [135] Gensa says, “The flame is preaching Dharma for the buddhas of the three times, and the buddhas of the three times are standing on the ground to listen to the Dharma.” Hearing these words, [some might] say that Gensa’s words are a fitter expression of the truth than Seppo’s words; it is not necessarily so. Remember, the words of Seppo and the words of Gensa are separate: that is to say, Seppo is speaking of the concrete place where the buddhas of the three times are turning the great wheel of Dharma, and Gensa is speaking of the buddhas of the three times listening to the Dharma. Whereas Seppo’s words express the very turning of the Dharma⁹⁵ itself, the existence at a concrete place of turning of the Dharma does not necessarily call into discussion listening to the Dharma or not listening to the Dharma. Thus, we

93. 転法, 法転 (TENBO, HOTEN) alludes to the terms 転法華 (TEN-HOKKE), “we turn the Flower of Dharma,” and 法華転 (HOKKE-TEN), “the Flower of Dharma turns,” in Master Daikan Eno’s famous verse. See chap. 17, *Hokke-ten-hokke*, and chap. 21, *Kankin*.

94. 火輪 (KARIN), “the wheel of fire,” in ancient Indian cosmology, is one of the five wheels or rings (in Sanskrit *panca-maṇḍalaka*) of earth, water, fire, wind, and space, which make up the material world. The four parts of this sentence follow four phases: the wheel of fire is material, the buddhas are Buddhist, the wheel of Dharma is real, and the three times are Existence-Time itself.

95. 転法 (TENBO), “turning the Dharma,” suggests 転法華 (TEN-HOKKE), “turning the Flower of Dharma” and 転法輪 (TENBORIN), “turning the wheel of Dharma.” These terms mean, respectively, to read the Lotus Sutra and to preach Buddhist preaching; at the same time both terms represent the action of the Universe itself. See chap. 17, *Hokke-ten-hokke*, and chap. 74, *Tenborin*.

cannot hear [Seppo say] that in *turning of the Dharma* there must always be *listening to the Dharma*. Further, there may be import in [Seppo] not saying that the buddhas of the three times are preaching Dharma *for* the flame, not saying that the buddhas of the three times are turning the great wheel of Dharma *for* the buddhas of the three times, and not saying that the flame is turning the great wheel of Dharma *for* the flame.⁹⁶ Is there any difference between saying “turning the Dharma-wheel”⁹⁷ and saying “*turning the great wheel of Dharma*”? *Turning the wheel of Dharma* is beyond *preaching Dharma*. Must *preaching Dharma* necessarily be done for others?⁹⁸ Thus, Seppo’s words are not words that fail to express fully the words that he meant to express. We must learn in practice, and always in complete detail, Seppo’s [words] *existing inside the flame, turning the great wheel of Dharma*. Do not confuse them with Gensa’s words. To penetrate Seppo’s words is to dignify and to behave with the dignified behavior of buddha. *The flame’s accommodation of the buddhas of the three times* is beyond only the permeation of one limitless Dharma-world or two limitless Dharma-worlds, and it is beyond only the penetration of one atom or two atoms. For a measure of *the turning of the great wheel of Dharma*, do not look to measures of the large, small, wide, and narrow. *The turning of the great wheel of Dharma* is not for self or for others, and is not for preaching or for listening. Gensa’s expression is: “*The flame is preaching Dharma for the buddhas of the three times, and the buddhas of the three times are standing on the ground to listen.*” This, although [it says that the flame] is *preaching Dharma for the buddhas of the three times*, never says that [the flame] is *turning the wheel of Dharma*. Neither does it say that the buddhas of the three times are *turning the wheel of Dharma*. The buddhas of the three times are standing on the ground to listen, but how could [Gensa’s] flame turn the buddhas of the three times’ *wheel of Dharma*?⁹⁹ Does the flame which is *preaching Dharma for the buddhas of the three times*, also *turn the great wheel of Dharma*, or does it not? Gensa never says, “Turning of the wheel of Dharma is this moment!” Neither does he deny the existence of turning of the wheel of

96. Master Gensa’s expression includes the word 為 (I, [no] tame [ni]), which means “for” or “for the sake of.” Master Seppo’s expression is more direct, without recognition of a purpose.

97. 轉法輪 (TENBORIN), “turning the Dharma-wheel,” is the conventional term. See chap. 74, *Tenborin*.

98. For example, preaching Dharma is sometimes done for fame and gain.

99. Master Gensa said that the flame was preaching Dharma, i.e., representing reality. Master Dogen’s objection is that to turn the wheel of Dharma is to realize reality itself.

Dharma, but I wonder whether Gensa has stupidly understood *turning the wheel of Dharma* to mean preaching about the wheel of Dharma. If so, he is blind to Seppo's words. He has recognized that when the flame is *preaching Dharma* for the buddhas of the three times, *the buddhas of the three times* are standing on the ground and listening to the Dharma, but he does not know that where *the flame* is *turning the wheel of Dharma*, there *the flame* is standing on the ground and listening to the Dharma. He fails to say that where *the flame* is turning the wheel of Dharma, *the flame* simultaneously is turning the wheel of Dharma. The buddhas of the three times' *listening to the Dharma* is the Dharma-state of the buddhas: it is not influenced by others. Do not see *the flame* as 'Dharma,' do not see *the flame* as 'Buddha,' and do not see *the flame* as 'flame.' Truly, we should not disregard the words of master or disciple. How could it be [sufficient] *only to have expressed that a red-beard is a foreigner?* It is also the fact that *a foreigner's beard is red.*¹⁰⁰ Although Gensa's words are like this,¹⁰¹ present in them is something which we should esteem as the power of learning in practice. That is to say, we should learn in practice the essence and forms that have been authentically transmitted by the buddhas and the patriarchs, and which are not connected with essence and forms in the limited Mahāyāna and Hīnayāna thinking of sutra-teachers and commentary-teachers. What [Gensa] describes is the buddhas of the three times' listening to the Dharma, which is beyond the essence and forms of Mahāyāna and Hīnayāna [Buddhists]. They know only that buddhas have—when it is accommodated by opportunities and circumstances—*the preaching of Dharma*; they do not know that the buddhas are *listening to the Dharma*. They do not assert that the buddhas are training, and they do not assert that the buddhas are realizing the state of buddha. Now in Gensa's expression, he has already asserted that *the buddhas of the three times are standing on the ground and listening to the Dharma*, and this contains the essence and the form of the buddhas' *listening to the Dharma*. Do not see being able to preach as necessarily superior, and do not say that *those who are able to listen to this*

100. In the story of Master Hyakujo and the wild fox (see chap. 76, *Dai-shugyo*, chap. 89, *Shinjin-inga*, and *Shinji-shobogenzo*, pt. 2, no. 2), Obaku steps up and gives Master Hyakujo a slap. The Master laughs and says, "You have just expressed that a foreigner's beard is red, but it is also a fact that a red-beard is a foreigner." Here Master Dogen reverses the order to suggest that we need not only the interpretative or deductive viewpoint (of Master Gensa) but also the direct observation (of Master Seppo).

101. "Like this" means limited to the deductive viewpoint (*a red-beard is a foreigner*).

*Dharma*¹⁰² are inferior. If those who preach are venerable, those who listen also are venerable. Śākyamuni Buddha said:

*If they preach this Sutra,
At once they will see me*¹⁰³
*[But] to preach it to [even] a single person:
That indeed will be hard.*¹⁰⁴

So to be able to preach the Dharma is to meet Śākyamuni Buddha—for the *me* who *at once they will meet* is Śākyamuni Buddha. He also said:

*After my extinction,
To listen to and to accept this Sutra,
And to inquire into its meaning:
That indeed will be hard.*¹⁰⁵

Remember, *listening and acceptance* also, equally, *are hard*: there is no superiority or inferiority. Even though [those who are] *standing on the ground to listen are the buddhas*, the supremely venerable, they should be *standing on the ground to listen to the Dharma*. [Those who are] *standing on the ground to listen to the Dharma are the buddhas of the three times*, and so those buddhas are in the realized state; we do not talk of listening to the Dharma as a causal process. They are already the buddhas of the three times, and so we should remember that the buddhas of the three times, *standing on the ground to listen to the flame preach Dharma*, are buddhas. [Although] we cannot trace the whole truth of the teaching and the conventions, when we endeavor to trace them, the state is *arrow tips having collided*.¹⁰⁶ Flame invariably preaches the Dharma for the buddhas of the three times and, in the state of red mind moment by moment, flowers

102. Untraced quotation from a sutra.

103. Lotus Sutra, *Ken-ho-to* (*Seeing the Precious Stupa*). See LS 2.194.

104. Ibid. LS 2.198.

105. Ibid. LS 2.198.

106. 箭鋒相拄 (SENPO-SOSHU), or “arrow-tips couple.” This figure of speech is used in Master Sekito Kisen’s verse, *Sandokai*. It alludes to an old Chinese story about two archers, Kishu and his teacher Hitei. In the whole of China there was no-one to rival Kishu except for his own teacher. Eventually the two entered into a duel, but their arrows met and fell to the ground. Hence, 箭鋒相拄 (SENPO-SOSHU) suggests complete mastery of some practical skill, so that the disciple’s experience perfectly matches that of the master. Master Dogen affirmed that, although the intellect cannot grasp the truth, the whole truth can be transmitted in practice or experience.

bloom on iron trees and the world is fragrant. In brief, while flame remains standing on the ground to listen to the preaching of Dharma, ultimately what is realized? The answer may be wisdom surpassing the master or wisdom equaling the master. Further, by researching deep beyond the threshold of master and disciple,¹⁰⁷ [flame]¹⁰⁸ becomes the buddhas of the three times.

[142] Engo says that [Seppo's] deserving to be called the White Baron does not prevent the Black Baroness from also [being present], and that their *reciprocal throwing themselves into the moment is gods appearing and demons vanishing*. Now, although [Seppo can] manifest himself in the same situation as Gensa, there may be in Gensa a way in which he does not enter the same situation [as Seppo]. At the same time, is *flame* the buddhas? Are buddhas *flame*?¹⁰⁹ The mind of reciprocation between black and white appears and vanishes in the gods and demons of Gensa, but the sounds and forms of Seppo never remain in the area of black and white.¹¹⁰ And, while this is so, we should recognize that in Gensa there is fitness of verbal expression and there is unfitness of verbal expression, whereas in Seppo there is taking up with verbal expression and there is leaving be with verbal expression. Now Engo, in addition, has an expression which is not the same as Gensa and not the same as Seppo: namely, that *blazing flame covering the cosmos* is buddha preaching Dharma, and that *the cosmos in blazing flame* is Dharma preaching buddha. This expression really is brightness to students of later ages. Even if we are blind to *blazing flame*, because we are covered by *the cosmos*, I have that condition and the other has this condition. Places covered by *the cosmos* are already *blazing flame*. What is the use

107. Although Master Seppo transmitted the Dharma to Master Gensa as master to disciple, they established a temple together (see chap. 30, *Gyōji*), and the many conversations between them recorded in *Shōbōgenzō* show transcendence of usual formalities between master and disciple.

108. Grammatically, the subject is still flame. In context, flame means those, such as Master Seppo and Master Gensa, who are in the sincere and vigorous state.

109. Master Gensa's expression separates the state of flame (which preaches) and buddhas (who listen). In that sense, it is open to criticism. At the same time, Master Dogen recommended us to consider the nature of the relation between the state of flame and buddhas.

110. White and black refer to Kohaku (the White Baron) and Kokoku (the Black Baroness). At the same time, in the context of the previous question, black may be interpreted as representing flame and white as representing buddhas. In Master Gensa's mind there was reciprocation between the two factors, but in Master Seppo's mind there was no discrimination between the two.

of hating this and relying on that?¹¹¹ We should be glad that this skin-bag—although its place of birth is *distantly removed from the sacred quarter* and the present in which it is living is *distantly removed from the sacred time*¹¹²—has still been able to hear the guiding teaching of *the cosmos*. That “buddha preaches Dharma” we had heard, but with regard to the fact that Dharma preaches buddha, how deeply enmeshed were we in ignorance? In summary, the buddhas of the three times are preached in the three times by the Dharma, and the Dharma of the three times is preached in the three times by buddha. There solely exists *the cosmos*, which, ahead of the wind, cuts away nests of arrowroot and wisteria. A single word has conspicuously tested and defeated Vimalakīrti and others besides Vimalakīrti too. In sum, Dharma preaches buddha, Dharma practices buddha, and Dharma experiences buddha; buddha preaches Dharma, buddha practices buddha, and buddha becomes buddha. States like this are all the dignified behavior of acting buddha. Over the cosmos and over the Earth, over the past and over the present, *those who have attained it do not trivialize it, and those who have clarified it do not debase it.*

Shobogenzo Gyobutsu-yuigi

Written at Kannon-dori-kosho-horin-ji temple in the last ten days of the 10th lunar month in the 2nd year of Ninji.¹¹³

Śramaṇa Dogen

111. 那頭 (NATO), “that,” or “distant objects,” means abstract matters as opposed to what concretely exists here and now. See also notes 20, 23, and 28.

112. “The sacred quarter” and “the sacred time” mean the land and the lifetime of Gautama Buddha.

113. 1241.

[24]

仏教

BUKKYO

The Buddha's Teaching

Butsu means Buddha or Buddhist, and *kyo* means teaching or teachings. *Bukkyo* is usually translated as Buddhism, but in this chapter Master Dogen emphasized the importance of the theoretical side of Buddhism. For this reason it is better here to translate *bukkyo* as “Buddha’s teaching” in order to distinguish between the peculiar usage of the word in this chapter and the usual usage. Some Buddhist sects, wanting to emphasize the value of practice in Buddhism, insist on the importance of a transmission which is beyond and separate from theoretical teachings. They say we need not rely on any verbal explanation of Buddhism. But Master Dogen saw that this theory itself was mistaken. Of course, practice is very important in Buddhism, but Master Dogen considered that both practice and theory are important. If we deny the importance of the theoretical side of Buddhism, we lose the method to transmit Buddhism to others. In this chapter Master Dogen explained the role of Buddhist theory and insisted that we should not forget the importance of theoretical Buddhist teachings.

[147] **The realization of the truth of the buddhas** is the Buddha’s teaching. Because Buddhist patriarchs perform it for the benefit of Buddhist patriarchs, the teaching authentically transmits it for the benefit of the teaching. This is turning of the wheel of Dharma. Inside the Eye of this wheel of Dharma, [the teaching] causes Buddhist patriarchs to be realized and causes Buddhist patriarchs to enter pari-nirvāṇa. Those Buddhist patriarchs, without fail, possess manifestation in a single atom and possess nirvāṇa in a single atom; they possess manifestation through the whole Universe and possess nirvāṇa through the whole Universe; they possess manifestation in a single instant and possess manifestation through the ocean of abundant kalpas. Yet their manifestation in one atom at one instant is utterly without incomplete virtue; and their manifestation through

the whole Universe through the ocean of abundant kalpas is never an effort to make up a deficiency. For this reason, we never say that buddhas who realize the truth in the morning, and then pass into nirvāṇa¹ in the evening, are lacking in virtue. If we say that one day is of meager virtue, then the human span of eighty years is not long; and when we compare the human span of eighty years with ten kalpas or twenty kalpas, it may be like the relation between one day and eighty years. The virtue of this buddha and of that buddha² may be indistinguishable: when we take the virtue which belongs to a lifetime of long kalpas and the virtue in eighty years, and try to compare them, we might be unable to arrive at even doubt. For this reason, *the Buddha's teaching is just teaching a buddha*.³ It is the perfectly realized virtue of a Buddhist patriarch. It is not true that the buddhas are high and wide while the Dharma-teaching is narrow and small. Remember, when *buddha* is big *the teaching* is big, and when *buddha* is small *the teaching* is small. So remember, *buddha* and *the teaching* are beyond measures of big and small; they are beyond such properties as *good, bad, and indifferent*; and they are not for self-teaching or for the teaching of others.

[150] Some fellow has said, "*Old Man Śākyamuni, besides expounding the teaching and the sutras throughout his life, also authentically transmitted to Mahākāśyapa the Dharma of the one mind which is the supreme vehicle, and this transmission has passed from rightful successor to rightful successor. So the teaching is opportunistic idle discussion, but the mind is the essential true reality. This authentically transmitted one mind is called 'the separate transmission outside the teachings.'*"⁴ It is not to be likened to discussion of the three vehicles and the twelve divisions of the teaching. Because the one mind is the supreme vehicle, we speak of 'direct pointing into the human heart' and 'seeing the nature and becoming buddha.'" This expression is never about the everyday conduct of the Buddha-Dharma: it lacks the vigorous road of getting the body free,

1. "To pass into nirvāṇa," in this case, means to die.

2. 此仏彼仏 (SHIBUTSU-HIBUTSU), "this buddha and that buddha," may be interpreted as concrete buddha in the present and eternal buddha.

3. 仏教 (BUKKYO), "Buddha-teaching," is just 教仏 (KYOBUTSU), "teaching-Buddha." The eternal teaching of the Buddha, and the concrete fact of a Buddhist being taught in the present, are one.

4. 教外別伝 (KYOGI-BETSUDEN) is the first line of a four-line poem attributed to Master Bodhidharma. The other three lines are: 不立文字 (FURYU-MONJI), non-dependence on writings; 直指人心 (JIKISHI NINSHIN), direct pointing to the human heart; and 見性成佛 (KENSHO-JOBUTSU), seeing one's nature and becoming buddha.

and it has no dignified behavior throughout the body. Fellows like this, even hundreds or thousands of years ago, were proclaiming themselves to be leading authorities; but we should know that, if they had such talk as this, they neither clarified nor penetrated the Buddha's Dharma and the Buddha's truth. Why not? Because of not knowing *buddha*, not knowing *the teaching*, not knowing *the mind*, not knowing *inside*, and not knowing *outside*. This not knowing is due to never having heard the Buddha-Dharma. Now they talk of "the buddhas" without knowing what their substance and details are and without ever studying even the borders of [the buddhas'] going and coming; that being so, they do not deserve to be called the Buddha's disciples. The reason they say that [buddhas] authentically transmit only the one mind, without authentically transmitting the Buddha's teaching, is that they do not know the Buddha-Dharma. Not knowing the one mind as the Buddha's teaching and not hearing the Buddha's teaching as the one mind, they say that there is the Buddha's teaching outside of the one mind. Their "one mind" never having become the one mind, they say that there is a "one mind" outside of the Buddha's teachings. It may be that their "Buddha's teachings" have never become the Buddha's teaching. Although they have transmitted and received the fallacy of "*a separate transmission outside the teachings*," because they have never known *inside* and *outside*, the logic of their words is not consistent. How could the Buddhist patriarchs who receive the one-to-one transmission of the Buddha's right-Dharma-eye treasury fail to receive the one-to-one transmission of the Buddha's teaching? Still more, why would Old Man Śākyamuni have instituted teachings and methods that could have no place in the everyday conduct of Buddhists? Old Man Śākyamuni intended, already, to create teachings and methods to be transmitted one-to-one: what Buddhist patriarch would wish to destroy them? Therefore, the meaning of "*the one mind which is the supreme vehicle*," is just the three vehicles and the twelve divisions of the teaching, and is just the Mahāyāna treasury and the Hīnayāna treasury.⁵ Remember, because "*the Buddha's mind*" means the Buddha's Eye, a broken wooden dipper, all dharmas, and the triple world, therefore it is the mountains, the oceans, and national lands, the sun, the moon, and the stars. "*The Buddha's teaching*" means myriad phenomena and accumulated things. The meaning of "*out-*

5. 大藏小藏 (DAIZO-SHOZO), lit. "great treasury and small treasury," means the treasuries of sutras, vinaya, and abhidharma retained in the great vehicle (Mahāyāna Buddhism) and the small vehicle (Hīnayāna Buddhism).

side" is this concrete place, this concrete place having arrived.⁶ The authentic transmission is authentically transmitted from a self to a self, and so within the authentic transmission there is self. [The authentic transmission] is authentically transmitted from the one mind to the one mind, and so in the authentic transmission there must be the one mind. The one mind which is the supreme vehicle is soil, stones, sand, and pebbles. Because soil, stones, sand, and pebbles are the one mind, soil, stones, sand, and pebbles are soil, stones, sand, and pebbles. If we speak of the authentic transmission of the one mind which is the supreme vehicle, it should be like this. But the fellows who speak of "*a separate transmission outside the teachings*" have never known this meaning. Therefore, do not, through belief in the fallacy of "*a separate transmission outside the teachings*," misunderstand the Buddha's teaching. If it were as those [fellows] say, might it be possible to speak of the teaching as "*a separate transmission outside the mind*"? If we spoke of "*a separate transmission outside the mind*," not a single phrase nor half a verse could be transmitted. If we do not speak of "*a separate transmission outside the mind*," we should never speak of "*a separate transmission outside the teachings*."

[155] Mahākāśyapa, as already the rightful successor of Śākyamuni, is owner of the teaching of the Dharma-treasury; and, having received the authentic transmission of the right-Dharma-eye treasury, he is the keeper of the Buddha's state of truth. To say, on the contrary, that he need not have received the authentic transmission of the Buddha's teaching, may be one-sided and limited learning of the truth. Remember, when one phrase is authentically transmitted, the authentic transmission of the whole Dharma takes place. When one phrase is authentically transmitted, there is the transmission of mountains and the transmission of waters, and *it is impossible to depart from the transmission at this concrete place.*⁷ Śākyamuni's right-Dharma-eye treasury and supreme state of bodhi were authentically transmitted only to Mahākāśyapa; they were not authentically transmitted to other disciples. The authentic transmission is, inevitably, Mahākāśyapa. For this reason, in the past and present, every individual who learns the true reality of the Buddha-Dharma, when deciding upon teaching and learning which have come from the past,

6. 外 (GE), "outside," as a description of concrete reality, describes what is already present outside of the intellectual sphere.

7. These words are in the form of a quotation from a Chinese text, but the source has not been traced.

inevitably investigates them under the Buddhist patriarchs; we do not seek the decision under anyone else. Unless we have obtained the right decision of the Buddhist patriarchs, [our decision] is not yet the right decision. If we hope to determine whether the teachings that we rely upon are right or not, we should determine it under the Buddhist patriarchs. The reason is that the original owners of the whole wheel of Dharma are the Buddhist patriarchs. Only the Buddhist patriarchs, having clarified and authentically transmitted the expression *existence*, the expression *nonexistence*, the expression *emptiness*, and the expression *matter*, are past buddha and present buddha.⁸

[157] Haryo,⁹ on one occasion, is asked by a monk, "*The Patriarch's intention and the intention of the teachings: are they the same or are they different?*" The Master says, "*Hens when cold perch in trees. Ducks when cold enter the water.*"¹⁰

Learning these words in practice, we should meet with the ancestral patriarchs of Buddhism and we should see and hear the teachings and methods of Buddhism. The present asking about the Patriarch's intention and the intention of the teachings, is asking whether the Patriarch's intention and the Patriarch's intention are the same or different. The present assertion that "*Hens when cold perch in trees; ducks when cold enter the water,*" expresses sameness and difference, but not the sameness and difference which is at the mercy of the perceptions of people who hold views on sameness and difference. Thus, because [Haryo] is beyond discussion of sameness and difference, he might be saying "It is the same difference." Therefore, he seems to be saying, "Do not ask about sameness and difference."

[158] Gensa,¹¹ on one occasion, is asked by a monk, "*The three vehicles and the twelve divisions of the teaching being unnecessary, just what is the ancestral Master's intention in coming from the west?*" The Master says, "*The three vehicles and the twelve divisions of the teaching completely being unnecessary.*"

The monk's question here, "*The three vehicles and the twelve divisions of the teaching being unnecessary, just what is the ancestral Master's intention in*

8. 古仏今仏 (KOBUTSU-KONBUTSU), "past buddha and present buddha," means buddhas throughout time; eternal buddhas.

9. Master Haryo Kokan, a successor of Master Unmon Bun-en.

10. *Keitoku-dento-roku*, chap. 22.

11. Master Gensa Shibi (835–907), successor of Master Seppo Gison.

coming from the west?" as commonly understood, says that *the three vehicles and the twelve divisions of the teaching* are individual branches of a forked road, and asks whether *the ancestral Master's intention in coming from the west* might exist elsewhere. [The common understanding] does not recognize that *the three vehicles and the twelve divisions of the teaching* are *the ancestral Master's intention in coming from the west* itself.¹² How much less could it know that the aggregate of eighty-four thousand Dharma-gates is just *the ancestral Master's intention in coming from the west*? Let us now investigate why *the three vehicles and the twelve divisions of the teaching* are unnecessary. When, if ever, they are necessary, what kind of criteria do they contain? Where *the three vehicles and the twelve divisions of the teaching* are unnecessary, is learning in practice of *the ancestral Master's intention in coming from the west* realized? The appearance of this [monk's] question might not be for nothing. Gensa says, "*The three vehicles and the twelve divisions of the teaching completely being unnecessary.*" This expression is the wheel of Dharma. We should investigate the fact that where this wheel of Dharma turns, the Buddha's teaching exists as the Buddha's teaching. The point is that *the three vehicles and the twelve divisions of the teaching* are the wheel of Dharma of the Buddhist patriarchs.¹³ It turns at times and places in which there are Buddhist patriarchs,¹⁴ and it turns at times and places in which there are no Buddhist patriarchs.¹⁵ It turns the same before a patriarch and after a patriarch. Further, it has the virtue of turning a Buddhist patriarch. Just at the moment of *the ancestral Master's intention in coming from the west*,¹⁶ this wheel of Dharma is *completely beyond necessity*.¹⁷ That it is *completely unnecessary* means neither that we do not use it nor that it is worn out: it is simply that this wheel of Dharma at this time is turning the wheel of *complete non-necessity*. We do not deny the existence of *the three vehicles and the twelve divisions of the teaching*; we should glimpse the moment of their *complete non-necessity*. Because they are *complete non-necessity*, they

12. 祖師西來意 (SOSHI-SAIRAI [no] I) is the title of chap. 67. In that chapter, Master Dogen asserts that the ancestral Master's intention in coming from the west is just reality itself.

13. The three vehicles and twelve divisions of the teaching are the Buddhist teaching itself, which is reality itself.

14. For example, at a lecture in a Buddhist temple.

15. For example, at a solitary place in the mountains.

16. Just at the moment of reality.

17. 總不要 (SO-FUYO) means "completely unnecessary" or "to be completely beyond necessity" or "complete non-necessity." Master Dogen interpreted Master Gensa's words as an expression of reality itself, in which there is nothing to worry about.

are the three vehicles and twelve divisions of the teaching. Because they are the three vehicles and twelve divisions of the teaching, they are not 'three vehicles and the twelve divisions of the teaching.' For this reason, we express them as "the three vehicles and twelve divisions of the teaching." To quote one from among innumerable examples of those three vehicles and twelve divisions of the teaching, it is as follows.

[161] *The three vehicles:*

First, the vehicle of the *śrāvaka*,¹⁸ who attains the way [of bodhi] through the Four Truths.¹⁹ The Four Truths are the truth of suffering, the truth of accumulation, the truth of cessation, and the truth of the Way. Hearing these and practicing these, [śrāvakas] traverse and attain release from birth, aging, sickness, and death; and they realize the ultimate pari-nirvāṇa.²⁰ The assertion that "In the practice of these Four Truths, suffering and accumulation are secular while cessation and the Way are paramount,"²¹ is the view and opinion of teachers of commentaries. Providing that [the Four Truths] are practiced in accordance with the Buddha-Dharma, the Four Truths are each of *buddhas alone, together with buddhas*, the Four Truths are each *the Dharma abiding in the place of the Dharma*, the Four Truths are each *real form*, and the Four Truths are each *the Buddha-nature*. For this reason, they are utterly beyond discussion of "being without the nature," "non-becoming," and so forth—because the Four Truths are each *completely beyond necessity*.

[163] *Second, the vehicle of the pratyekabuddha*,²² who attains pari-nirvāṇa through twelfefold dependent origination.²³ "Twelfefold dependent origina-

18. 声聞 (SHOMON), lit. "voice-hearer." See Book 1, Glossary.

19. 四諦 (SHITAI), or "the four philosophies," are 苦集滅道 (KU, SHU, METSU, DO). These words derive from the Sanskrit *duḥkha-satya* (truth of suffering), *samudaya-satya* (truth of accumulation), *nirodha-satya* (truth of dissolution), and *mārga-satya* (truth of the right way).

20. *Pari-nirvāṇa*, lit. "complete extinction of the flame," here suggests attainment of a completely peaceful state.

21. 第一義 (DAI-ICHI-GI), lit. "of number one significance," stands for 第一義諦 (DAI-ICHI-GI-TAI), lit. "truth of number one significance," or "the paramount truth." This refers to the doctrine of 真俗二諦 (SHINZOKU-NITAI), "two truths, genuine and secular." In the Sanron Sect (said to be the first Buddhist sect to reach Japan from China) philosophy of affirmation is called the secular truth while philosophy of negation is called the paramount truth.

22. 緣覺 (ENGAKU), lit. "perceiver of circumstances."

tion” means: 1) ignorance, 2) action, 3) consciousness, 4) name and form, 5) the six senses, 6) contact, 7) feeling, 8) love, 9) taking, 10) coming into existence, 11) birth, 12) aging and death. While practicing these twelve causes, causing dependent origination to occur in the past, present, and future, we take causes one by one and—though not discussing a subject who reflects or an object that is reflected—we investigate them in practice, at which time they are the turning of the wheel of *complete non-necessity*,²⁴ and they are causes as *complete non-necessity*. Remember, if ignorance is the one mind, then action, consciousness, and so on, are also the one mind. If ignorance is cessation, then action, consciousness, and so on, are also cessation. If ignorance is nirvāṇa, then action, consciousness, and so on, are also nirvāṇa. Because appearance is also disappearance, we make such assertions as these.²⁵ Even “ignorance” is a word that speaks. “Consciousness,” “name and form,” and so on, are also like this. Remember, ignorance, action, and so on are “I have an axe and would like to live with you on [this] mountain.”²⁶ Ignorance, action, consciousness, and so on are “When I set out, I received the Master’s permission and now I would like to receive the axe.”²⁷

23. 十二因縁 (JUNI-INNEN), or “the twelve causes,” from the Sanskrit *dvādaśāṅga-pratītya-samutpāda*. See, for example, LS 2.56. In Japanese they are 1) 無明 (MUMYO), 2) 行 (GYO), 3) 識 (SHIKI), 4) 名色 (MYOSHIKI), 5) 六入 (ROKUJU), 6) 触 (SHOKU), 7) 受 (JU), 8) 愛 (AI), 9) 取 (SHU), 10) 有 (U), 11) 生 (SHO), 12) 老死 (ROSHI). In Sanskrit they are 1) *avidyā*, 2) *saṃskāra*, 3) *vijñāna*, 4) *nāma-rūpa*, 5) *śaḍ-āyatana*, 6) *spṛśa*, 7) *vedaṇā*, 8) *tṛṣṇā*, 9) *upādāna*, 10) *bhava*, 11) *jāti*, 12) *jarāmaraṇa*.

24. 総不要輪 (SOFUYO-RIN), “the wheel of complete non-necessity,” used in place of the usual compound 法輪 (HORIN), “the wheel of Dharma,” suggests that the words “complete non-necessity” and “Dharma” are interchangeable—both represent reality itself.

25. The links in the chain of causation not only extend over time, but also all arise and vanish at each moment. See, for example, the explanation of the doctrine of “the instantaneous appearance and disappearance of all things” in chap. 70, *Hotsu-bodaishin*.

26. Master Seigen Gyoshi spoke these words to Master Sekito Kisen when Sekito decided to leave Master Seigen’s order at Jogo temple and practice instead in the order of Master Nangaku Ejo. In this context, Master Seigen’s words may be interpreted as representing the sincere state of reality—Master Seigen wished to give to his disciple the concrete means to eradicate hindrances. The episode is recorded in *Keitoku-dento-roku*, chap. 5: *The Master [Seigen] ordered [Ki]Sen to take a letter to Master Nangaku, and he said, “After you have delivered the letter, come back soon. I have a pick-axe [and hope] to live with you on [this] mountain.” Sen, on arriving there, before he had presented the letter, asked at once, “What is it like when we do not idolize the saints and do not attach importance to our own spirit?” [E]Jo said, “The disciple asks of life on a tremendously high level. Why do you not aim your question lower?” Sen said, “How could I accept forever being sunk? I shall pursue liberation*

[165] *Third, the vehicle of the bodhisattva*, who accomplishes anuttara-samyak-*saṃbodhi* through the teaching, practice, and experience of the six *pāramitās*. The meaning of this *accomplishing* is beyond ‘becoming,’ beyond ‘non-becoming,’ beyond ‘initiation,’ beyond ‘new creation,’ beyond ‘age-old creation,’ beyond ‘original practice,’ and beyond ‘non-doing:’ it is just to accomplish anuttara-samyak-*saṃbodhi*. “*The six pāramitās*” means *dāna-pāramitā*, *śīla-pāramitā*, *kṣānti-pāramitā*, *vīrya-pāramitā*, *dhyāna-pāramitā*, and *prajñā-pāramitā*.²⁸ Each of these is the supreme state of *bodhi*, and is beyond discussion of ‘non-birth’ and ‘non-becoming.’ We do not always see *dāna* as the first and *prajñā* as the last. A sutra says, “A keen-witted bodhisattva [can] see *prajñā* as the first and *dāna* as the last. A dull-witted bodhisattva [only] sees *dāna* as the first and *prajñā* as the last.” At the same time, *kṣānti* might also be first, and *dhyāna* might also be first. There might be thirty-six realizations of the *pāramitās*—from [each] trap, a trap being realized.²⁹ The meaning of “*pāramitā*” is the far shore having arrived. The far shore is beyond the semblance or trace of going or coming, but its arrival is realized.³⁰ Arrival is the Universe: do not think that practice leads to the far shore. Practice exists on the far shore; therefore, if we are practicing, the far shore has arrived—because this practice invariably is equipped with the power of realization of the entire Universe.

[168] *The twelve divisions of the teaching (the sūtras; also called the scriptures):*³¹

without following sacred ones.” Jo then desisted. Sen went back to Jogo. The Master [Seigen] said, “It is not long since the disciple left. Have you delivered the letter or not?” Sen said, “No information was communicated nor any letter delivered.” The Master said, “What happened?” Sen quoted the above story, and then said, “When I set out, I received the Master’s permission and now I would like to receive that pick-axe.” The Master let a leg hang down. Sen did prostrations to it. Then he departed for Nangaku.

27. Sekito’s words to Master Seigen also suggest the sincere state of living in reality. Sekito could not accept the manifestation of the balanced state by the two masters; to him they seemed to be too relaxed. Nevertheless, he continued pursuing the truth, going back and forth, until he was able at last to succeed to the Dharma of Master Seigen.

28. In English the six *pāramitās*, or accomplishments, are giving, discipline, patience, fortitude, concentration, and wisdom. See Book 1, Glossary.

29. 羅籠 (RARO), “a trap,” originally a net or a cage for catching and keeping small birds, in this case suggest a *pāramitā* as a device for catching and keeping the truth.

30. 到 (TO), “to arrive,” “to have arrived,” “to be already present,” describes the state just now. See chap. 11, *Uji*, para. [44].

31. 線經 (SENKYO), lit. “line-sutras.” “Lines” represents the original meaning of the Sanskrit *sūtra*: “a thread, line, cord; that which like a thread runs through or holds together everything.” See Book 1, Glossary.

- 1 *Sūtra*—here³² called “original scriptures”;³³
- 2 *Geya*—here called “praising over again”³⁴ (praising of a *sūtra* in verse);
- 3 *Vyākaraṇa*—here called “affirmation”;³⁵
- 4 *Gāthā*—here called “chants”³⁶ (here [also] called “[verses] other than *geya*”³⁷ they are like the poems and poems of praise of this region);³⁸
- 5 *Udāna*—here called “spontaneous preaching without being asked”³⁹ (“Sutras which are spontaneous preaching without being asked”: Sacred human beings generally wait to be requested to preach the Dharma, but [in this case] they become unsolicited teachers of living beings, and so [the preaching] is spontaneous preaching without being asked. Again, the Buddha-Dharma is so difficult to know that it is called “unaskable.” If it is not preached spontaneously, the many will not know it. In preaching for others, still again, [sacred ones] may not know what Dharma to preach for others. Therefore, they preach spontaneously without being asked, in order thereby to manifest preaching so profound that is only realized in experience. Thus, by means of spontaneous preaching without being asked, [sacred ones] manifest what is to be disclosed);
- 6 *Nidāna*—here called “[accounts of] causes and circumstances”⁴⁰ (“Sutras of causes and circumstances” aim to clarify the method of the precepts and to show, on the basis of violations, what a transgression is. When the form of a transgression is evident, it is possible properly to establish discipline. This [division] also, through causes and circumstances, clarifies what is to be disclosed);

32. China—this is a quotation from *Daichido-ron*, the Chinese translation of the *Mahā-prajñā-pāramitopadeśa*.

33. 契經 (KAIKYO). 契 (KAI) means “to accord with.” 契經 (KAIKYO) means the Buddha’s discourses as they were delivered by the Buddha.

34. 重頌 (JUJU). 重 (JU) means to add another layer or to go over again, and 頌 (JU) means praise or eulogy. *Geya* come at the end of a *sūtra*, and summarize in verse the teachings contained in the *sūtra*.

35. 授記 (JUKI), affirmations by the Buddha of a Buddhist practitioner. See chap. 32, *Juki*.

36. 諷誦 (FUJU), independent verses such as the verse in praise of the *kaṣaya*. See chap. 12, *Kesa-kudoku*.

37. 不重頌 (FUJUJU), lit. “not praising over again.”

38. China, or China and Japan. The comments in parenthesis may have been added to the main text in China or in Japan. Like the main text, they are written in Chinese characters only.

39. 無問自說 (MUMON-JISETSU).

40. 因緣 (INNEN), “causes and circumstances,” means the concrete causes and circumstances pertinent to a violation of the precepts.

- 7 *Avadāna*—here called “parables”⁴¹ (*avadāna*);⁴²
- 8 *Itivṛttaka*—here called “past episodes”⁴³ (here called “accounts as they occurred”⁴⁴ or called “past episodes”);
- 9 *Jātaka*—here called *past lives*⁴⁵ (The events in “past lives” describe tales of deeds performed in former lives as a bodhisattva. The events in “past episodes” describe various concurrences in former ages);
- 10 *Vaipulya*—here called “the exact and the wide”;⁴⁶
- 11 *Adbhuta-dharma*—here called “the unprecedented”;⁴⁷
- 12 *Upadeśa*—here called “discussion of doctrine.”⁴⁸

The Tathāgata just directly preached for others Dharma [both] fictional and factual, such as entry into the world of aggregates. This [division] is called “sūtra.”// Sometimes, with verses of four, five, six, seven, eight, or nine words, he praised over again facts such as entry into the world of aggregates. This [division] is called “geya.”// Sometimes he directly affirmed things that would come to living beings in the future, even affirming, for instance, that pigeons and sparrows would become buddha. This [division] is called “vyākaraṇa.”// Sometimes with independent verses he affirmed facts such as entry into the world of aggregates. This [division] is called “gāthā.”// Sometimes, without anyone asking, he spontaneously preached the facts of the world. This [division] is called “udāna.”// Sometimes he summarized non-virtuous facts of the world, in order to consolidate the precepts. This [division] is called “nidāna.”// Sometimes he used parables to preach the facts of the world. This [division] is called “avadāna.”// Sometimes he related the facts of the world in the past. This [division] is called “itivṛttaka.”// Sometimes he related the facts of lives received in the past. This [division] is called

41. 譬喻 (HIYU). See, for example, chapters 3, 5, and 7 of the Lotus Sutra.

42. The main text renders the Sanskrit *avadāna* as 波陀那 (HA-DA-NA). The transliteration in the comment is 阿波陀那 (A-BA-DA-NA), a closer approximation to the Sanskrit.

43. 本事 (HONJI), stories of previous lives of bodhisattvas.

44. 如是語 (NYOZEGO), lit. “like this words.” Most sutras begin with the words 如是我聞 (NYOZE-GA-MON), “Thus have I heard” (see, for example, LS 1.8).

45. 本生 (HONSHO), the Buddha’s past lives as a bodhisattva.

46. 方廣 (HOKO), extensions or applications of Buddhist philosophy. “Exact and wide,” represents the original meaning of the Sanskrit *vaipulya*. See Book 1, Glossary.

47. 未曾有 (MIZO-U), marvels. See, for example, the story of the God Śakra and the wild fox from *Mizo-u-kyo*, quoted in chap. 88, *Kie-sanbo*.

48. 論議 (RONGI), commentaries, for example, Mahā-prajñā-pāramitopadeśa.

“jātaka.”// Sometimes he preached on broad and great facts of the world. This [division] is called “vaipulya.”// Sometimes he preached on unprecedented facts of the world. This [division] is called “adbhuta-dharma.”// Sometimes he inquired critically into the facts of the world. This [division] is called “upadeśa.”// These [divisions] are the realization⁴⁹ of the world. For the delight of living beings, [the Tathāgata] established the twelve divisions of the teaching.

[173] The names of the twelve parts of the sutras are heard rarely. When the Buddha-Dharma has spread through a society, they are heard. When the Buddha-Dharma has died out already, they are not heard. When the Buddha-Dharma has yet to spread, again, they are not heard. Those who, having planted good roots⁵⁰ for long ages, are able to meet the Buddha, hear these [names]. Those who have heard them already, will be able, before long, to attain the state of anuttara-samyak-sambodhi. These twelve are each called sutras. They are called *“the twelve divisions of the teaching”* and called *“the twelve parts of the sutras.”* Because the twelve divisions of the teaching are each equipped with the twelve divisions of the teaching, they are one hundred and forty-four divisions of the teaching. Because the twelve divisions of the teaching are each combined into the twelve divisions of the teaching, they are simply one division of the teaching. At the same time, they are beyond calculation in numbers of below a hundred million or above a hundred million. They are all the Eye of the Buddhist patriarchs, the bones and marrow of the Buddhist patriarchs, the everyday conduct of the Buddhist patriarchs, the brightness of the Buddhist patriarchs, the adornments of the Buddhist patriarchs, and the national land of the Buddhist patriarchs. To meet the twelve divisions of the teaching is to meet the Buddhist patriarchs. To speak of the Buddhist patriarchs is to speak of the twelve divisions of the teaching. Thus, Seigen *dangling a leg*⁵¹ is just the three vehicles and the twelve divisions of the teaching. Nangaku’s *“To describe a thing does not hit the target”*⁵² is just the three vehicles

49. 悉檀 (SHITSUDAN) transliterates the Sanskrit *siddham*, which means accomplishment, fulfillment, or realization. See Glossary. *Daichido-ron* explains four kinds of *siddham*, the first of which is realization of the world.

50. 善根 (ZENKON), represents the meaning of the Sanskrit *kuśala-mūla*. See Glossary.

51. 垂一足 (SUI-ISSOKU) comes from the story in *Keitoku-dento-roku*, chap. 5 (see also note 26). By letting a leg hang down from the Master’s Zazen chair, Seigen manifested the relaxed situation of *samādhi*.

52. 說示一物即不中 (SETSUJI-ICHIMOTSU-SOKUFUCHU). This is a direct quotation of Master Nangaku Ejo’s words to Master Daikan Eno, also contained in *Keitoku-dento-roku*, chap. 5. See also, for example, *Shobogenzo*, chap. 62, *Hensan*.

and the twelve divisions of the teaching. The meaning of the *complete non-necessity* which Gensa now expresses is like this. When we pick up this point, [the state] is nothing but the Buddhist patriarchs—there being no other half person or single object at all—and is *not a single fact ever having arisen*. Just at this moment, how is it? We might say, *it is completely beyond necessity*.

[175] Sometimes mention is made of “the nine parts,”⁵³ which might be called “the nine divisions of the teaching.”

The nine parts:

1 *Sūtra*, 2 *Gāthā*, 3 *Past episodes*, 4 *Past lives*, 5 *The unprecedented*,
6 [Accounts of] *causes and circumstances*, 7 *Parables*, 8 *Geya*, 9 *Upadeśa*⁵⁴

Because these nine parts are each equipped with the nine parts, they are eighty-one parts. And because the nine are each equipped with the whole, they are the nine. Without the virtue of belonging to the whole, they could not be the nine. Because they have the virtue of belonging to the whole, the whole belongs to [each] one.⁵⁵ For this reason, they are eighty-one parts. They are *a part of this*,⁵⁶ they are *a part of me*,⁵⁷ they are a part of a whisk, they are a part of a staff, and they are a part of the right-Dharma-eye treasury.

[177] Śākyamuni Buddha says:

*This my Dharma of nine parts,
Which, obediently following living beings, I preach,*

53. 部 (BU) means a concrete part. Master Dogen’s commentary emphasizes a part as something with a distinct concrete form, as opposed to a vague abstraction.

54. The reciprocation between transliterations of the sound, and translations of the meaning, of the original Sanskrit, exactly mirrors that in the Lotus Sutra. See LS 1.102.

55. 一部帰一部 (ICHIBU ICHIBU [*ni*] *ki[suru]*), lit. “one part belongs to one part.” The first 一部 (ICHIBU) means “the whole,” and the second 一部 (ICHIBU) means “each one.”

56. 此部 (SHIBU). 此 (SHI), “this,” means what concretely exists here and now. The character is drawn from the quotation of the Buddha’s words in the next paragraph. 部 (BU), “part,” suggests the particular and the concrete as opposed to the general and the abstract.

57. 我部 (GABU). 我 (GA), “I,” “me,” or “my,” means the Buddha or the state of buddha which is each person’s own natural state. The character is again drawn from the quotation of the Buddha’s words in the next paragraph.

*Is the basis for [their] entering the great vehicle.
For which purpose I preach this Sutra.⁵⁸*

Remember, the *I* which is *this*⁵⁹ is the Tathāgata, his face and eyes and body and mind having been revealed. This *I* as *this* is, already, *the Dharma of nine parts*, and *the Dharma of nine parts* might be just *I* as *this*.⁶⁰ One phrase or one verse in the present is *the Dharma of nine parts*. Because *I* is *this*, it *preaches obediently following living beings*.⁶¹ Thus, all living beings living their life relying on this concrete place is just *the preaching of this Sutra*,⁶² and their dying their death relying on this concrete place is just *the preaching of this Sutra*. Even instantaneous movements and demeanors are just *the preaching of this Sutra*. “*Teaching all living beings, Causing all to enter the Buddha’s truth*,”⁶³ is just *preaching this Sutra*. These *living beings* are *obedient followers*⁶⁴ of *this my Dharma of nine parts*.⁶⁵ This *obedient following* is to *follow others completely*,⁶⁶ to *follow oneself completely*,⁶⁷ to *follow the many*

58. Lotus Sutra, *Hoben*. See LS 1.104.

59. 我此 (GASHI), “I-this,” in the Lotus Sutra is “This my...” Here 我此 (GASHI), “I which is this,” means the state of the Buddha, or the self in action, which concretely exists.

60. 我此 (GASHI), “I as this,” suggests the reality which is the combination of self and concrete existence.

61. Because the Buddha’s state is concrete, he tailors his preaching to the needs of his audience.

62. 說是經 (SETSU-ZEKYO). 說 (SETSU), “preaching,” means not only verbal preaching but real manifestation; and 是經 (ZEKYO), “this Sutra,” means the Universe itself as the Buddha’s teaching.

63. Lotus Sutra, *Hoben*: “*Know, Śāriputra! I in the past made a vow, / Wishing to cause all creatures / To be equal with me and without differences. / In accordance with the vow I made in the past, / Now already I am satisfied. / Teaching all living beings, / I cause them all to enter the Buddha’s truth.*” LS 1.108.

64. 隨順 (ZUIJUN), in the Lotus Sutra works as an adverb: “I preach *as befits* living beings.” In his commentary, Master Dogen uses the two characters as a noun phrase (“obedient followers” and “obedient following”).

65. Living beings, even those which have free will, are totally governed by the Dharma.

66. 隨他去 (ZUITAKO), “to follow others completely,” is a traditional expression of the state which is completely harmonized with circumstances. The phrase may originate with Master Daizui Hoshin—see chap. 37, *Shinjin-gakudo*.

67. 隨自去 (ZUIJIKO), “to follow self completely,” is Master Dogen’s variation, as are the following elements of this sentence.

*beings*⁶⁸ completely, to follow *living*⁶⁸ completely, to follow *I* completely, and to follow *this* completely. Because those living beings, in every case, are an *I* which is *this*, they are individual branches of *the Dharma of nine parts*. “To enter the great vehicle as the basis” means to experience the great vehicle, means to practice the great vehicle, means to hear the great vehicle, and means to preach the great vehicle. This being so, we do not say that *living beings* inherently have attained the truth; they are one bit of it. *To enter is the basis*, and *the basis* is right from head to tail. Buddha preaches Dharma, and Dharma preaches Buddha. Dharma is [naturally] preached by Buddha, and Buddha is [naturally] preached by Dharma. Flame preaches Buddha and preaches Dharma. Buddha preaches flame, and Dharma preaches flame.⁶⁹ In *this Sutra*, already there is good *cause*⁷⁰ for the *preaching of purpose*,⁷¹ and there is good *cause* for *purposeful preaching*.⁷² Even if [the Buddha] intends not to preach *this Sutra*, that is impossible. Therefore he says, “*Purposefulness preaches this Sutra*.”⁷³ *Purposeful preaching* covers the cosmos, and the cosmos⁷⁴ is *purposeful*

68. 衆 (SHU), “the many,” an expression of plurality, is the first half of the compound 衆生 (SHUJO), “living beings.” 生 (SHO or JO), “living,” or “living being” is the second half of the compound 衆生 (SHUJO).

69. 火焰 (KAEN), “flame,” means the vivid state. The preceding four lines allude to the conversation between Master Seppo Gison and Master Gensa Shibi, and the comment of Master Engo Kokugon, quoted in chap. 23, *Gyobutsu-yuigi*.

70. 以 (*mot[te]*), in the last line of the quotation is an adverb: “for which purpose...” Here, however, 以 (I) is used as a noun, and it means the cause or the concrete reason for doing something.

71. 說故 (SETSUKO) means to preach the Buddhist purpose (which, as the Buddha has already stated earlier in Lotus Sutra, *Hoben*, is to cause living beings to disclose, display, realize, and enter the state of the Buddha’s wisdom—see LS 1.88–90). 說故 (SETSUKO) emphasizes the theoretical, motivational, or mental side (the purpose).

72. 故說 (KOSETSU), “purposeful preaching,” means preaching that is done purposefully, that is, with determined effort. At the same time, 故說 (KOSETSU) or “preaching which is the purpose” suggests preaching that is done as an end in itself. 故說 (KOSETSU) emphasizes the practical or physical side (the action of preaching).

73. 以上故說是經 (I-KO-SETSU-ZEKYO), or “by purposefulness this Sutra is preached.” These five characters form the last line of the Lotus Sutra quotation. In this context, they suggest that the Buddha’s natural state is purposefulness, and, regardless of the Buddha’s intention, his purposefulness preaches reality.

74. 五天 (GOTEN), “covers the cosmos” or “the cosmos,” again alludes to the words of Master Engo Kokugon quoted in chap. 23, *Gyobutsu-yuigi*.

preaching. Both this buddha and that buddha,⁷⁵ with one voice, proclaim “*this Sutra*.” Both our world and other worlds purposefully preach “*this Sutra*.” Therefore, [the Buddha] *preaches this Sutra*, and *this Sutra* itself is the Buddha’s teaching. Remember, the Buddha’s teaching as sands of the Ganges⁷⁶ is a bamboo stick and a fly-whisk. The sands of the Ganges as the Buddha’s teaching are a staff and a fist. Remember, in sum, that the three vehicles, the twelve divisions of the teaching, and so on, are the eye of the Buddhist patriarchs. How could those who do not open their eyes to these [teachings] be descendants of the Buddhist patriarchs? How could those who do not take up these [teachings] receive the one-to-one transmission of the right eye of the Buddhist patriarchs? Those who do not physically realize the right-Dharma-eye treasury are not the Dharma-successors of the Seven Buddhas.

Shobogenzo Bukkyo

Preached to the assembly at Ko-sho temple in Yoshu⁷⁷ on the 14th day of the 11th lunar month in the 2nd year of Ninji.⁷⁸

75. 此仏彼仏 (SHIBUTSU-HIBUTSU), “this buddha and that buddha,” means buddha in the concrete present and buddha in eternity.

76. 恒沙 (GOSHA), “sands of the Ganges,” represents that which is beyond calculation; all things and phenomena.

77. Corresponds to present-day Kyoto prefecture.

78. 1241.

[25]

神通

JINZU

Mystical Power

Jin means mystical and *zu*, which is a corruption of *tsu*, means ability or power, so *jinzu* means mystical power. It is said in Buddhism that a person who has attained the truth may have certain kinds of mystical power, but many Buddhists invented fantastic exaggerations of these powers. Master Dogen did not affirm such exaggerations. He affirmed the existence of Buddhist mystical powers, which we can get when we become buddhas, but he thought that in the case of Buddhist mystical powers, mystical means not supernatural but real. Master Dogen thought that Buddhist mystical powers are the abilities we use in our usual life. When asked what Buddhist mystical powers are, an old Chinese Buddhist replied, “Fetching water and carrying firewood.”

[183] **Mystical power,¹ as it is,** is the tea and meals of Buddhists; and the buddhas, to the present, have not tired of it. In it, there are six mystical powers² and there is the one mystical power; there is the state of being without mystical power³ and there is supremely ascendant mystical power.⁴ Its embodiment is three thousand acts in the morning and eight hundred acts in the evening. It arises together with buddha but is not recognized by buddha; it vanishes together with buddha but does not break buddha. In ascending to the heavens, [buddha and mystical power] are

1. 神通 (JINZU), represents the Sanskrit *abhijñā*. See Book 1, Glossary.

2. 六神通 (ROKUJINZU) are traditionally interpreted as 1) the power of mystical transmutation; 2) the power to know others' minds—see chap. 80, *Tashintsu*; 3) the power of supernatural vision; 4) the power of supernatural hearing; 5) the power to know past lives;

6) the power to end excess. (But see also para. [206] onward.)

3. 無神通 (MU-JINZU), see para. [210].

4. 無上神通 (MUJO-JINZU). See note 13.

the same state; in descending from the heavens, they are the same state; in doing training and getting experience, they are always the same state. They are one with the snow mountains.⁵ They are as trees and rocks. The buddhas of the past are the disciples of Śākyamuni Buddha, to whom they come holding aloft the kaṣaya and come holding aloft stūpas. At such times, Śākyamuni Buddha says, “*The mystical powers of the buddhas are unthinkable.*”⁶ Thus, clearly, [the buddhas] of the present and future too are also like this.

[186] Zen Master Dai-i⁷ is the thirty-seventh patriarch in the line of direct descent from Śākyamuni Tathāgata and is the Dharma-successor of Hyakujo Daichi.⁸ The many Buddhist patriarchs of today who have flourished in the ten directions, [even those] who are not the distant descendants of Dai-i, are just the distant descendants of Dai-i. Once while Dai-i is lying down, Kyozan comes to see him. Dai-i just then turns so that he is lying facing the wall. Kyozan says, “*Ejaku is the Master’s disciple. Do not show him your backside!*” Dai-i gets set to rise. Kyozan by then is leaving, but Dai-i calls him, “*Disciple Jaku!*” Kyozan comes back. Dai-i says, “*Let this old monk tell you his dream.*” Kyozan lowers his head, ready to listen. Dai-i says, “*See if you can divine the dream for me.*” Kyozan fetches a bowl of water and a towel. Dai-i, by and by, washes his face. After washing his face, he sits for a short while, and then Kyogen comes along. Dai-i says, “*I and disciple Jaku have just practiced a mystical power which is one step ascendant.*⁹ *It is not the same as the small ones of the small [vehicle].*” Kyogen says, “*Chikan was in the wings. I was able to witness everything clearly.*” Dai-i says, “[Then,] disciple, you must try to say something!” Kyogen immediately goes to make and bring a cup of tea. Dai-i praises them, saying, “*The mystical powers and the*

5. 雪山 (SETSUZAN), “snow mountains,” usually means the Himalayas. See also chap. 69, *Hotsu-mujoshin*.

6. Lotus Sutra, *Nyorai-jinriki (The Mystical Power of the Tathāgata)*. See LS 3.158.

7. Master Isan Reiyu (771–853), successor of Master Hyakujo Ekai. 大瀧 (DAI-I), short for 大瀧山 (DAI-I-SAN), “Great Isan mountain,” is the name of the mountain where the Master lived. His two disciples mentioned in the story are Master Kyozan Ejaku (807–883) and Master Kyogen Chikan (?–898).

8. Master Hyakujo Ekai (749–814), successor to Master Baso Do-itsu. Zen Master Daichi is his posthumous title, and Hyakujo is the name of the mountain where he lived.

9. 一上神通 (ICHIJO-JINZU), lit. “one above mystical power.” The meaning of 上 (JO), “above” or “ascendant,” can be understood as in the phrase 仏向上事 (BUTSU-KOJO-JI). See chap. 28, *Butsu-kojo-ji*, and notes 13 and 15.

wisdom of you two disciples are far superior to those of Śāriputra and Maudgalyāyana"^{10, 11}

[187] If we want to know the mystical power of Buddhists, we should learn in practice the words of Dai-i. Because *"it is not the same as the small of the small," to perform this learning is called Buddhist learning, and learning other than this is not called Buddhist learning.*¹² It is the mystical power and the wisdom transmitted from rightful successor to rightful successor. Never learn the mystical powers of non-Buddhists and the two vehicles in India, or those studied by commentary-teachers and the like. Now, when we study the mystical power of Dai-i, it is supreme; at the same time, there is a way of observing it which is *one step ascendant*:¹³ that is to say, from *the time of lying down*,¹⁴ there is a *turning to lie facing the wall*, there is a *rising posture*, there is a *calling out of "Disciple Jaku!"*, there is *telling of a dream*, and there is, *after washing the face, a short while of sitting*. In the case of Kyo-zan, similarly, there is *lowering of the head to listen* and there is *fetching a bowl of water and fetching a towel*. And yet Dai-i says, *"I and disciple Jaku have just practiced a mystical power which is one step ascendant."* We should learn this mystical power. Ancestral masters of the authentic transmission of the Buddha-Dharma speak like this. Do not fail to discuss *the telling of the dream* and *the washing of the face*: decide that they are the mystical power which is one step ascendant. He has said already *"It is not the same as the small of the small"*: it cannot be the same as the small thoughts and small views of the small vehicle, and it must not be equated with the likes of [bodhisattvas in] the ten sacred and three clever stages. These all learn the small mystical powers, and attain only the capacities of the small body; they do not arrive at the great mystical power of the Buddhist patri-

10. Śāriputra and Maudgalyāyana were two of the Buddha's ten great disciples. They are described in ancient Indian texts as having supernatural powers.

11. *Shinji-shobogenzo*, pt. 1, no. 61. See also *Keitoku-dento-roku*, chap. 9.

12. Untraced quotation from a Chinese text.

13. 無上 (MUJO), lit. "with nothing above," or "supreme" (ideal), is opposed to 一上 (ICHIJO), lit. "one-above" or "one-step ascendant" (i.e., real). 上 (JO), "to ascend," represents progression from the area of consideration (in which there is supremacy or perfection) into the area of reality (in which there are concrete actions).

14. 臥次 (GAJI), lit. "lying down and then..." or "while he is lying down." In the previous paragraph Master Dogen related the story mainly in Japanese, but these two characters are drawn directly from the Chinese story in *Shinji-shobogenzo*. By using here direct quotations of Chinese characters, Master Dogen increases the objectivity of the description.

archs. This is the mystical power of buddha, and mystical power in the ascendant state of buddha.¹⁵ Students of this mystical power should not be moved by demons and non-Buddhists. Sutra-teachers and commentary-teachers have never heard of [this mystical power], and even if they heard, it would be hard for them to believe. The two vehicles, non-Buddhists, sutra-teachers, commentary-teachers, and the like learn the small mystical powers; they do not learn the great mystical power. Buddhas abide in and retain the great mystical power, and they transmit and receive the great mystical power. This is the mystical power of buddha. Without the mystical power of buddha, [Kyozan] could not *fetch a bowl of water* and *fetch a towel*, there could be no *turning to lie facing the wall*, and there could be, *after washing the face*, no *short while of sitting*. Through the influence of this great mystical power, small mystical powers also exist. The great mystical power entertains small mystical powers, [but] small mystical powers do not know the great mystical power. “Small mystical powers” are *a hair swallowing the vast ocean*, and *a poppy seed containing Sumeru*.¹⁶ Again, they are *the upper body emitting water*, *the lower body emitting fire*¹⁷ and suchlike. The five powers¹⁸ and the six powers also are all small mystical powers. Their devotees have never seen the mystical power of buddha even in a dream. The reason the five powers and the six powers are called small mystical powers is that the five powers and the six powers are tainted by practice and experience,¹⁹ and they are confined to and cut off by time and place. They exist in life [but] are not realized after the body. They belong to the self [but] are beyond other people. They are realized in this land but are not realized in other lands. They are realized in unreality but they are unable to be realized in real time. This great mystical power is not so: the teachings, practice, and experience of the buddhas are realized as one in

15. 仏向上神通 (BUTSU-KOJO-JINZU). 仏向上 (BUTSU-KOJO), or “the ascendant [reality] of buddha,” is explained in chap. 28, *Butsu-kojo-no-ji*.

16. A hair swallowing the vast ocean and a poppy seed containing Mt. Sumeru are examples, taken from the Vimalakīrti-sutra, of happenings that appear to be impossible. Later Master Dogen uses the same examples to represent the oneness of reality.

17. Lotus Sutra, *Myo-shogon-o-honji (The Story of the King Resplendent)*: “Thereupon the two sons, out of consideration for their father, sprang up into space, to a height of seven tāla trees, and manifested many kinds of mystical transformation, walking, standing, sitting, and lying in space; the upper body emitting water, the lower body emitting fire...” See LS 3.292–294.

18. 五通 (GOTSU), short for 五神通 (GO-JINZU), the five mystical powers. These are the six mystical powers minus the sixth, the power to end excess.

19. Tainted practice and experience means practice-and-experience separated into means (practice) and end (experience).

[this] mystical power. They are realized not only in the vicinity of “buddhas”; they are realized also in the ascendant state of buddha. The teaching and forms of mystically powerful buddha are truly unthinkable. They are realized prior to the existent body; the realization is not connected with the three times. Without the mystical power of buddha, the establishment of the mind, training, bodhi, and nirvāṇa of all the buddhas, could never be. That the present limitless ocean of Dharma-worlds is constant and unchanging, is entirely the mystical power of buddha. It is not only that *a hair swallows the vast ocean*: a hair is maintaining and retaining the vast ocean, a hair is manifesting the vast ocean, a hair is vomiting the vast ocean, and a hair is using the vast ocean. When in a single hair there is swallowing and vomiting of the whole world of Dharma, do not study that—if the whole of the world of Dharma is like that—then it is impossible for the whole world of Dharma to exist. *A poppy seed containing Sumeru and suchlike*, are also like this. A poppy seed is vomiting Sumeru; and a poppy seed is manifesting the world of Dharma, the ocean of limitless storage. When a hair vomits the vast ocean and a poppy seed vomits the vast ocean, they spew up in a single moment of mind and they spew up for ten thousand kalpas. Given that ten thousand kalpas and a single moment of mind similarly are spewed from hair and poppy seed, then from what are hair and poppy seed begotten? They are begotten just from the mystical power. And this begetting is itself the mystical power, so it is just that the mystical power gives birth to the mystical power: we should study that the three times have no occurrence or disappearance at all. Buddhas play²⁰ in this mystical power alone.

[194] The layman Ho-on²¹ is a great person in the orders of patriarchs. He has not only learned in practice in the orders of both Kozei²² and Sekito;²³ he has met with and encountered many genuine masters who possess the truth. On one occasion he says:

20. 遊戯する (YUGE *suru*) means to play or to enjoy. The characters appear in the phrase 遊戯三昧 (YUGE-ZANMAI), “playing in samādhi,” or “samādhi as enjoyment.” See opening paragraph of chap. 1, *Bendowa*.

21. Layman Ho-on is mentioned several times in *Shobogenzo*; for example, in chap. 73, *Sanjushichi-bon-bodai-bunbo*. More than three hundred of his poems survive.

22. Master Baso Do-itsu (709–788), successor of Master Nangaku Ejo. Kozei is the name of the district where he lived.

23. Master Sekito Kisen (700–790). He was a successor of Master Seigen Gyoshi, but like Master Baso he had also studied under Master Nangaku Ejo.

*“The mystical power and wondrous function,
Carrying water and lugging firewood.”²⁴*

[195] We must investigate this truth thoroughly. *“Carrying water”* means loading water and fetching it. There being our own work and self-motivation, and there being the work of others and the motivation of others, water is caused to be carried. This is just the state of mystically powerful buddha. We can say that knowing is Existence-Time, but the mystical power is just the mystical power.²⁵ Even in a person’s not knowing, that state of Dharma²⁶ does not fade and that state of Dharma does not die. Although the person does not know it, [that] state of Dharma is the Dharma itself. Although [the person] does not know that carrying water is the mystical power, the state of carrying water as mystical power does not regress. *“Lugging firewood”* means carrying wood for fuel—as for example the Sixth Patriarch did in former days.²⁷ Although we neither recognize that three thousand acts in the morning are the mystical power, or sense that eight hundred acts in the evening are the mystical power, in them the mystical power is realized. Truly, those who see and hear the mystical power and the wondrous function of the buddha-tathāgatas are able without fail to attain the truth. Therefore, the attainment of the truth of all the buddhas has been accomplished, in every case, through the force of this mystical power. So we should study that whereas the present *emitting water* of the small vehicle is a small mystical power, *carrying water* is the great mystical power. *Carrying water and lugging firewood* have never yet been abandoned, and people have not neglected them. Therefore they have arrived from the ancient past at the present; and what has been transmitted from here to others, without even an instant of regression or deviation, is the mystical power and the wondrous function. This is the great mystical power. It can never be the same as the small ones of the small.

24. *Keitoku-dento-roku*, chap. 8.

25. In this part Master Dogen de-emphasized the importance of subjective consciousness and emphasized the importance of just acting.

26. その法 (*sono HO*), “that Dharma,” means that real state of action in which mystical power is mystical power.

27. Master Daikan Eno was a woodcutter before joining the order of Master Daiman Konin. See, for example, chap. 30, *Gyoji*.

[197] Great Master Tozan Gohon,²⁸ in former days served as an attendant of Ungan,²⁹ at which time Ungan asks, “What is the mystical power and the wondrous function of disciple Kai?”³⁰ Then Tozan folds his hands,³¹ steps forward and stands there. Again Ungan asks, “How might we describe the mystical power and the wondrous function?” Tozan then conveys best wishes³² and leaves.

[198] In this episode, truly the mystical power is present as *understanding the fundamental principle on hearing words* and the mystical power is present as *things existing in the state where box and lid fit*.³³ Remember, the mystical power and the wondrous function will surely have children and grandchildren; they are not subject to regression. And they must properly have their founding patriarchs; they are not subject to evolution. Do not idly suppose that they may be the same as those of non-Buddhists and the two vehicles. In the Buddha’s truth there are mystical transformations and mystical powers of the upper body and the lower body: the whole Universe in the ten directions now is a real body of a śramaṇa.³⁴ All things, from the nine mountains and eight seas, to the ocean of [Buddha-]nature and the waters of the ocean of sarvajñā,³⁵ are *emitting water*³⁶ from the upper body, the lower body, and the middle body, and are *emitting water*

28. Master Tozan Ryokai (807–869), a successor of Master Ungan Donjo. Great Master Gohon is his posthumous title.

29. Master Ungan Donjo (782–841), a successor of Master Yakusan Igen.

30. “Kai” means [Ryo]kai, the monk’s name of Master Tozan.

31. 叉手 (SHASHU). Hands held against the chest, forearms horizontal, left hand curled around the thumb into a fist, right hand palm down over left hand.

32. 珍重 (CHINCHO), or “Please take good care of yourself,” was an expression used between monks when taking leave of each other, or at the end of a talk. In this case, Master Tozan may have said, “Chincho,” or he may have conveyed the meaning of “Chincho” by bowing.

33. Both quotations come from Master Sekito Kisen’s poem *Sandokai*.

34. 沙門一隻の真実体 (SHAMON-ISSEKI *no* SHINJITTAI) alludes to Master Chosa Keishin’s words 沙門一隻眼 (SHAMON-ISSEKI-GEN). Master Chosa said, “The whole Universe in the ten directions is a śramaṇa’s eye” (see chap. 60, *Juppo*). Master Dogen’s variation suggests that the eye, or state of experience, of a śramaṇa (a striver) is his or her real body.

35. The Sanskrit *sarvajñā* means all-knowing or omniscient. The nine mountains and eight seas (which are said to surround Mt. Sumeru) represent the physical world. The oceans of Buddha-nature and omniscience represent the mental world.

36. 出水 (SHUSSUI), “emitting water,” alludes to the previous quotation from the Lotus Sutra (LS 3.292–294). Master Dogen uses the words to suggest the real manifestation of concrete phenomena, which is mystical and miraculous in itself.

from upper non-body, lower non-body, and middle non-body.³⁷ This also extends to *emitting fire*. It is not only a matter of water, fire, wind, and so on: the upper body emits buddha, the lower body emits buddha, the upper body emits patriarchs, the lower body emits patriarchs, the upper body emits countless asaṃkhyas of kalpas, the lower body emits countless asaṃkhyas of kalpas, the upper body gets out of the ocean of Dharma-worlds, and the upper body enters into the ocean of Dharma-worlds.³⁸ Moreover, the *vomiting of seven or eight*,³⁹ and the *swallowing of two or three*, of the lands of the world is also like this. The present four elements, five elements, six elements,⁴⁰ all elements, countless elements, are all the mystical power which is to appear and which is to vanish, and they are the mystical power which is to swallow and which is to vomit. They are the act of spewing and the act of gulping as momentary aspects of the present Earth and space. To be spun by a poppy seed is real ability, and to be suspended by a hair is real ability. [This real ability] is born from and with that which is beyond consciousness, it abides in and retains that which is beyond consciousness, and it relies on as its real refuge that which is beyond consciousness. Truly, the changing forms of the mystical power of buddha are unconnected with short and long; how could it be [sufficient] to approach them only with one-sided intellectual thinking?

[201] In ancient times, a wizard of the five powers served under the Buddha, at which time the wizard asks, “*The Buddha has six powers and I have five powers. What is that other one power?*” The Buddha then calls to the

37. 非身 (HISHIN), “non-body,” means mind or spirit—reality is manifested not only by physical phenomena but also by mental phenomena. “Upper and lower non-body” can be interpreted as high and low spirits, and “middle non-body” can be interpreted as balanced mind.

38. The upper body getting out of and entering into the ocean of Dharma-worlds suggests, from two sides, the upper body losing its separate identity—as in Zazen, or in entering and leaving a bath.

39. 吐却七八箇 (TOKYAKU-SHICHI-HACHI-KO) alludes to Master Tosu Daido’s description of the moon quoted in chap. 42, *Tsuki*. In that chapter, vomiting represents the function of concrete manifestation as opposed to swallowing which represents inclusion within abstract generalization. At the same time, Master Dogen interprets both vomiting and swallowing as actions.

40. The four elements (from the Sanskrit *catvāri mahābhūtāni*) are earth, water, fire, and wind. The five elements (from the Sanskrit *pañca mahābhūtāni*) are earth, water, fire, wind, and space. The six elements (from the Sanskrit *ṣaḍ dhātavaḥ*) are earth, water, fire, wind, space, and consciousness.

wizard, “Wizard of the Five Powers!” The wizard responds. The Buddha says, “That is the one power you should ask me about.”⁴¹

[202] We must investigate this episode thoroughly. How could the wizard know that “the Buddha has six powers”? *The Buddha has incalculable mystical powers and wisdom*: he is beyond only six powers. Even though [the wizard] sees only six powers, he cannot realize even six powers. How much less could he see other mystical powers, even in a dream. Now let us ask: Even though the wizard is looking at Old Man Śākya, is he meeting Buddha or not? Even if he is “meeting Buddha,” is he looking at Old Man Śākya or not? Even if he is able to look at Old Man Śākya, even if he is meeting Buddha, he should ask whether or not he has met the Wizard of the Five Powers. In this question, he should learn the use of entanglement⁴² and should learn entanglement being cut away. How then could “the Buddha has six powers” reach [even] the level of counting one’s neighbor’s treasures? What is the meaning of the words now spoken by Old Man Śākya; “That is the one power you should ask me about”? He neither says that the wizard has *that one power*, nor says that the wizard lacks it.⁴³ Although the [wizard] discusses penetration⁴⁴ and non-penetration of “that one power,” how could the wizard penetrate *that one power*?⁴⁵ For, even if the wizard has five powers, they are not five powers from among *six powers the Buddha has*. The wizard’s powers are seen through by the Buddha’s power of penetration, but how could the wizard’s powers penetrate the Buddha’s power? If the wizard were able to penetrate even one of the Buddha’s powers, relying on this power he would be able to penetrate buddha. When we look at wizards, they have something which resembles the powers of buddha, and when we look at a buddha’s forms of behavior, they have something which resembles the powers of a wizard; but we should know that even if [what a wizard shows] is the forms of behavior of a buddha, that is not the mystical power of buddha.⁴⁶ Without penetration, the five powers are all different from buddha. [The Buddha’s words mean:] “What is the use of you abruptly asking about

41. Goto-egen, chap. 1.

42. 葛藤 (KATTO), lit. “arrowroot and wisteria.” See chap. 46, *Katto*.

43. A reflection of Master Dogen’s view of the Buddha-nature. See chap. 22, *Bussho*.

44. 通 (TSU), as a verb, means to pass through, to penetrate, or to master. As a noun it suggests the power or ability to do something thoroughly.

45. 那一通 (NA-ITSU-TSU), “that one power,” in the wizard’s usage means an extra-special mystical power, but in the Buddha’s usage means the practical everyday state.

46. A phony can imitate a buddha’s forms but cannot imitate the state of buddha.

‘that other one power’?” The idea of Old Man Śākya is: “You should ask about any one of the powers”; “You should ask about that one power, and [then] ask about that one power”; and “There is no way for a wizard to attain even one of the powers.” Thus, comparing the mystical power of the Buddha and the powers of others, the words “mystical power” are the same, but the words “mystical power” are very different.

[206] Hence...

Great Master Esho of Rinzai-in temple⁴⁷ says: “A man of old said;

The Tathāgata’s manifestations of his whole body

Were for the purpose [of teaching] accordance with the situations of the world.

[But] fearing that people might beget the nihilistic view,⁴⁸

He provisionally established void concepts

And expediently spoke of the thirty-two [signs].⁴⁹

The eighty [signs] also are empty sounds.

The existent body is not the body of the Truth.

The state without form is just the True Configuration.

You say that the Buddha has six powers, which are unthinkable. [But] all the gods, wizards, asuras,⁵⁰ and mighty demons also have mystical powers—can they be buddhas or not? Followers of the Way, make no mistake! When Asura⁵⁰ fought with God-King Indra and, on losing the battle, led eighty-four thousand followers into hiding inside the holes of lotus roots, this was not sacred, was it? In the example I⁵¹ have just quoted, all was due to karmic powers⁵² and dependent

47. Master Rinzai Gigen (815?–867), a successor of Master Obaku Ki-un.

48. 断見 (DANKEN), lit. “the cutting-off view,” or nihilism, or materialism, represents the Sanskrit *uccheda-dṛṣṭi*, one of the two extreme views (*antagrāha-dṛṣṭi*). The other extreme view is 常見 (JOKEN), “the eternity view,” or idealism, from the Sanskrit *śāśvata-dṛṣṭi*. See Glossary.

49. Thirty-two auspicious features that were said to distinguish the Buddha. The eighty are a refinement of the thirty-two.

50. Asuras are evil spirits or demons who oppose the gods. In this paragraph the word is used first collectively and then as a proper name, Asura. The story about Asura being defeated by the god Indra and hiding in lotus roots is recorded in *Kan-butsumai-kyō* (*Sutra of Reflection on the Buddha’s Samādhi*).

51. 山僧 (SANSO), “mountain monk,” a humble term used by Master Rinzai to refer to himself.

52. 業通 (GOTSU) means powers acquired as a result of past practice (for example, those of an excellent martial artist), as distinct from intuitive power which emerges instantaneously from the balanced state.

powers.⁵³ Now, the six powers of buddha are not like that. When [buddha] enters the world of sights, it is not beguiled by sights. When it enters the world of sounds, it is not beguiled by sounds. When it enters the world of smells, it is not beguiled by smells. When it enters the world of tastes, it is not beguiled by tastes. When it enters the world of sensations, it is not beguiled by sensations. When it enters the world of dharmas, it is not beguiled by dharmas. Thus, when [a person] realizes that the six categories—sights, sounds, smells, tastes, sensations, and dharmas⁵⁴—all are bare manifestations, then nothing can bind this non-reliant person of the truth. Though this state is substance discharged from the five aggregates, it is just mystical power walking over the ground. Followers of the Way! True buddha has no set shape and true Dharma has no fixed form. You are only fashioning images and inventing situations on the basis of fantastic transformation. Though you may find what you seek, those things are all the ghosts of wild foxes—never the true state of buddha, but only the views and opinions of non-Buddhists.”⁵⁵

[209] So the six mystical powers of the buddhas can neither be attained nor be supposed by all gods and demons or by the two vehicles and the like. The six powers of the Buddha’s state of truth are transmitted one-to-one solely to disciples of the Buddha who are in the Buddha’s state of truth; they are not transmitted to anyone else. The six powers of buddha are transmitted one-to-one in the Buddha’s state of truth. Those who have not received the one-to-one transmission cannot know the six powers of buddha. And we should learn in experience that those who have not received the one-to-one transmission of the six powers of buddha cannot be people of the Buddha’s truth.

[210] Zen Master Hyakujo Daichi⁵⁶ says, “*Eyes, ears, nose, tongue: each is not tainted by greed for all existent and nonexistent dharmas.*⁵⁷ This state is called ‘to be receiving and retaining a four-line verse,’ and also called ‘the fourth effect.’⁵⁸ The six senses being without any trace also is called ‘the six mystical powers.’

53. 依通 (ETSU) means powers obtained through medicines, tantric formulae, and so on, as opposed to power which emerges naturally.

54. 色、声、香、味、触、法 (SHIKI, SHO, KO, MI, SHOKU, HO) are the objects of the six sense organs. See chap. 2, *Maka-hannya-haramitsu*.

55. Quoted from *Rinzai-roku*.

56. Master Hyakujo Ekai (749–814), a successor of Master Baso Do-itsu. Daichi is his posthumous title.

57. 一切有無諸法 (ISSAI-UMU-SHOHO), means all material and immaterial things—for example, material possessions and Buddhist teaching.

58. 四果 (SHIKA) means the state of an arhat. See chap. 34, *Arakan*.

*When, for instance, just in the present, the state is not hindered by all existent and nonexistent dharmas, and it is beyond non-reliance on knowing and understanding, this is called 'mystical power.' Not to hold onto this mystical power is called 'being without mystical power.' Bodhisattvas without mystical power, as thus described, are of untraceable tracks, are human beings in the ascendant state of buddha, are human beings who are utterly unthinkable, and are just gods of themselves."*⁵⁹

[211] The mystical power transmitted to the present from buddha to buddha and from patriarch to patriarch is like this. The mystical power of buddhas is *a human being in the ascendant state of buddha, is a human being who is utterly unthinkable, is a god of just the self, is a bodhisattva being without mystical power, is knowledge and understanding of non-reliance, is mystical power not holding onto this, and is all dharmas not being hindered.* The six mystical powers are present now in the Buddha's state of truth, and the buddhas have received their transmission and retained them for long ages. Not a single buddha has failed to receive and retain them; those who do not receive and retain them are not buddhas. Those six mystical powers make the six senses clear, in the state of *being without any trace.* As regards the meaning of "*being without traces,*" a man of old said:

The six kinds of mystical function are emptiness and are beyond emptiness.

*A ball of brightness transcends inside and outside.*⁶⁰

To transcend inside and outside may be to be without traces. When we do training, learn in practice, and realize and enter, in the state without traces, we do not disturb the six senses. As regards the meaning of "*not to disturb,*" one who disturbs deserves thirty [strikes] of the staff.⁶¹ So we should master the six mystical powers in the state described above. Other than rightful successors in the Buddha's house, who can hear even that this principle exists? [Others] have merely mistaken a vain outward chase for the conduct of coming home.⁶² Again, *the fourth effect* is a tool of the

59. *Tensho-koto-roku*, chap. 9.

60. Quoted from *Shodoka* by Master Yoka Genkaku.

61. Alludes to the line of a verse in fascicle 6 of *Hekigan-roku* (*Blue Cliff Record*).

62. 帰家 (KIKE), "returning home," means returning to our self in Zazen. In *Fukan-zazengi*, Master Dogen describes Zazen as 退歩 (TAIHO), "a backward step [to our original state]."

Buddha's truth, but no scholar of the tripiṭaka⁶³ has received its authentic transmission. How could those who count grains of sand,⁶⁴ or those who wander astray,⁶⁵ attain this real effect? The sort who on *attaining the small are satisfied*,⁶⁶ have never arrived at mastery of the state; only buddhas have received it from each other. "The fourth effect" is, namely, the state of *receiving and retaining a four-line verse*. "Receiving and retaining a four-line verse" means the state in which, facing *all existent and nonexistent dharmas*, the eyes, ears, nose, and tongue are each *untainted by greed*. *Not to be tainted by greed is untaintedness*.⁶⁷ "Untaintedness" is the *everyday mind*,⁶⁸ and is [the state of] "I am always sharp at this concrete place."⁶⁹ The authentic transmission in Buddhism of the six powers and the fourth effect has been like this. If there is any [teaching] that goes against this, we should know that it is not the Buddha-Dharma. In sum, the Buddha's truth is mastered, in every case, through mystical power. In such mastery, a bead of water swallows and spews the vast ocean, and a particle of dust holds up and lets go of the highest mountain—who could doubt it? This is just the mystical power itself.

63. 三藏 (SANZO), lit. "three-storehouses," representing the Sanskrit *tripiṭaka* (three baskets), was used in China as a title for a scholar accomplished in studying the tripiṭaka.

64. 算沙 (SANSA), "counting sand," alludes to another line in *Shodoka*: "They know no respite from analyzing concepts and forms; having entered the ocean, they vainly exhaust themselves by counting grains of sand."

65. 踰躄 (REIHEI), to wander astray or to stumble, is thought to allude to the story in the Lotus Sutra about the rich man's son who wanders in poverty in foreign lands. The characters 伶俚 (REIHEI) with the same meaning and the same pronunciation appear in Lotus Sutra, *Shinge (Belief and Understanding)*. See LS 1.236.

66. "The small" suggests the small vehicle, Hīnayāna Buddhism as opposed to Mahāyāna Buddhism. The source of the quotation from Chinese has not been traced.

67. 不染汚 (FUZENNA). Master Daikan Eno asks Master Nangaku Ejo, "Do you rely on practice and experience or not?" Nangaku says, "Practice-and-experience is not nonexistent, but for it to be tainted is impossible." The Sixth Patriarch says, "Just this untaintedness is that which buddhas guard and desire. You are also like this. I am also like this. And the ancestral masters of India were also like this." (*Shinji-shobogenzo*, pt. 2, no. 1.) See also *Shobogenzo*, chap. 7, *Senjo*, chap. 62, *Hensan*, et cetera.

68. 平常心 (BYOJOSHIN). Master Joshu asks Master Nansen, "What is the truth?" Nansen says, "The everyday mind is the truth." See *Shinji-shobogenzo*, pt. 1, no. 19.

69. The words of Master Tozan Ryokai. See *Shinji-shobogenzo*, pt. 1, no. 55.

Shobogenzo Jinzu

Preached to the assembly at Kan-non-dori-kosho-horin-ji temple on the 16th day of the 11th lunar month in the 2nd year of Ninji.⁷⁰

70. 1241.

[26]

大悟

DAIGO

Great Realization

Dai means great and go means realization, so daigo means great realization. Many Buddhist scholars, for example Dr. Daisetsu Suzuki, have translated go as “enlightenment.” But the meaning of the word “enlightenment” is ambiguous and the word has for many years been a stumbling block to the understanding of Buddhism. So it may be better to translate go as realization. The meaning of realization in Master Dogen’s theory is also difficult to understand. Anyway, it is clear that realization is not only intellectual understanding, but a more concrete realization of facts in reality. So we can say that realization in Master Dogen’s theory is realization in real life. We can study his thoughts on realization in this chapter.

[217] **The great truth of buddhas**, having been transmitted, is a continuous line of immediacy; and the meritorious conduct of patriarchs, having been revealed, is a level expanse. Therefore, to actualize great realization; to arrive at the truth without realizing it; to reflect on realization and to play with realization; and to forget realization and let go and act: these are just the everyday state of Buddhist patriarchs. [Buddhist patriarchs] experience utilization of the twelve hours, in which they take things up, and they experience being used by the twelve hours, in which they throw things away. Springing out further from this pivot-point, they also experience playing with mud-balls¹ and playing with the soul.² From their great realization onwards, Buddhist patriarchs inevitably master learning in practice that is actualized like this; at the same time, great realization which is totally realization is not seen as a “Buddhist patriarch,” and a

1. 弄泥団 (RO-TEIDEN) suggests the performance of mundane daily tasks in the balanced state.

2. 弄精魂 (RO-ZEIKON). In chap. 68, *Udonge*, Master Dogen describes Zazen as playing with the soul.

Buddhist patriarch who is totally a Buddhist patriarch is not “total great realization.” A Buddhist patriarch springs out beyond the boundaries of “great realization,” and great realization is a face and eyes springing out in the state which is ascendant over “Buddhist patriarchs.” Still, human makings are of many kinds. Namely, there are *the innately intelligent*,³ who, by living, penetrate and get free from life—this, in other words, [whether] at the beginning, in the middle, or at the end of life, is a physical realization. There are [people of] *learned intelligence*,⁴ who, through learning master the state of themselves—in other words, they physically realize the skin, flesh, bones, and marrow of learning. There are *people of the buddha-intelligence*, who are beyond innate intelligence and beyond learned intelligence; transcending the boundaries of self and others, they are limitless at this place and are free from the fetters of subjective or objective intelligence. There are *people of the intelligence which has no teacher*; they neither rely on good counselors nor rely on sutras, they neither rely on the nature nor rely on forms, and they neither deny or change themselves nor convert others; but still they disclose a commanding presence. Of these several kinds, we do not see one kind as keen and see a second kind as dull. The many kinds actualize many corresponding kinds of meritorious conduct. Then what kind of being, sentient or non-sentient, could be incapable of innate intelligence?—we must study this in practice. When there is innate intelligence, there is innate realization, there is innate verification, and there is innate training. Thus, the Buddhist Patriarch, though already the Controller of Men,⁵ has been praised as “[the man of] innate realization”; he is the life that brought realization into being, and so he is described like this. To become satisfied with the state of great realization may be [called] “innate realization”; it is to have learned to bring forth

3. 生知 (SHOCHI), which generally means “innate intelligence,” or “natural sage” (see Book 1, *Fukan-zazengi*), can also be interpreted as “knowing through life.” In his explanation, Master Dogen utilizes the ambiguity of 生 (SHO), which as an adjective means “innate” or “inborn,” as a noun means “birth” or “life,” and as a verb means “to live” or “to be born.” In Master Dogen’s commentary, “innate” does not mean innate in a naturalistic sense; it means naturally present but at the same time realized by effort in life. See also chap. 90, *Shizen-biku* para. [54]: “In the Buddha’s teaching, there are no people of innate intelligence.”

4. 学而知 (GAKUJICHI), like 生知 (SHOCHI), is originally a Confucian concept. See chap. 90, *Shizen-biku* para. [56].

5. 調御丈夫 (CHOGO-JOBU), representing the Sanskrit *puruṣa-dāmya-sārathi*, is one of ten epithets of the Buddha. See Glossary. The ten are listed in chap. 87, *Kuyo-shobutsu*.

realization, and so it is described like this.⁶ This being so, we realize great realization by bringing forth the triple world, realize great realization by bringing forth the four elements, realize great realization by bringing forth the hundreds of weeds, realize great realization by bringing forth the Buddhist patriarchs, and realize great realization by bringing forth the Universe.⁷ All these are instances of bringing forth great realization and thereby realizing afresh the state of great realization. The time which is just the moment of this [realization] is now.

[221] Great Master Esho⁸ of Rinzai-in temple says, “If we search throughout the great kingdom of Tang for someone who does not realize, it is hard to find one person.”⁹

[222] What Great Master Esho expresses now is the authentically propagated skin, flesh, bones, and marrow, in which there can be no wrongness. “Throughout the Great Kingdom of Tang” means inside¹⁰ our own eye: it is not connected with “the whole Universe” and is not stuck in “lands of dust.” If we search inside this concrete place for a person who does not realize, it is hard to find one. The self of yesterday which is the subjective self is not one who does not realize, and the self of today which is the objective self is not one who does not realize. If we search among mountain people and water people, past and present, looking for non-realization, we will never find it. Students who study Rinzai’s words like this will not be passing time in vain. Even so, we should study further, in experience, what behavior the ancestral founder has in mind. In short, I would like to question Rinzai, for the present: If you know only that someone who does not realize is hard to find, and do not know that someone who *does* realize is hard to find, that is never enough to be affirmed, and it is hard to say that you have fully understood that someone who does not realize is hard to find. If we look for someone who does not realize, it is hard to find *one*

6. Realization, even though it is innate or natural, has to be realized through effort in life, and so it is described as 生悟 (SHOGO), which means both “innate realization” and “realization through living.” See note 3.

7. 公案 (KOAN). See chap. 3, *Genjo-koan*.

8. Master Rinzai Gigen (815?–867), a successor of Master Obaku Ki-un. Great Master Esho is his posthumous title.

9. A slightly different version of Master Rinzai’s words is quoted in *Kosonshukugoroku*, chap. 5: “Even if we break the kingdom of Tang searching for someone who does not understand, we cannot find one person.”

10. 裏 (RI), lit. “backside” or “inside,” appears in Master Rinzai’s words as “throughout.”

person, but have you ever, or have you never, met with *half a person*¹¹ who is beyond realization and whose face and eyes and easy bearing are imposing and majestic? If we search the Great Kingdom of Tang for someone who does not realize, it is hard to find one person, but do not think that having difficulty in finding is the ultimate state. We should try searching for two or three Great Kingdoms of Tang in one person or half a person. Is it difficult? Is it not difficult? When we are equipped with these eyes, we can be affirmed as Buddhist patriarchs who are experiencing satisfaction.

[224] Great Master Hochi¹² of Kegon-ji temple in Keicho (succeeded Tozan; his monk's name was Kyujo) on one occasion is asked by a monk: "*What is it like at the time when a person in the state of great realization returns to delusion?*" The Master says, "*A broken mirror does not again reflect. Fallen blossoms cannot climb back onto the trees.*"¹³

[225] The present question, while it is a question, is like preaching to the assembly—[preaching] not proclaimed except in the order of Kegon, and not possible for anyone except a rightful successor of Tozan to deliver. Truly this may be the squarely regulated order of a Buddhist patriarch who experiences satisfaction. "*A person in the state of great realization*" is not intrinsically in great realization and is not hoarding a great realization realized externally. It is not that, in old age, [the person] meets with a great realization [already] present in the public world. [People of great realization] do not forcibly drag it out of themselves, but they unflinchingly realize great realization. We do not see "not being deluded" as great realization. Neither should we aim, in order to plant the seed of great realization, to become at the outset a deluded being. People of great realization still realize great realization, and people of great delusion still realize great realization. If there is a person in great realization, accordingly there is buddha in great realization, there are earth, water, fire, wind, and air in great realization, and there are outdoor pillars and stone lanterns in great realization. Now we have inquired into a person in the state

11. 半人 (HANNIN), "half a person," is opposed to 一人 (ICHININ), "one person," in Master Rinzai's words. Master Dogen often uses 半 (HAN), "half," to represent concrete reality.

12. Master Kegon Kyujo, successor of Master Tozan Ryokai. Great Master Hochi is his posthumous title.

13. *Keitoku-dento-roku*, chap. 17. "Fallen blossoms do not return to their branches; a broken mirror does not again reflect" (*rakuge eda ni kaerazu, hakyō futatabi terasazu*) is a proverb still heard in Japan today.

of great realization. The question “*What is it like at the time when a person in the state of great realization returns to delusion?*” truly asks a question that deserves to be asked. And Kegon does not hate [the question]; he venerates the ancient ways of the forest orders—[his conduct] may be the meritorious conduct of a Buddhist patriarch. Let us consider for a while, is the return to delusion of a person in the state of great realization completely the same as a person being in the unenlightened state? At the moment when a person in the state of great realization returns to delusion, is [that person] taking great realization and making it into delusion?¹⁴ Does [the person] return to delusion by bringing delusion from a distant place and covering great realization?¹⁵ Or does the person in the state of great realization, while remaining a whole person and not breaking great realization, nevertheless partake in a return to delusion?¹⁶ Again, does “the return to delusion of a person in the state of great realization” describe as “returning to delusion” the bringing forth of a further instance of great realization?¹⁷ We must master [these questions] one by one. Alternatively, is it that great realization is one hand, and returning to delusion is one hand?¹⁸ In any case, we should know that the ultimate conclusion of our study up to now is to hear that a person in the state of great realization experiences returning to delusion. We should know that there is great realization which makes returning to delusion a familiar experience. Thus, recognizing a bandit as a child does not define returning to delusion, and recognizing a child as a bandit does not define returning to delusion.¹⁹ Great realization may be to recognize a bandit as a bandit, and returning to delusion is to recognize a child as “a child.” We see great realization as *a bit being added in the state of abundance*. When *a bit is taken away in the state of scarcity*, that is returning to delusion. In sum, when we grope for and completely get a grip on someone who returns to delusion, we may en-

14. For example, making a problem out of natural desire (idealistic phase).

15. For example, throwing away Buddhist effort and drinking beer (materialistic phase).

16. For example, reading fiction (behavior in day-to-day life).

17. Suggests that it is ultimately difficult to discriminate between delusion and realization.

18. 一隻手 (ICHI-SEKI-SHU), “one hand,” represents a concrete thing. Master Dogen brought his discussion back into the area of concrete things.

19. 賊 (ZOKU), “bandit,” may be interpreted as an enemy of the Buddha’s teaching, and 子 (SHI), “child,” may be interpreted as a disciple of the Buddha. The point of the sentence is that delusion is an inclusive state, and therefore not only a matter of mistaken recognition.

counter a person in the state of great realization. Is the self now returning to delusion? Is it beyond delusion? We must examine it in detail, bringing it here. This is to meet in experience the Buddhist patriarchs.

[229] The Master says, "*A broken mirror does not again reflect. Fallen blossoms cannot climb back onto the trees.*" This preaching for the multitude expresses the very moment of a mirror being broken. That being so, to concern the mind with the time before the mirror is broken and thereupon to study the words "broken mirror," is not right. [Some] might understand that the point of the words now spoken by Kegon, "*A broken mirror does not again reflect, fallen blossoms cannot climb back onto the trees,*" is to say that a person in the state of great realization *does not again reflect*, and to say that a person in the state of great realization *cannot climb back onto the trees*—to assert that a person in the state of great realization will never again return to delusion. But [Kegon's point] is beyond such study. If it were as people think, [the monk's question] would be asking, for example, "How is the everyday life of a person in the state of great realization?" And the reply to this would be something like "There are times of returning to delusion." The present episode is not like that. [The monk is asking] what it is like at *the time* when a person in the state of great realization returns to delusion; therefore he is calling into question²⁰ the very moment itself of returning to delusion. The actualization of an expression of the moment like this is: "*A broken mirror does not again reflect. Fallen blossoms cannot climb back onto the trees.*" When fallen blossoms are just fallen blossoms, even if they are rising to the top of a hundred-foot pole, they are still fallen blossoms.²¹ Because a broken mirror is a broken mirror just here and now, however many vivid situations it realizes, each similarly is a reflection that *does not again reflect*.²² Picking up the point that is expressed as *a mirror being broken*²³ and is expressed as *blossoms being fallen*, we should grasp

20. 未審 (MISHIN, or *ibukashi*) means not yet clarified in detail. In stories in *Shinji-shobogenzo*, the words 未審 (*ibukashi*), or "I do not understand," are often spoken by monks to ask a master for further clarification. Here Master Dogen uses the compound unconventionally as a verb 未審する (MISHIN *suru*).

21. 落華 (RAKUGE), "fallen flowers," describes the momentary real state of flowers, which is irrelevant to their relative position.

22. 不重照 (FU-JU-SHO), "does not again reflect," describes the state in a moment of the present; it is not concerned with the future.

23. 破鏡 (HAKYO), "a broken mirror" or "a mirror being broken," and 落華 (RAKUGE), "fallen flowers" or "flowers being fallen," here represent the momentary state of action of concrete things.

in experience the moment which is *the time when a person in the state of great realization returns to delusion*. In this [moment], great realization is akin to having become buddha, and returning to delusion is akin to [the state of] ordinary beings. We should not study [Kegon's words] as if they discussed such things as *turning back into an ordinary being, or traces depending on an origin*.²⁴ Others talk about breaking the great state of enlightenment and becoming an ordinary being. Here, we do not say that great realization is broken, do not say that great realization is lost, and do not say that delusion comes.²⁵ We should never let ourselves be like those others. Truly, great realization is limitless, and returning to delusion is limitless. There is no delusion that hinders great realization, [but] having brought forth three instances of great realization, we create half an instance of small delusion.²⁶ In this situation, there are [snow mountains] realizing great realization for the sake of snow mountains; trees and stones are realizing great realization relying on trees and stones; the great realization of buddhas is realizing great realization for the sake of living beings; and the great realization of living beings is greatly realizing the great realization of buddhas: it cannot be related to before and behind.²⁷ Great realization now is beyond self and beyond others. It does not come; at the same time, *it fills in ditches and fills up valleys*. It does not go; at the same time, *we keenly hate pursuit that follows an external object*.²⁸ Why is it so? [Because] we *follow objects perfectly*.²⁹

[232] Master Keicho Beiko³⁰ has a monk ask Kyozan,³¹ “Does even a person of the present moment rely upon realization, or not?” Kyozan says, “Realization is not

24. “Turning back into an ordinary being” describes a process and “traces depending on origin” describes a separation in time or space, but Master Kegon's words describe a momentary state.

25. Again, “delusion comes” describes a process, but Master Dogen saw delusion as a momentary state.

26. For example, after making something to eat, having an alcoholic drink with it.

27. Great realization is not related to the past and future—because it is a momentary state.

28. Because pursuing the truth is returning to ourselves.

29. 随佗去 (ZUITAKO), “follow objects perfectly” or “follow others out,” is a common expression in Shobogenzo of the state which is completely harmonized with circumstances.

30. Master Keicho Beiko, a successor of Master Isan Reiyu.

31. Master Kyozan Ejaku (807–883), also a successor of Master Isan Reiyu.

*nonexistent, but how can it help falling into the second consciousness?"*³² *The monk reports this back to Beiko. Beiko profoundly affirms it.*³³

[233] "The present moment" of which he speaks is the now of every person. Although [instances of] *causing ourselves to think of the past, the present, and the future* occur in thousands and tens of thousands, even they are present moments, are now. The state of each person is inevitably the present moment. Sometimes eyes have been described as the present moment, and sometimes nostrils have been described as the present moment. "Do we rely upon realization, or not?" We must investigate these words quietly; we should replace our heart with them and replace our brain with them. Recent shavelings in the great kingdom of Sung say, "To realize the truth is the original aim," and, so saying, they vainly wait for realization. But they seem not to be illuminated by the brightness of the Buddhist patriarchs. Indolently, they disregard the need solely to comprehend in experience under a true good counselor. Even during the ancient buddhas' appearance in the world, they might not have attained salvation. The present words "Do we rely upon realization, or not?" neither say that realization does not exist, nor say that it exists, nor say that it comes: they say "Do we rely on it, or not?" They are akin to asserting that the realization of a person of the present moment, somehow, has already been realized. If we speak, for example, of attaining realization, it sounds as if [realization] did not used to exist. If we speak of realization having come, it sounds as if that realization used to exist elsewhere. If we speak of having become realization, it sounds as if realization has a beginning. We do not discuss it like this and it is not like this; even so, when we discuss what realization is like, we ask if we need to rely on realization. Thereupon, with regard to "realization," [Kyozan] has said, "What can it do about falling into the second consciousness?" He is thus saying that the second consciousness also is realization. By "*the second consciousness*," he seems to mean "I have become realization," or "I have attained realization," or "realization has come." He is saying that even "I have become" and even "it has come" are realization. So, while regretting the fact of falling into the second consciousness, he seems to be denying that second consciousness exists! Second consciousness produced from realization, at the same time, may be taken to be true second consciousness. In that case, even if it is second consciousness, and even if it is consciousness [divided into] hundreds of

32. 第二頭 (DAI-NI-TO), lit. "head number two," means divided consciousness.

33. *Shinji-shobogenzo*, pt. 1, no. 7; *Rento-eyo*, chap. 8; and *Wanshi-juko*, no. 62.

thousands, it may be the state of realization. It is not true that for the second consciousness to exist, it must be left over from previously existing primary consciousness. For example, while I see the I of yesterday as myself, yesterday I called [the I of] today a second person.³⁴ We do not say that present realization was not there yesterday; neither has it begun now. We should grasp it in experience like this. In sum, heads of great realization are black, and heads of great realization are white.³⁵

Shobogenzo Daigo

Preached to the assembly at Kannon-dori-in-kosho-horin-ji temple on the 28th day of the 1st lunar month in the 3rd year of Ninji.³⁶

Written, and preached to a great gathering of human beings and gods, during a stay at the old Kippo temple in Etsu-u,³⁷ on the 27th day of the 1st lunar month in the 2nd year of Kangen.³⁸

I copied this on the 20th day of the 3rd lunar month, in the spring of the same 2nd year [of Kangen], while serving as [the Master's] attendant in the inner sanctums of Kippo temple in Etsu-u—Ejo

34. Because there is only the reality of the present moment, even divided consciousness is also realization. But consideration based on the assumption of past, present, and future gives rise to the distinction between realization and second consciousness, or self and second person.

35. Black heads and white heads suggest the heads of young people and of old people. The sentence suggests that all people are in the state of great realization, whether we realize it or not.

36. 1242.

37. Corresponds to present-day Fukui prefecture.

38. 1244.

[27]

坐禪箴

ZAZENSHIN

A Needle for Zazen

Shin means a bamboo needle that was used for acupuncture in ancient China. So *shin* means a method of healing body and mind, and the word came to be used for a maxim that has the power to cure a human being of physical and mental discomfort. Subsequently, the word *shin* was used to describe short verses useful in teaching the important points of a method of training. In this chapter Master Dogen first explained the true meaning of Zazen, quoting and commenting on a famous exchange between Master Nangaku and Master Baso. Then he praised a Zazenshin by Master Wanshi Shokaku, and finally, he wrote his own Zazenshin.

[3] **While Great Master Yakusan Kodo¹ is sitting**, a monk asks him, “What are you thinking in the still-still state?”² The Master says, “Thinking the concrete state of not thinking.” The monk says, “How can the state of not thinking be thought?” The Master says, “It is non-thinking.”³

[4] Experiencing the state in which the words of the Great Master are like this, we should learn in practice *mountain-still sitting*,⁴ and we should receive the authentic transmission of *mountain-still sitting*: this is the investigation of *mountain-still sitting* which has been transmitted in Buddhism. *Thinking in the still-still state* is not of only one kind, but Yakusan’s words are one example of it. Those words are “Thinking the concrete state of not thinking.” They include *thinking* as skin, flesh, bones, and marrow, and

1. Master Yakusan Igen (745–828), successor of Master Sekito Kisen.

2. 兀兀地 (GOTSU-GOTSU-CHI). 兀 (GOTSU), repeated for emphasis, lit. means “high and level,” “lofty” or “motionless.” The word originally suggests a table mountain, and hence something imposing and balanced.

3. *Keitoku-dento-roku*, chap. 14, and *Shinji-shobogenzo*, pt. 2, no. 24.

4. 兀坐 (GOTSU-ZA). See note 2.

not thinking as skin, flesh, bones, and marrow. The monk says, "How can the state of not thinking be thought?" Truly, although the state of not thinking is ancient, still it is "How can it be thought about!"⁵ In the still-still state how could it be impossible for thinking to exist? And why do [people] not understand the ascendancy⁶ of the still-still state? If they were not the stupid people of vulgar recent times, they might possess the power, and might possess the thinking, to ask about the still-still state. The Great Master says, "It is non-thinking." This use of non-thinking is brilliant; at the same time, whenever we think the state of not thinking, we are inevitably using non-thinking. In non-thinking there is someone, and [that] someone is maintaining and relying upon me. The still-still state, although it is I, is not only thinking: it is holding up the head of the still-still state. Even though the still-still state is the still-still state, how can the still-still state think the still-still state? So the still-still state is beyond the intellectual capacity of Buddha, beyond the intellectual capacity of the Dharma, beyond the intellectual capacity of the state of realization, and beyond the intellectual capacity of understanding itself. The one-to-one transmission to Yakusan in the state like this is the thirty-sixth, already, in a line of direct descent from Śākyamuni Buddha; and when we trace upward from Yakusan, there is, after thirty-six generations, the Buddha Śākyamuni. Having been authentically transmitted like this, thinking the concrete state of not thinking is present already. In recent years, however, stupid unreliable people⁷ have said, "In the effort of Zazen, to attain peace of mind⁸ is everything. Just this is the state of tranquillity." This opinion is beneath even scholars of the small vehicle. It is inferior even to the vehicles of men and gods. How can we call such people students of the Buddha-Dharma? In the Great Kingdom of Sung today, people of such effort are many. It is lamentable that the Patriarch's truth has gone to ruin. There is another group of people [who say]: "Sitting in Zazen to pursue the truth is an essential mechanism⁹ for beginners

5. The state is unthinkable at each moment.

6. 向上 (KOJO) means "ascending" or "being beyond." (See chap. 28, *Butsu-kojo-no-ji*.) Sitting in stillness is ascendant to, or beyond, both thinking and not thinking.

7. 杜撰 (ZUSAN) lit. "composed by Zu, or To," means slipshod, careless, unreliable. 杜 (ZU, TO) stands for 杜默 (TOMOKU), a Chinese poet who ignored literary conventions.

8. 胸襟無事 (KYOKIN [no] BUJI). 胸襟 (KYOKIN) means bosom, heart, or mind. 無事 (BUJI) means peacefulness, or absence of incident. The words imply a sweeping negation of thinking, based on the idealistic view.

9. 要機 (YOKI), or "pivotal essence." The same characters appear later in this chapter in the Zazenshin of Master Wanshi and Master Dogen. (See also note 38).

and late-learners, but it is not necessarily the action of Buddhist patriarchs. For them, *walking also is Zen, and sitting also is Zen. In talking and silence, movement and rest, the body is at ease.*¹⁰ Do not associate [Buddhist patriarchs] exclusively with this effort [of Zazen].” Many who call themselves followers of Rinzai are of this opinion. They speak like this because they have been remiss in receiving the transmission of the true life of the Buddha-Dharma. What is “a beginner”? Which [sort] is not a beginner? At what place do they locate a beginner?¹¹ Remember, as the established [method of] investigation in learning the truth, we pursue the state of truth in Zazen. The point, in manifest form, is that there is acting buddha which does not expect to become buddha. Because acting buddha is utterly beyond becoming buddha, the Universe is realized. The body-buddha is utterly beyond becoming buddha, [but] when nets and cages are broken, sitting buddha does not hinder becoming buddha at all. Just at this moment, the power is originally present, through a thousand ages and ten thousand ages, to enter [the state of] buddha or to enter [the state of] demons. And forward steps and backward steps possess the capacity intimately to fill ditches and to fill valleys.

[9] Zen Master Daijaku of Kozei,¹² after receiving the immediate transmission of the mind-seal¹³ while learning in practice under Zen Master Dai-e of Nangaku,¹⁴ constantly sits in Zazen. Nangaku on one occasion goes to Daijaku’s place and asks him, “*Virtuous monk! What are you aiming at, sitting in Zazen?*”¹⁵ We should quietly consider and investigate this question. That is, we should consider in detail whether [Nangaku] is asking: Is there an aim which might be superior to sitting in Zazen? Beyond the framework of sitting in Zazen, has there never yet been a state of truth

10. The words in italics are quoted from *Shodoka*, by Master Yoka Genkaku.

11. “Beginner” is 初心 (SHOSHIN), lit. “beginning mind,” or “beginner’s mind,” and is the usual term for a beginner himself or herself.

12. Master Baso Do-itsu (704–88), successor of Master Nangaku Ejo. Kosei (Jiangxi) is the name of a province in southeast China where Master Baso lived. Zen Master Daijaku is his posthumous title.

13. 心印 (SHIN-IN). In chap. 72, *Zanmai-o-zanmai*, Master Dogen identifies the Buddha-mind-seal with the full lotus posture.

14. Master Nangaku Ejo (677–744), successor of Master Daikan Eno. Nangaku is the name of the mountain on which he had his order. Zen Master Dai-e is his posthumous title.

15. The original story is quoted in *Keitoku-dento-roku* chap. 5, and in *Shinji-shobogenzo*, pt. 1, no. 8. Master Dogen quoted the first half of the story at the end of chap. 20, *Kokyo*.

to aim at? Should we not aim at anything at all? Just in the moment of sitting in Zazen, what kind of aim is being realized? More than we love a carved dragon, we should love the real dragon.¹⁶ We should learn that the carved dragon and the real dragon both possess the potency of clouds and rain. Do not hold the remote¹⁷ in high regard, and do not hold the remote in low regard: be accustomed to it as the remote. Do not hold the close¹⁸ in high regard, and do not hold the close in low regard: be accustomed to it as the close. Do not think light of the eyes, and do not attach importance to the eyes. Do not attach importance to the ears, and do not think light of the ears. Make the ears and eyes sharp and clear.¹⁹

[11] Kozei says, “*Aiming to become buddha.*”²⁰ We should clarify and master these words. When he says “*becoming buddha*” just what does he mean? Does “*becoming buddha*” describe becoming buddha being done by a buddha? Does “*becoming buddha*” describe becoming buddha being done to a buddha? Does “*becoming buddha*” describe the manifestation of one instance and the manifestation of two instances of *buddha*? Is *aiming to become buddha*, being the dropping off [of body and mind], *aiming to become buddha* as dropping off? Does “*aiming to become buddha*” describe that, even though *becoming buddha* is of myriad kinds, it continues to be entangled²¹ with this *aiming*? Remember, the words of Daijaku are that to sit in Zazen is, in every case, *aiming to become buddha*. To sit in Zazen is, in every case, *becoming buddha* as *aiming*. The *aiming* may be before the *becoming buddha*, may be after the *becoming buddha*, and may be just the very moment of *becoming buddha*. Let us ask for a while: How many instances of *becoming*

16. 彫龍 (CHORYU), “carved dragon,” symbolizes representation or explanation of Zazen. 真龍 (SHINRYU), “real dragon,” symbolizes Zazen itself. Master Dogen emphasizes the need for both kinds of dragon.

17. 遠 (ON), “the remote” or “the distant,” suggests, for example, sutras recorded in India many centuries ago.

18. 近 (KIN), “the close,” means, for example, our own experience in Zazen.

19. In general, eyes suggests seeing concrete things, or the perceptive function, and ears suggest hearing words, or the intellectual function.

20. 図作仏 (SABUTSU [o] haka[ru], or TOSABUTSU). 図 (TO, haka[ru]), means 1) to aim or to plan to do something, and 2) to make effort in line with an aim or plan. 作 (SA, tsuku[ru], na[su]) means to make, to make something into something, to become, or to do.

21. 葛藤する (KATTO suru). 葛藤 (KATTO) which lit. means “[the entanglement of] arrowroot and wisteria” and hence “complications” or “the complicated,” is the title of chap. 46, *Katto*. Simply thinking, we become buddha when we are free of intention. In this paragraph, however, Master Dogen suggests that the real relation between intention (*aiming*) and liberated action (*becoming buddha*) is complicated.

buddha does one such instance of *aiming* entangle? This entanglement is further entwining with entanglement. At this time, all cases of entanglement—as totally *becoming buddha* in separate instances, and as totally *becoming buddha* always being exactly itself—are individual instances of *aiming*. We cannot flee from a single instance of *aiming*. At a time when we flee from a single instance of *aiming*, we lose body and life. [But even] the time when we lose body and life is an instance of entanglement as *aiming*.

[13] Nangaku then picks up a tile and starts to polish it on a stone. Daijaku eventually asks, “*What is the Master doing?*” Truly, who could fail to see that he is polishing a tile? But who can see it as polishing a tile? Rather, the polishing of a tile has [always] been questioned like this: “*What are you doing!*” The *doing* of *what* is always the polishing of a tile. In this land and other worlds, different though they are, polishing a tile may possess an import that has never ceased. It is not simply a matter of not fixing to our own views as our own views: we perfectly ascertain that in the myriad kinds of work there is import to be learned in practice. Remember, we witness buddha without knowing or understanding buddha just as we see waters without knowing them and see mountains without knowing them. [Nevertheless,] if we hastily conclude that there can be no path of penetration to the Dharma before our eyes, that is not Buddhist study.

[14] Nangaku says, “*Polishing to make²² a mirror.*” We should clarify the meaning of these words. In *polishing to make a mirror* Buddhist truths are always present and the realized Universe is present: it is never an empty pretense. Though tiles are tiles and mirrors are mirrors, we should know that when we are striving to master the truth of polishing, [polishing] possesses a limitless abundance of distinguishing features. It may be that even the eternal mirror and the clear mirror²³ are made into mirrors by polishing a tile. If we do not know that mirrors derive from polishing a tile, we are without a Buddhist patriarch’s expression of the truth, we have not experienced a Buddhist patriarch’s mouth opening, and we are not seeing and hearing a Buddhist patriarch’s exhalations.

[15] Daijaku says, “*How can polishing a tile realize a mirror?*” Truly, polishing a tile, as [the work of] an iron man, does not rely upon the resources of others. Even so, *polishing a tile* is not *to realize a mirror*. The

22. 作 (SA, *na[su]*), as in 作仏 (SABUTSU), “becoming buddha,” and 作什麼 (SA-SOMO), “doing what.”

23. 古鏡 (KOKYO), “the eternal mirror,” and 明鏡 (MEIKYO), “the clear mirror,” allude to a story quoted at length in chap. 20, *Kokyo*.

realization of a mirror—though it is nothing other than itself—may be [described as] instantaneous.

[16] Nangaku says, “*How can sitting in Zazen make you into a buddha?*” Clearly, there is a truth that Zazen does not expect to become buddha. The principle is evident that to become buddha is irrelevant to Zazen.

[16] Daijaku says, “*Just what is right, here and now?*” These words look like a question only about this concrete place, but they are also asking about rightness here and now at any other place. Remember, for example, the moment when a close friend meets a close friend: [his] being my close friend is [my] being his close friend. “*Just what is right, here and now,*” is direct manifestation [of both sides] at once.

[17] Nangaku says, “*If, when a person is riding in a cart, the cart does not move, is it right to prod the cart, or is it right to prod the ox?*” Now, as to the meaning of “*If the cart does not move,*” what is a cart moving and what is a cart not moving? For example, is water flowing a cart moving? Is water not flowing a cart moving?²⁴ We might say that flowing is water not moving.²⁵ It may also be that water moving is beyond “flowing.” Thus, when we investigate the words, “*if the cart does not move,*” we may find that there is *not moving*, and we may find that there is no *not moving*—because [the cart] must be in Time.²⁶ The words “*if it does not move*” have not one-sidedly expressed only not moving. [Nangaku] says, “*Is it right to prod the cart, or is it right to prod the ox?*” Can there be both prodding the cart and prodding the ox? Must prodding the cart and prodding the ox be equivalent, or might they be not equivalent? In the secular world there is no method of prodding the cart.²⁷ Though the common man has no method of prodding the cart, we have seen that in Buddhism there is a method of prodding the cart—it is the very eyes of learning in practice. And though we learn that there is a method of prodding the cart, [prodding the cart] cannot be completely the same as prodding the ox. We should consider this in detail. Though methods of prodding the ox are present in the ordi-

24. If a river is running alongside a cart, or a cart is moving alongside a lake, because water and the cart are in mutual relation, it is not possible to say that one element is moving and one element is not moving.

25. Action (flowing) transcends relative movement.

26. Time is a series of instants (see chap. 11, *Uji*). In each instant there is no movement, but the progression from instant to instant is continuous movement.

27. A method of prodding the cart means a method of regulating the physical state, for example, Zazen.

nary world,²⁸ we should investigate further and learn in practice the prodding of the ox in Buddhism. Is it the prodding of a castrated water buffalo?²⁹ Is it the prodding of an iron ox?³⁰ Is it the prodding of a mud ox?³¹ Should a whip³² do the prodding? Should the whole Universe do the prodding? Should the whole mind do the prodding? Should the marrow be beaten flat? Should a fist³³ do the beating? There should be fist beating fist, and there should be ox beating ox.³⁴

[20] Daijaku makes no reply, a state which we should not idly overlook. It is *throwing away a tile and pulling in a jewel*,³⁵ it is *turning the head and changing the features*.³⁶ Nothing at all can filch this state of no reply.

[21] Nangaku teaches further, “Your learning sitting dhyāna³⁷ is learning sitting buddha.” Investigating these words, we should grasp them as just the pivotal essence³⁸ of the ancestral patriarchs. We were not aware of an exact definition of “learning Zazen,” but [now] we have seen that it is “learning sitting buddha.” How could anyone but the child and grandchild

28. A method of prodding the ox means a method for motivating the mind, for example, the offering of rewards.

29. Master Enchi Dai-an said, “I have lived on Isan mountain for thirty years, eating Isan meals, shitting Isan shit, but not studying Isan Zen. I just watched over a castrated water buffalo....” *Keitoku-dento-roku*, chap. 10. See Shobogenzo, chap. 64, *Kajo*.

30. Master Fuketsu Ensho said, “The mind-seal of the ancestral masters is like the stuff of a molded iron ox.” *Hekigan-roku (Blue Cliff Record)*, no. 38.

31. Master Ryuzan said, “I saw two mud oxen. They fought and entered the sea. There has been no news of them since.” Quoted in *Ryuzan-roku (Ryuzan’s Record)*.

32. For discussion of the meaning of a whip, see chap. 85, *Shime*.

33. 拳頭 (KENTO), a symbol of action.

34. 牛打牛 (GYU-TA-GYU), “ox prods ox” or “ox beats ox,” means ox exists as it is. ㊦ (TA) lit. means to strike, beat, prod, et cetera, but the character often represents action itself, for example in Master Baso’s words 祇管打坐 (SHIKAN-TAZA), “just sitting.”

35. Master Joshu Jushin says, “Tonight I have given the answer. Anyone who understands the question should come forward.” A monk steps forward and prostrates himself. The Master says, “Just before I threw away a tile to pull in a jewel, but instead I have drawn out a lump of clay.” (*Keitoku-dento-roku*, chap. 10.) Master Dogen suggests that Master Baso’s not saying anything is valuable effort, like that of Master Joshu.

36. 回頭換面 (*koube [o] megura[shite] omote [o] ka[uru]*) symbolizes normal behavior.

37. 坐禪 (ZAZEN), lit. “sitting dhyāna,” is rendered in Master Dogen’s commentary (and in the chapter title) as “Zazen.”

38. 要機 (YOKI). 要 (YO, *kaname*), as a noun, means pivot or main point, and as an adjective, means pivotal or essential. 機 (KI), means a mechanism (of a machine) or (human) potentiality, stuff, makings. It also means an opportunity or an occasion, and thus has connotations of a state at the moment of the present.

of rightful successors assert that *learning Zazen is learning sitting buddha*? Truly, we should know that a beginner's Zazen is the first Zazen; and the first Zazen is the first sitting buddha.

[21] Describing Zazen, he says, "*When we are learning sitting dhyāna, that dhyāna is beyond sitting and lying down.*" What he is saying now is that Zazen is Zazen, not sitting or lying down. After we have received the one-to-one transmission of [the teaching] that [Zazen] is beyond sitting and lying down, unlimited instances of sitting and lying down are ourself. Why should we seek life-blood in the familiar or unfamiliar? Why should we discuss delusion and realization? Who wishes to pursue an intellectual conclusion?

[22] Nangaku says, "*When you are learning sitting buddha, buddha is beyond any set form.*" When we want to say what these words say, [the expression] is like this. The reason sitting buddha appears as one buddha and a second buddha, is that it is adorned with *transcendence of any set form*. [Nangaku's] saying now that *buddha is beyond any set form*, expresses the form of buddha; and because it is buddha beyond any set form, it is utterly impossible for it to escape [the form of] sitting buddha. In sum, because buddha is adorned with transcendence of any set form, when it is learning sitting dhyāna it is just sitting buddha.

[23] Who, in the non-abiding Dharma,³⁹ could have preference or aversion for not being buddha or preference or aversion for being buddha? Because it has dropped off [preference and aversion even] before the moment of preference and aversion, [sitting buddha] is sitting buddha.

[24] Nangaku says, "*When you are [practicing] sitting buddha, that is just killing buddha.*" This says further that when we are investigating sitting buddha, the virtue of killing buddha is present. The very moment of sitting buddha is the killing of "buddha." If we want to explore the good features and the brightness of killing buddha, they are always present in sitting buddha. The word "*to kill*" is as [used by] the common man, but we should not blindly equate [its usage here] with that of the common man. Further, we should investigate the state in which sitting buddha is killing buddha, [asking:] "*What forms and grades does it have?*" Taking up [the fact] that, among the virtues of buddha, killing buddha is already present, we should learn in practice whether we ourselves are killing a person or not

39. 無住法 (MUJU [no] HO), or "abodeless Dharma," means reality which only exists at the moment of the present.

yet killing a person.

[25] “To attach to the sitting form is not to have attained the principle of that [sitting].” This “to attach to the sitting form” means to reject the sitting form and to defile the sitting form. The fundamental principle here is that when we are already practicing sitting buddha, it is impossible not to be attached to the sitting form. Because it is impossible not to be attached to the sitting form, although attachment to the sitting form is something brilliant, it may be *not to have attained the principle of that [sitting]*. Effort like this is called *the dropping off of body and mind*. Those who have never sat do not possess this state of truth. It exists in the moment of sitting, it exists in the person who is sitting, it exists in the buddha which is sitting, and it exists in the buddha which is learning sitting. The sitting which is performed only as the sitting and reclining of human beings is not this state of sitting buddha. Even if human sitting naturally appears to be sitting buddha, or a buddha sitting, it may be a case of a human being becoming buddha,⁴⁰ or a case of a human being of becoming buddha.⁴¹ There are human beings of becoming buddha, but all human beings are not of becoming buddha. Buddha is not a state of all human beings. All buddhas are not simply all humanity. Therefore, a human being is not always a buddha, and buddha is not always a human being. Sitting buddha also is like this, and Nangaku and Kozei, excellent master and stout disciple, are like this. Sitting buddha realizes the experience of becoming buddha: this is Kozei’s case. For the benefit of becoming buddha, sitting buddha is demonstrated: this is Nangaku’s case. In Nangaku’s order there is effort like this. In Yakusan’s order there are the assertions [quoted] previously. Remember, what has been described as *the pivotal essence of every buddha and every patriarch*, is just sitting buddha. Those who are already the buddhas and the patriarchs used this pivotal essence. Those who have never [used it] have simply never seen it, even in a dream.

[28] In general, in the Western Heavens and the Eastern Lands, that the Buddha-Dharma has been transmitted has always meant that sitting buddha has been transmitted. That is because [sitting buddha] is the pivotal essence. When the Buddha-Dharma has not been transmitted, sitting

40. 人作仏 (NIN-SABUTSU), or “a human being making [himself or herself] into buddha.” Negating the naturalistic view, Master Dogen suggests that whether we are in the state of buddha or not depends on our own effort.

41. 作仏人 (SABUTSU-NIN), or “a *becoming-buddha* human being,” that is, a man or woman of Zazen.

dhyāna [Zazen] has not been transmitted. What has been transmitted and received from rightful successor to rightful successor, is only this principle of Zazen. Those who have not received the one-to-one transmission of this principle are not Buddhist patriarchs. Without illuminating this one dharma, we do not illuminate the myriad dharmas, and do not illuminate the myriad deeds. Those who have not illuminated each dharma, dharma by dharma, cannot be called clear-eyed, and they are not the attainment of the truth; how could they be Buddhist patriarchs of the eternal past and present? Therefore, we should be absolutely certain that the Buddhist patriarchs have, in every case, received the one-to-one transmission of Zazen. To be illuminated by the presence of the Buddhist patriarchs' brightness is to exert oneself in the investigation of this sitting in Zazen. Stupid people mistakenly think that the Buddha's state of brightness might be like the brightness of the sun and the moon, or like the luminance of a pearl or a flame. The brilliance of the sun and moon is only karmic manifestation of the turning of the wheel through the six worlds; it cannot compare to the Buddha's state of brightness at all. "*The Buddha's brightness*" means accepting, retaining, and hearing a single phrase, maintaining, relying on, and upholding a single dharma, and receiving the one-to-one transmission of Zazen. If [people] are not able to be illuminated by the brightness, they lack this state of maintenance and reliance and they lack this belief and acceptance. This being so, even since ancient times, few people have know that Zazen is Zazen. On the mountains of the Great Kingdom of Sung today, leaders of top-ranking temples who do not know Zazen and who do not learn of it, are many; there are some who know [Zazen] clearly, but they are few. In many temples, of course, times for Zazen are laid down, and everyone from the abbot to the monks regards sitting in Zazen as the main task. When recruiting students, too, they urge them to sit in Zazen. Even so, those abbots who know [Zazen] are rare. For this reason, while there have been, from ancient times to recent generations, one or two old veterans who have written *Zazenmei*⁴² (mottoes of Zazen), and one or two old veterans who have edited *Zazengi*⁴³ (standard methods of Zazen), and one or two old veterans who have written *Zazenshin*⁴⁴ (maxims of Zazen),

42. 坐禪銘 (ZAZENMEI).

43. 坐禪儀 (ZAZENGI). Master Dogen recorded his own *Zazengi* in chap. 58, *Zazengi*. See also the independent work *Fukan-zazengi* (Book 1, Appendices).

44. 坐禪箴 (ZAZENSHIN), as in the title of the present chapter. 箴 (SHIN) means 1) a needle, and by extension, 2) a saying, maxim, or verse which provides a spur, a warning, or an exhortation. 箴 (SHIN) has been translated either as "needle" or as "maxim." Also,

the mottoes of Zazen are all devoid of any redeeming feature, and the standard methods of Zazen remain unclear as to its actual performance. They were written by people who do not know Zazen, and who have not received the one-to-one transmission of Zazen. [I refer to] the maxims of Zazen in *Keitoku-dento-roku*,⁴⁵ the mottoes of Zazen in *Katai-futo-roku*,⁴⁶ and so on. It is pitiful that [such people] spend a lifetime passing in succession through the monasteries of the ten directions, and yet they have not experienced the effort of one sitting. Sitting is not in them; their effort does not meet with themselves at all. This is not because Zazen hates their own body and mind, but because they do not aspire to the genuine effort [of Zazen], and they are quickly deluded. Their collections seem only to be about getting back to the source or returning to the origin, about vainly endeavoring to cease thought and become absorbed in serenity. That is not equal to the stages of reflection on, training in, assuming the fragrance of, and cultivation of [dhyāna];⁴⁷ it is not equal to views on the ten states and the balanced state of truth;⁴⁸ how could [those people] have received the one-to-one transmission of the Zazen of the buddhas and the patriarchs? Chroniclers of the Sung dynasty were wrong to have recorded [their writings], and students in later ages should discard them and should not read them. As a maxim for Zazen, the one written by Zen Master Wanshi Shokaku⁴⁹ of Tendo-keitoku-ji temple on Daibyakumyo-zan

in some cases the original term *Zazenshin* has been preferred.

45. 景德伝燈録 (KEITOKU-DENTO-ROKU), “Keitoku Era Record of the Transmission of the Torch,” the first of the Five Records of the Torch compiled during the Sung era (960–1279). Contains records of 1,071 Buddhist practitioners from the seven ancient buddhas to Master Hogen Bun-en. The editing was completed by the monk Sodo Gen, in the first year of the Keitoku Era (1004). The Keitoku era was from 1004 to 1008.

46. 嘉泰普燈録 (KATAI-FUTO-ROKU), “Katai Era Record of the Universal Torch,” the last of the Five Records of the Torch, in thirty chapters, including stories of Buddhist laymen as well as monks. It was completed by Master Rai-an Kochu in the first year of the Katai Era (1201). The Katai era was from 1201 to 1205.

47. 觀練薰修 (KAN-REN-KUN-JU) refers to four stages of Zazen taught in the Tendai Sect: 1) 觀禪 (KANZEN), reflecting on dhyāna; 2) 練禪 (RENZEN), training in dhyāna; 3) 薰禪 (KUNZEN), assuming the fragrance of dhyāna; and 4) 修禪 (SHUZEN), cultivating dhyāna.

48. Refers to stages of a bodhisattva on the way to buddhahood.

49. Master Wanshi Shokaku (1091–1157), successor of Master Tanka Shijun. His family name was Lee. He became a monk aged 11, and became a disciple of Master Tanka Shijun at the recommendation of Master Koboku Hojo. Became a head monk aged 31, and when he was 39 he became the Master of Keitoku-ji temple on Mt. Tendo, where he remained until his death aged 66. Zen Master Wanshi is his posthumous title. *Wanshi-*

mountain⁵⁰ in Keigen-fu⁵¹ city in the Great Kingdom of Sung, and this alone, is the patriarchs, is a [true] needle for Zazen, and is a fit expression of the truth. Only his is the brightness [that illuminates both] outside and inside of the Dharma-world. He is a Buddhist patriarch among the Buddhist patriarchs of the eternal past and present. Former buddhas and later buddhas continue to be spurred by this needle. Through this needle, patriarchs of the present and patriarchs of old are realized. The *Zazenshin* in question is as follows:

[34] *Zazenshin*

Written by Shokaku, who was posthumously titled, by imperial decree, Zen Master Wanshi

*Pivotal essence of every buddha,
Essential pivot of every patriarch.
Not touching things, yet sensing,
Not opposing circumstances, yet being illuminated.*

*Not touching things, yet sensing:
The sensing is naturally subtle.
Not opposing circumstances, yet being illuminated:
The illumination is naturally fine.*

*The sensing is naturally subtle:
There has been no discriminating thought.
The illumination is naturally fine:
There has been not the slightest dawning.*

*There has been no discriminating thought:
The sensing, without any duality, is singular.
There has been not the slightest dawning:
The illumination, without any grasping, is complete.*

zenji-goroku, a record of Master Wanshi's words in nine volumes, includes one hundred eulogies to ancient masters. These one hundred articles were published as *Shoyo-roku*.

50. 大白名山 (DAIBYAKUMYO-ZAN), lit. "Great White Famous Mountain," is another name for Tendo-zan mountain. Keitoku-ji temple on Tendo-zan mountain is the temple where Master Dogen eventually met Master Tendo Nyojo.

51. Present-day Ningpo in northern Chekiang.

*The water is clean right to the bottom,
Fishes are swimming, slowly, slowly.
The sky is wide beyond limit,
And birds are flying, far, far away.*

- [35] The point⁵² of this needle for Zazen is that *the Great Function is already manifest before us, is the dignified behavior which is ascendant to sound and form,*⁵³ is a glimpse of *the time before our parents were born,*⁵⁴ is that *not to insult the Buddhist patriarchs is good, is never to have avoided losing body and life, and is the head being three feet long and the neck being two inches.*⁵⁵
- [37] “Pivotal essence of every buddha.” Every buddha without exception sees buddha at every moment⁵⁶ as the pivotal essence. That pivotal essence has been realized: it is Zazen.
- [37] “Essential pivot of every patriarch.” The late Master did without such words⁵⁷—this principle itself is every patriarch. The transmission of Dharma and the transmission of the robe exist. In general, every instance⁵⁸ of *turning the head and changing the features* is the pivotal essence of every buddha. And every individual case⁵⁹ of changing the features and turning the head is the essential pivot of every patriarch.
- [38] “Not touching things, yet sensing.” Sensing is not sense-perception; sense-perception is small-scale. Neither is it intellectual recognition; intellectual recognition is intentional doing. Therefore, *sensing is beyond touching things*, and that which is *beyond touching things* is *sensing*. We should not consider speculatively that it is universal awareness, and we should

52. 箴 (SHIN). See note 44.

53. A variation of the words of Master Kyogen Chikan. See chap. 9, *Keisei-sanshiki*.

54. 父母未生前 (FUBO-MISHO-ZEN), a commonly occurring expression for the eternal past.

55. The Buddha’s body is said by legend to have been sixteen feet long. These measurements derive from that legend: two inches is the distance between the Buddha’s chin and collar bone.

56. 仏仏 (BUTSU-BUTSU), translated in the *Zazenshin* as “every buddha.”

57. Tesshi Kaku, a disciple of Master Joshu, said to Master Hogen Bun-en, “*The late Master [Master Joshu] did without such [abstract] words.*” The principle is that the teaching of patriarchs is not only abstract words.

58. 面面 (MEN-MEN). 面 (MEN, *omote*) means face or features. At the same time it is used as a counter for flat thin objects (such as mirrors) and for Buddhist patriarchs.

59. 頭頭 (TO-TO). 頭 (TO, *kaube*) means head. At the same time it is used as a counter for concrete individual objects and creatures.

not think narrowly that it is self-awareness. This “*not touching things*” means *When a clear head comes, a clear head does. When a dull head comes, a dull head does*;⁶⁰ it means *to break by sitting the skin that our mothers bore*.

[39] “*Not opposing circumstances, yet being illuminated.*” This *being illuminated* is not the illumination of enlightened understanding and is not spiritual illumination. *Not to oppose circumstances* is described as “*being illuminated.*” Illumination does not merge into circumstances—because circumstances are just illumination. The meaning of “*non-opposition*” is *the whole Universe never having been hidden, is a broken world not showing its head, is the subtle, is the fine, and is [the state beyond] complicated and uncomplicated.*

[40] “*The sensing is naturally subtle: There has been no discriminating thought.*” The state in which *thought* is *sensing* is not always reliant on external assistance. *The sensing* is concrete form, and concrete form is mountains and rivers. These mountains and rivers are *subtlety*. This *subtlety*⁶¹ is *the fine*.⁶² When we use [this state] it is totally vigorous. When we become a dragon, whether we are inside or outside the Dragon Gate⁶³ is irrelevant. To use even one mere instant of the present *sensing* is to garner the mountains and rivers of the whole Universe and, exerting total effort, to *sense* them. Unless our own *sensing* is in the state of direct familiarity with mountains and rivers, there cannot be a single instance of sensing or half an instance of understanding. We should not grieve about *discriminating thought* being late in arriving. *Every buddha*, in the state of already having discrimination,

60. 明頭来明打、暗頭来暗頭打 (MEITORAI-MEITODA, ANTORAI-ANTODA). Master Chinshu Fuke (the Happy Buddha) said these words as he wandered from place to place with his sack on his back. See *Shinji-shobogenzo*, pt. 1, no. 22. “Does” is 打 (TA, DA)—see note 34. 明頭打 (MEITODA) means leaving clear-headedness as it is, and just acting. At the same time 打 (DA) is contrasted with 不触 (FUSHOKU), “not touching.”

61. 微 (BI) means slight, fine, infinitesimal, delicate, faint, subtle.

62. 妙 (MYO) also means subtle, and at the same time mysterious, wondrous, fine, wonderful (as in the full title of the Lotus Sutra). These two characters, 微 (BI) and 妙 (MYO) often form the compound 微妙 (BIMYO), which means subtle, fine, exquisite. In the context of the poem, 微 (BI) can be interpreted as a description of the mental side of Zazen, and 妙 (MYO) as the physical side, which is not separate from the mental side. The same pattern is repeated in Master Dogen’s *Zazenshin* with the separation of the compound 現成 (GENJO), “realization,” into 現 (GEN), “realizing,” and 成 (JO), “being realized,” or “realization.”

63. 禹門 (UMON), U Gate, also known as 龍門 (RYUMON), Dragon Gate, is the name of a set of rapids on the Yellow River in China. Legend says that a fish that swims up through the rapids becomes a dragon.

has already been realized. The *nonexistence of what has occurred*⁶⁴ is *already having occurred*, and *already having occurred*⁶⁵ is realization. In sum, *there having been no discrimination* is [the state of] *not meeting a single person*.⁶⁶

[41] “The illumination is naturally fine: There has been not the slightest dawning.” The *slightest*⁶⁷ means the whole Universe. Still, [the illumination] is naturally the fine itself and is naturally illumination itself, and for this reason it seems never to have fetched anything to itself. Do not doubt the eyes, but do not necessarily trust the ears.⁶⁸ The state of “You must directly clarify the fundamental outside of principles; do not grasp for standards in words”⁶⁹ is illumination. For this reason *there is no duality* and for this reason *there is no grasping*. While having dwelt in and retained this state as “singularity” and having maintained and relied upon it as “completeness,” [those descriptions] I still doubt.

[42] “The water is clean right to the bottom. Fishes are swimming, slowly, slowly.” As to the meaning of *the water is clean*,⁷⁰ water suspended in space,⁷¹ is not thoroughly⁷² *clean water*. Still less is water that becomes deep and clear in the vessel-world,⁷³ the water of *the water is clean*. [Water] that is not bounded by any bank or shore: this is *water that is clean right to the bottom*. When fish move through this water, *swimming* is not nonexist-

64. 曾無 (SO-MU). The poem says 曾無 (*ka[tsute] na[shi]*), “there has not been,” or “there has never been.” Individually, however, the character 曾 (SO, *ka[tsute]*) means what has occurred before and 無 (MU) expresses nonexistence; therefore, 曾無 (SO-MU) suggests the nonexistence of what has gone before, that is, the nonexistence of the past.

65. 已曾 (ISO). 已 (I) means already. 曾 (SO, *ka[tsute]*) means past, formerly, having occurred; grammatically, it represents the present perfect. 已曾 (ISO) therefore suggests what is already present, that is, the reality of the moment.

66. In other words, the state of an independent person living in reality.

67. 毫忽 (GOKOTSU), lit. “one thousandth or one hundred-thousandth,” means an infinitesimal bit.

68. In general, eyes suggest seeing concrete things, or the perceptive function, and ears suggest hearing words, or the intellectual function.

69. Source of quotation not traced.

70. 水清 (SUI-SEI). 清 (SEI, *kiyo[i]*) means 1) spiritually pure, 2) physically clear, and 3) clean in the sense of being empty, transparent, without anything.

71. That is, water understood as matter.

72. 清水に不徹底 (SEISUI ni FUTETTEI), or “not right to the bottom as clean water.” 徹底 (TETTEI), lit. “getting right to the bottom” is the usual Japanese term for “thoroughness.”

73. 器界 (KIKAI), “the vessel-world,” suggests the world as an inclusive or spiritual whole.

ent.⁷⁴ *Swimming*, for however many tens of thousands of distances it progresses, is unfathomable and is unlimited. There is no bank from which to survey it, there is no air to which it might surface, and there is no bottom to which it might sink. Therefore, there is no-one who can fathom it. If we want to discuss its measurements, [we say] only that *the water is clean right to the bottom*. The virtue of sitting in Zazen is like this swimming of fishes: who can estimate it on a scale of thousands or tens of thousands? The course of action that penetrates to the bottom, is the whole body not following the way of the birds.⁷⁵

- [44] “*The sky is wide beyond limit. And birds are flying, far, far away.*” *The sky is wide* does not describe what is suspended in the firmament.⁷⁶ The sky suspended in the firmament is not *the wide sky*. Still less is that which pervades that place and this place universally,⁷⁷ *the wide sky*. [The sky] not hidden or revealed by any outside or inside: this is *the wide sky*. When birds fly through this sky, flying in the sky is the undivided Dharma. Their action of flying in the sky cannot be measured. Flying in the sky is the whole Universe—because the whole Universe is flying in the sky. We do not know the extent of this *flying*, but in expressing it with words which are beyond the realm of estimation, we describe it as “*far, far away.*” *Straightaway, there should be no strings under the feet.*⁷⁸ When the sky is flying away, the birds also are flying away; and when the birds are flying away, the sky also is flying away. Words that express mastery of flying away are “*It only exists at this concrete place.*” This is a needle for the still-still state. Tens of thousands of distances traveled vie to tell us, “*It only exists at this concrete place.*”

- [46] Such is the *Zazenshin* of Zen Master Wanshi. Among [the maxims of] veteran patriarchs through the ages, there has never been a *Zazenshin* like this one. If stinking skin-bags in all directions wished to express the like of

74. In other words, the reality of action exists. In the poem, “swimming” is 行 (GYO), which means not only to go but also to act—as for example in the title of chap. 23, *Gyobutsu-yuigi* (The Dignified Behavior of Acting Buddha).

75. 鳥道 (CHODO), the way of the birds, generally suggests the transcendent state, but in this case Master Dogen contrasted it with the concrete state on the ground.

76. That is, the sky seen from the materialist view.

77. That is, abstract space.

78. The words of Master Tozan Ryokai, quoted in *Keitoku-dento-roku*, chap. 15 (also quoted in *Shobogenzo*, chap. 62, *Hensan*). In China captured birds had string tied around their feet to stop them flying away. Having no strings under the feet means being free of all hindrances.

this *Zazenshin*, even if they exhausted the effort of a lifetime or of two lifetimes, they would not be able to express it. Through all directions today, we do not find [any other]: there is this maxim alone. When my late Master held formal preaching in the Dharma Hall, he would constantly say, “*The eternal Buddha Wanshi!*” He never spoke like this of other men at all. When we have the eyes to know a person, we can also know the sound of a Buddhist patriarch. Truly we have seen that in [the lineage of] Tozan, a Buddhist patriarch exists.⁷⁹ Now it is eighty years or so since [the death of] Zen Master Wanshi. Admiring his *Zazenshin*, I have written the following *Zazenshin*. Now it is the 18th day in the 3rd lunar month in the 3rd year of Ninji.⁸⁰ When I count [the years] between this year and the 8th day of the 10th lunar month in the 27th year of Shoko,⁸¹ it is only eighty-five years. The *Zazenshin* that I have written now is as follows:

[47] *Zazenshin*

*Pivotal essence of every buddha,
Essential pivot of every patriarch.
Beyond thinking, realizing,
Beyond complication, realization.*

*Beyond thinking, realizing:
The realizing is naturally immediate.
Beyond complication, realization:
The realization is naturally a state of experience.*

*The realizing is naturally immediate:
There has been no taintedness.
The realization is naturally a state of experience:
There has been no rightness or divergence.*

*There has been no tainting of the immediacy:
That immediacy is without reliance yet it gets free.
There has been no rightness or divergence in the experience:
That state of experience is without design yet it makes effort.*

79. Master Wanshi was a Dharma-successor of Master Tanka Shijun (died 1119), who was an 8th-generation descendant of Master Tozan Ryokai (807–869). The lineage of Master Dogen and Master Tendo Nyojo, however, is through another of the successors of Master Tanka Shijun, Master Shinketsu Seiryō. See chap. 15, *Busso*.

80. 1242.

81. 1157.

*The water is clean, right down to the ground,
Fishes are swimming like fishes.
The sky is wide, clear through to the heavens,
And birds are flying like birds.*

[49] The *Zazenshin* of Zen Master Wanshi is never imperfect in expression, but I would like to express it further like this. In sum, children and grandchildren of the Buddhist patriarchs should unfailingly learn in practice that sitting in Zazen is the one great matter. This is the authentic seal which is received and transmitted one-to-one.

Shobogenzo Zazenshin

Written at Kosho-horin-ji temple
on the 18th day of the 3rd lunar
month in the 3rd year of the Ninji
era.⁸²

Preached to the assembly at
Kippo temple in the Yoshida dis-
trict of Esshu,⁸³ in the 11th lunar
month, during the winter of the
4th year of the same era.⁸⁴

82. 1242.

83. Corresponds to present-day Fukui prefecture.

84. 1243.

[28]

仏向上事

BUTSU-KOJO-NO-JI

The Matter of the Ascendant State of Buddha

Butsu means “buddha,” kojo means “ascend,” or “be beyond,” and ji means “matter,” so butsu-kojo-no-ji means “the matter beyond buddha” or “the matter of the ascendant state of buddha.” These words describe a buddha continuing Buddhist practice after attaining the truth. Attainment of the truth is the practitioner’s recognition that he or she has been buddha since the eternal past. Therefore even though buddhas have attained the truth, they do not distinctly change their thought, their physical condition, their life, and their practice of Zazen, after having attained the truth. They just continue with their lives, practicing Zazen each day. Buddhas like this are called “beyond buddha” or “ascendant buddhas” because they are buddhas who do not look like buddhas, and who continue the same usual Buddhist life as the life which they had before their enlightenment. Master Dogen revered these ascendant buddhas very much. Ascendant buddhas like these are actual buddhas, and we cannot find buddhas other than they in this world. So in this chapter, Master Dogen explained the matter of ascendant buddhas, quoting the words of many masters.

[51] **The founding Patriarch**, Great Master Gohon¹ of Tozan mountain in Inshu² is the intimate rightful successor of Great Master Muju³ of Unganzan mountain in Tanshu.⁴ He is the thirty-eighth patriarch ascending⁵

1. Master Tozan Ryokai (807–869). Great Master Gohon is his posthumous title.

2. A district of Jiangxi province in southeast China.

3. Master Ungan Donjo (782–841), successor of Master Yakusan Igen. Great Master Muju is his posthumous title.

4. A district in Hunan province in southeast China.

5. 向上 (KOJO), as in the title of the chapter.

from the Tathāgata; and [the Tathāgata] is the thirty-eighth patriarch ascending from him. *The Great Master on one occasion preaches to the assembly, "If you physically attain the matter of the ascendant state of buddha, you will truly possess the means to speak a little."* A monk then asks, "What is such speech?" *The Great Master says, "[For example,] when speaking, ācārya, you are not listening."* The monk says, "Does the Master himself listen [while speaking], or not?" *The Great Master says, "When I am not speaking, then I listen."*⁶

[53] The words spoken now on *the matter of the ascendant state of buddha* have the Great Master [Tozan] as their original patriarch. Other Buddhist patriarchs, having learned in practice the words of the Great Master, physically attain *the matter of the ascendant state of buddha*. Remember, *the matter of the ascendant state of buddha* is beyond latent causes and is beyond the fulfillment of effects: even so, we can experience it to the full, by physically attaining the state of *when speaking, not listening*. Without arriving at the ascendant state of buddha, there is no *physical attaining* of the ascendant state of buddha. Without *speaking*,⁷ we do not physically attain the matter of the ascendant state of buddha. [*Speaking*] is beyond mutual revelation and beyond mutual concealment, and it is beyond mutual give and take. For this reason, when *speaking* is realized, this [*speaking*] is the matter of the ascendant state of buddha. When the matter of the ascendant state of buddha is being realized, *the ācārya is beyond listening*.⁸ "*The ācārya is not listening*" means *the matter of the ascendant state of buddha itself is not listening*. Thus, "*When speaking, the ācārya is not listening*." Remember, speaking is neither tainted by listening nor tainted by not listening; therefore it is irrelevant to listening or not listening. The inside of *not listening* contains the ācārya, and the inside of *speaking* contains the ācārya; at the same time, [the state] is *beyond meeting a person or not meeting a person*,⁹ and

6. *Shinji-shobogenzo*, pt. 1, no. 12, and *Keitoku-dento-roku*, chap. 15. Master Tozan's words are also discussed in the chapter *Butsu-kojo-no-ji* which is contained in the 28-chapter *Himitsu-shobogenzo* (see Appendices to Book Four).

7. 語話 (GOWA) represents concrete action.

8. 不聞 (FUMON), "not listening" or "being beyond listening," is an expression of the state of buddha itself.

9. 逢人 (HOJIN), "meeting a person," and 不逢人 (FUHOJIN), "not meeting a person" (see end of para. [40] in chap. 27, *Zazenshin*), are both descriptions of the state of realization. The formula "A-not-A" suggests transcendence of both affirmative and negative expressions.

beyond being like this or being not like this.¹⁰ At the time when the ācārya speaks, just then the ācārya is not listening. The import of this situation of not listening is that [the state] is beyond listening because it is restricted by the tongue itself;¹¹ it is beyond listening because it is restricted by the ears themselves;¹² it is beyond listening because it is pierced by the luminance of the Eye; and it is beyond listening because it is plugged up by the body-and-mind. Because it is so, it is *beyond listening*. We should never treat these states as *speaking*. *Being beyond listening* is not exactly the same thing as *speaking*: it is simply that *at the time of speaking*, [the state is] *beyond listening*. In the founding Patriarch's words, "At the time of speaking, the ācārya is not listening," the whole expression, from beginning to end, of *speaking*, is like wisteria clinging to wisteria; at the same time, it may be *speaking* entwining with *speaking*, or [*speaking*] being restricted by *speaking* itself. The monk says, "Does the Master listen himself, or not?" These words do not indicate that the Master might listen to [his own] speaking; for the questioner is not the Master at all, and [the question] is not about speaking. Rather, the aim of this monk is to ask whether or not he must learn in practice, while he is speaking, simultaneously to listen. For example, he aims to hear whether speaking is just speaking, and he aims to hear whether listening itself is just listening itself. And although I express it like this, [the expression] is beyond the tongue of that monk himself. We should definitely investigate the words of the founding Patriarch Tozan, "At the time when I am not speaking, then I listen."¹³ In other words, just at the moment of *speaking*, there is no *simultaneous listening*¹⁴ at all. The realization of *just listening* must be at the time of *not speaking*. It is not that [Tozan] idly passes over *the time of not speaking*, waiting for "not speaking" [to happen]. At the moment of *just listening* he does not regard

10. 恁麼不恁麼 (INMO-FU-INMO), alludes to the words of Master Sekito Kisen. See chap. 29, *Inmo*.

11. 舌骨 (ZETSU-KOTSU), lit. "tongue-bone."

12. 耳裏 (JIRI), lit. "the inside of the ears."

13. 待我不語話時即聞 (WAGA-FUGOWA [no] JI [o] ma[tsu], sunawa[chi] ki[kan]), lit. "Waiting for my time of not speaking, then I will listen." The usage of 待 (*matsu*) is discussed in chap. 35, *Hakujushi*.

14. 即聞 (SOKUMON). 即 (SOKU, sunawa[chi]) can function as an adjective, "simultaneous," "instantaneous," or as an adverb "immediately," or "just." In Master Tozan's words, as an adverb, 即 (sunawa[chi]) means "just then."

“speaking” as a bystander; for [“speaking”] is truly [only] a bystander.¹⁵ It is not that, at the moment of *just listening*, “speaking” has gone off and remained on one side. Nor is it that, at the moment of *speaking*, “just listening” is intimately hiding its body inside the eyes of the *speaking*, then to strike like a thunderbolt. Thus, when, in the case of the *ācārya*, the time of *speaking* is *not listening* and, in the case of *I*, the time of *not speaking* is *just listening*, this state is *truly to possess the means to speak a little*, and is to *physically attain the matter of the ascendant state of buddha*. That is, for example, to physically attain the state of *at the time of speaking, just then listening*.¹⁶ For this reason [Tozan says,] “*At the time when I am not speaking, just then I am listening.*” Though described thus, the matter of the ascendant state of buddha is not a matter prior to the Seven Buddhas; it is the matter of the ascendant state of the Seven Buddhas.

[58] *The founding Patriarch, Great Master Gohon, preaches to the assembly, “You should know that there are human beings in the ascendant state of buddha.” Then a monk asks, “What is a human being in the ascendant state of buddha?” The Great Master says, “A non-buddha.” Unmon¹⁷ says, “We cannot name it, and we cannot describe it, so we call it ‘non-.’” Hofuku¹⁸ says, “Buddha is ‘non-.’” Hogen¹⁹ says, “As an expedient,²⁰ we call it ‘buddha.’”²¹*

[59] In general, one who is a Buddhist patriarch beyond Buddhist patriarchs is the founding Patriarch Tozan. The reason [I say] so is that though other individual buddhas and individual patriarchs are numerous, they have never even dreamt of [Tozan’s] words on the ascendant state of buddha. Even if he explained it to the likes of Tokuzan and Rinzai, they would not be able to realize it in their own experience. The likes of Ganto

15. 傍觀 (BOKAN), or “onlooker,” means a party which is not involved in the action, or which is irrelevant. Master Tozan is living in the moment of the present, and so when he is just listening his own speaking is forgotten.

16. Up to here Master Dogen has described the state at the moment of the present in terms of the independence of speaking and listening. Here his description is opposite: he describes both speaking and listening occurring in the same moment. The reversal suggests the difficulty of describing the state in words.

17. Master Unmon Bun-en (864–949), a successor of Master Seppo Gison.

18. Master Hofuku Juten (?–928), also a successor of Master Seppo Gison.

19. Master Hogen Bun-eki (885–958), successor of Master Rakan Keichin.

20. 方便 (HOBEN), from the Sanskrit *upāya*, as in the title of the second chapter of the Lotus Sutra. The chapter explains that the Buddha used expedient methods, or skillful means—for example, parables—to teach what is impossible to teach directly.

21. A slightly different version is recorded in *Shinji-shobogenzo*, pt. 1, no. 72.

and Seppo,²² though they pulverized their own bodies,²³ were unable to taste the fist [of a practical teacher]. The sayings of the founding Patriarch, such as “*If you physically attain the matter of the ascendant state of buddha, you will truly possess the means to speak a little,*” and “*You should know that there are human beings in the ascendant state of buddha,*” cannot be mastered in real experience only through the practice-and-experience of one, two, three, four, or five²⁴ triple-asamkhyas of hundred-great-kalpas. The means are present [only] in those who have truly experienced learning in practice of the profoundly secret path. We should know that *there are human beings in the ascendant state of buddha*. [The state] is, in other words, the vigorous activity of playing with the soul.²⁵ That being so, we can know it by taking up [the study of] eternal buddhas, and we can know it by holding up a fist. Having gained insight like this, we know *a human being in the ascendant state of having buddha*,²⁶ and we know *a human being in the ascendant state of being without buddha*.²⁷ The present preaching to the assembly is not that

22. Master Ganto Zenkatsu (828–887) and Master Seppo Gison (822–907) were both successors of Master Tokuzan Senkan (780–865). Although Master Dogen often praised Master Seppo, he was sometimes critical of Master Tokuzan Senkan (see, for example, chaps. 18 and 19, *Shin-fukatoku*). In general, Master Dogen naturally revered his own lineage, which passed from Master Sekito Kisen (700–790) to Master Tozan Ryokai, more than other lineages—such as the lineage which passed from Master Sekito to Master Tokuzan, or the lineage which passed from Master Nangaku Ejo to Master Rinzai.

23. Symbolizing dogged effort in pursuit of the truth.

24. In *Tenzo-kyokun* (Instructions for the Cook), Master Dogen relates the story of how he asked the Chief Cook of the temple on Mt. Iku-o, “*What are written characters?*” The Cook replied “*One, two, three, four, five.*” The question invited a more abstract explanation, but the Cook simply gave the most basic examples of written Chinese characters: 一, 二, 三, 四, 五.

25. 弄精魂 (ROZEIKON) means action in the state which is free of body and mind. In chap. 68, *Udonge*, Master Dogen says that 弄精魂 (ROZEIKON) means just sitting in Zazen and dropping off body and mind.

26. 有仏向上人 (U-BUTSU-KOJO-NIN). The same five characters appear in Master Tozan’s words, but by using the object particle “o” instead of the quotation particle “to” before the verb *shiru* (to know), Master Dogen changed the meaning of 有 (U, *a[ru]*). In Master Tozan’s words 有 (*a[ru]*) means “there are.” Here 有 (U), “having” or “existence,” forms a compound with 仏 (BUTSU). The concept 有仏 (U-BUTSU), “having buddha[nature],” or “the real state of buddha, which is existence,” is explained in chap. 22, *Bussho*.

27. 無仏向上人 (MUBUTSU-KOJO-NIN). 無仏 (MUBUTSU), “being without buddha[nature],” or “the real state of buddha, which is being without,” is also explained in detail in chap. 22, *Bussho*. In the context of this chapter, “being without buddha” describes a buddha who is without self-consciousness of being a buddha.

we should become a human being in the ascendant state of buddha, and not that we should meet with a human being in the ascendant state of buddha; it is simply that we should, for the present, know that there are human beings in the ascendant state of buddha. When we acquire command of this pivot-point, we *do not know*²⁸ a human being in the ascendant state of having buddha, and we *do not know* a human being in the ascendant state of being without buddha. A human being in those ascendant states of buddha, is a *non-buddha*. When prone to doubts as to what *non-buddha* is, we should consider [the following]: [*non-buddha*] is not called “*non-buddha*” because it is prior to the state of buddha, it is not called “*non-buddha*” because it is subsequent to the state of buddha, and it is not “*non-buddha*” because it surpasses the state of buddha. It is “*non-buddha*” solely because it is the ascendant state of buddha itself. We call it “*non-buddha*” because it has dropped off the face and eyes of a buddha and it has dropped off the body-and-mind of a buddha.

[63] Zen Master Jo-in Kobuko²⁹ of Tokei³⁰ (a successor of Fuyo,³¹ his monk's name was Hojo) preaches to the assembly: “Once you know that there is the matter of the ascendant state of a Buddhist patriarch, you will truly possess the means to talk. Zen friends! Now tell me, what is this matter of the ascendant state of a Buddhist patriarch? There is a child, of an [ordinary] human family, whose six sense organs³² are incomplete and whose seven kinds of consciousness³³ are imperfect. He is a great *icchantika*,³⁴ without the seeds of Buddha-nature. When he meets buddha, he kills buddha. When he meets patriarchs, he kills patriarchs. Heaven cannot accept him, and even Hell has no gate that would take him in. Monks! Do you know this person or not?” After a good while, he says, “The one facing you

28. 不知する (FU-CHI *suru*) means not to know intellectually, or to transcend intellectual understanding.

29. Master Koboku Hojo, (1071–1128).

30. In present-day Honan province in east central China.

31. Master Fuyo Dokai (1043–1118), successor of Master Tosu Gisei and the 45th patriarch in Master Dogen's lineage.

32. 六根 (ROKKON): eyes, ears, nose, tongue, skin, and mind.

33. 七識 (SHICHI-SHIKI). The first five kinds of consciousness correspond to consciousness of eyes, ears, nose, tongue, and skin. The sixth and seventh can be interpreted as centers of proprioception (motor sense) and intellectual thought, respectively.

34. The Sanskrit word *icchantika* means “one who pursues desires to the end,” and therefore who has no interest in pursuing the truth (see Glossary). Here Master Kobuko suggests transcendence of intentional, or intellectual, pursuit of the truth.

now is not [a man of] *saindhava*.³⁵ He sleeps a lot and talks a lot in his sleep."³⁶

[65] This "six sense organs being incomplete" describes someone having switched the eyeballs with black beads,³⁷ someone having switched the nostrils with bamboo tubes, and someone having borrowed the skull to make a shit-scooper... what is the truth of this state of switching?³⁸ For this reason, the six sense organs are incomplete. Because of the incompleteness of his six sense organs, after passing through the inside of a furnace he has become a golden buddha, after passing through the inner depths of the great ocean he has become a mud buddha, and after passing through the inside of flame he has become a wooden buddha.³⁹ *The seven kinds of consciousness being imperfect* describes a broken wooden dipper. Though he kills buddha, he does meet with buddha; it is because he has met with buddha, that he kills buddha. If he aimed to enter Heaven, Heaven would collapse at once. If he made for Hell, Hell would be instantly torn asunder. For this reason, when he is facing [others], his face [simply] breaks [into a smile], without any trace at all of *saindhava*. He sleeps a lot, and talks a lot in his sleep too. Remember, the truth of this is that *all mountains, and the whole Earth, both are friends who know him well; and his whole body of jewels and stone is smashed into a hundred bits and pieces.*⁴⁰ We should quietly investigate and consider the preaching to the assembly of Zen Master Koboku. Do not be hasty

35. The Sanskrit word *saindhava* means "products of the Indus valley." A parable in the Mahāparinirvāṇa Sūtra tells of an intelligent servant who can guess which product—salt, a bowl, water, or a horse—the king wants, on hearing only the king's request of "saindhava." Hence, a person of *saindhava* means someone who is quick and sensitive. See chap. 81, *O-saku-sendaba*.

36. *Katai-futo-roku*, chap. 5; and *Rento-eyo*, chap. 29.

37. Having black beads for eyeballs represents the state of non-emotion. "Black beads" refers to the stone of the fruit of *Aphananthe aspera* (called *muku no ki* in Japanese). These stones, which are hard and black, were used as rosary beads. *Aphananthe aspera* is a large spreading tree, with big leaves resembling those of wisteria; in summer it produces yellow and white blossoms.

38. The phrases in italics are in the form of a quotation from Chinese, but the source has not been traced.

39. A golden buddha is an ideal image, a mud buddha is a non-ideal image, and a wooden buddha is an everyday common object.

40. 玉石全身 (GYOKUSEKI-ZENSHIN), "the whole body of jewels and stones" suggests the ascendant state of buddha as the combination of invaluable buddha-nature like jewels, and physical matter like stones. 百雜碎 (HYAKU-ZASSAI), "smashed into a hundred bits and pieces," is Master Gensa's description of the eternal mirror manifesting concrete, real forms as they are (see chap. 20, *Kokyo*).

about it.

[67] Great Master Kokaku⁴¹ of Ungo-zan mountain visits the founding Patriarch Tozan. [To]zan asks him, "What is the *ācārya*'s name?" Ungo says, "Doyo." The founding Patriarch asks further, "Say again, in the ascendant state." Ungo says, "When I express it in the ascendant state, it is not named Doyo." Tozan says, "When I was in Ungan's⁴² order, our exchange was no different."⁴³

[68] The present words of master and disciple we should without fail examine in detail. This "In the ascendant state it is not named Doyo," is the ascendant state of Doyo. We should learn in practice that in what has hitherto been [called] "Doyo," there exists an ascendant state of *not being named Doyo*. Having realized the principle of *in the ascendant state not being named Doyo*, he is really Doyo. But do not say that, even in the ascendant state, he might be "Doyo." Even if [Master Ungo Doyo], when he hears the founding Patriarch's words "Say again in the ascendant state," offers [another] account of his understanding, which he perfectly communicates as "In the ascendant state I am still named Doyo," those [also] would just be words in the ascendant state. Why do I say so? Because, in a moment, Doyo springs in through his brain and conceals himself in his body. And while concealed in his body, he conspicuously reveals his figure.

[69] Zen Master Sozan Honjaku⁴⁴ visits the founding Patriarch Tozan. [To]zan asks him, "What is the *ācārya*'s name?" Sozan says, "Honjaku." The founding Patriarch says, "Say again in the ascendant state." Sozan says, "I do not say." The founding Patriarch says, "Why do you not say?" The Master says, "It is not named Honjaku." The founding Patriarch affirms this.⁴⁵

[70] To comment: in the ascendant state words are not nonexistent; they are just "I do not say."⁴⁶ Why does he not say? Because he is beyond the name Honjaku. So words in the ascendant state are "I do not say," and *not saying*

41. Master Ungo Doyo (?–902), successor of Master Tozan and the 39th patriarch in Master Dogen's lineage. Great Master Kokaku is his posthumous title.

42. Master Ungan Donjo (782–841), successor of Master Yakusan Igen and the 37th patriarch in Master Dogen's lineage.

43. *Keitoku-dento-roku*, chap. 17.

44. Master Sozan Honjaku (840–901), a successor of Master Tozan. His posthumous title is Great Master Gensho.

45. *Keitoku-dento-roku*, chap. 17.

46. 不道 (FUDO, *i[wa]zu*). The original words have no subject. They can be interpreted either as "I do/will not say" or as "It is beyond words."

in the ascendant state is *the not named*.⁴⁷ Honjaku, *not named*, is expression of the ascendant state. For this reason Honjaku is *the not named*. So there is non-Honjaku,⁴⁸ there is *the not named* which has dropped [all things] off, and there is Honjaku who has dropped [all things] off.

[71] Zen Master Banzan Hoshaku⁴⁹ says, “Even a thousand saints do not transmit the ascendant single path.”⁵⁰

[71] These words *the ascendant single path* are the words of Banzan alone. He neither speaks of the matter of the ascendant state nor speaks of human beings in the ascendant state; he speaks of *a single path* as the ascendant state. The point here is that even if a thousand saints come vying head-to-head, the ascendant single path is *beyond transmission*. That it is *beyond transmission* means that a thousand saints [each] preserves an individual standing which is beyond transmission. We can study it like this. Still, there is something further to say: namely, a thousand saints and a thousand sages are not nonexistent and yet, saints and sages though they may be, *the ascendant single path* is beyond the orbit of saints and sages.

[72] Zen Master Koso⁵¹ of Chimon-zan mountain on one occasion is asked by a monk, “What is the matter of the ascendant state of buddha?” The Master says, “The head of the staff hoists up the sun and moon.”⁵²

[73] To comment: the staff being inextricably bound to the sun and moon is the matter of the ascendant state of buddha. When we learn the sun and moon in practice as a staff, the whole cosmos fades away:⁵³ this is the mat-

47. 不名 (FUMYO, *nazu[ke]zu*), in the story means “is not named,” but here suggests that which cannot be named, the ineffable state. Not to say anything, in the case of buddha, is the ineffable state.

48. 非本寂 (HI-HONJAKU), as in 非仏 (HI-BUTSU), “non-Buddha,” in para. [58].

49. Master Banzan Hoshaku (dates unknown), successor of Master Baso Do-itsu (709–788). His posthumous title is Great Master Gyojaku.

50. *Keitoku-dento-roku*, chap. 7.

51. Master Chimon Koso (dates unknown), successor of Master Kyorin Cho-on and a seventh-generation descendant of Master Seigen Gyoshi. Master Seccho Juken was a later master in Master Chimon’s lineage.

52. *Bukka-geki-setsu-roku*, last volume, chap. 4, no. 7. This record contains Master Engo Kokugon’s discussions of Master Seccho Juken’s eulogies of past masters.

53. 尽乾坤くらし (JINKENKON *kurashi*). 尽 (JIN) means all or whole. 乾坤 (KENKON) means northwest and southwest, representing all points of the compass. くらし (*kurashi*) lit. means to be dark. When we find the reality of concrete things, abstract inclusive concepts (such as “the whole cosmos”) fade away.

ter of the ascendant state of buddha. It is not that the sun and moon are a staff. *The [concreteness of the] head of the staff*⁵⁴ is the whole staff.

[74] *In the order of Great Master Musai of Sekito,*⁵⁵ *Zen Master Dogo of Tenno-ji temple*⁵⁶ *asks, "What is the Great Intent of the Buddha-Dharma?" The Master says, "It is beyond attainment, beyond knowing." Dogo says, "In the ascendant state, is there any further variation, or not?" The Master says, "The wide sky does not hinder the flying of the white cloud."*⁵⁷

[75] To comment: Sekito is the second-generation descendant of Sokei.⁵⁸ Master Dogo of Tenno-ji temple is Yakusan's⁵⁹ younger brother [in Sekito's order]. On one occasion he asks, "What is the Great Intent of the Buddha-Dharma?" This question is not one with which beginners and late learners can cope. When [someone] asks about *the Great Intent*, they speak at a time when they might already have grasped *the Great Intent*. Sekito says, "It is beyond attainment, beyond knowing." Remember, in the Buddha-Dharma *the Great Intent* exists in the very first moment of sincere mind, and *the Great Intent* exists in the ultimate state. This Great Intent is *beyond attainment*. Establishment of the mind, training, and acquiring of experience are not nonexistent: they are *beyond attainment*. This Great Intent is *beyond knowing*. Practice-and-experience is not nonexistence and practice-and-experience is not existence: it is *beyond knowing* and it is *beyond attainment*. Again, this Great Intent is *beyond attainment, beyond knowing*. The noble truths, and practice-and-experience, are not nonexistent: they are *beyond attainment, beyond knowing*. The noble truths, and practice-and-experience, are not existent: they are *beyond attainment, beyond knowing*.

54. 拄杖頭上 (SHUJO-TOJO). 拄杖 (SHUJO) means "staff." 頭 (TO) means "head," and at the same time it is a symbol of a concrete thing. 上 (JO) means "upper," and also "on the basis of." So 拄杖頭上 (SHUJO-TOJO) suggests the concrete top of the staff, or the staff on the basis of concreteness.

55. Master Sekito Kisen (700–790), successor of Master Seigen Gyoshi and 35th patriarch in Master Dogen's lineage. Great Master Musai is his posthumous title. Sekito (lit. "on top of the rock") is the place where he built a hut.

56. Master Tenno Dogo (748–807), a successor of Master Sekito. Became a monk aged 25. He was first a disciple of Master Kinzan Koku-itsu, then of Master Baso Do-itsu, before eventually entering Master Sekito's order.

57. *Keitoku-dento-roku*, chap. 14, and *Shinji-shobogenzo*, pt. 2 no. 91.

58. Master Daikan Eno (638–713), who transmitted the Dharma to Master Seigen Gyoshi (660–740), who transmitted the Dharma to Master Sekito.

59. Master Yakusan Igen (745–828) was, like Master Dogo, a successor of Master Sekito Kisen.

Dogo says, “*In the ascendant state is there any further variation, or not?*” If it is possible for this *variation* to be realized, the ascendant state is realized. A *variation* signifies an expedient means.⁶⁰ An expedient means signifies the buddhas and the patriarchs. In the expressing of such [expedient means], the state should be *there being [something] further*.⁶¹ Though it may be *there being something further*, at the same time *there being nothing further*⁶² should not be allowed to leak away, but should be expressed. “*The wide sky does not hinder the flying of the white cloud*” are the words of Sekito. *The wide sky*⁶³ is utterly beyond hindering the wide sky, and the wide sky is beyond hindering the flying of the wide sky; at the same time, *the white cloud*⁶⁴ is utterly beyond hindering itself, the white cloud. *The flying*⁶⁵ of the white cloud is beyond hindrance. And the flying of the white cloud does not hinder the flying of the wide sky at all. What is beyond hindering others is beyond hindering itself. It is not necessary that individuals “do not hinder” each other, and it cannot be that individual objects “do not hinder” each other. For this reason, [each] is beyond hindrance, and [each] displays the essence and form of *the wide sky not hindering the flying of the white cloud*. At just such a moment, we raise the eyebrows of these eyes of learning in practice and glimpse a buddha coming or meet a patriarch coming. We meet ourself coming and meet the other coming. This state has been called the truth of *asking once, being answered ten times*. In the *asking once, being answered ten times* of which I now speak, [the one who] asks once must be a true person and [the one who] answers ten times must be a true person.

[78] *Obaku*⁶⁶ says, “*People who have left family life should know that there is a state which is the matter that has come [to us] from the past. For instance, Great*

60. 方便 (HOBEN). See note 20.

61. 更有 (KO-U). In Master Dogo’s words, these characters mean “is there ... further.”

62. 更無 (KO-MU). In Master Dogo’s words, these characters mean “further ... or not.” Master Dogen described the same state from two sides.

63. 長空 (CHOKU), lit. “the long sky,” represents the subject.

64. 白雲 (HAKU-UN), “the white cloud,” represents the object.

65. 飛 (HI), “flying,” represents action.

66. Master Obaku Ki-un (died c. 855), successor of Master Hyakujo Ekai. He authored a book called *Denshin hoyo*, “The Pivot of Dharma on Transmission of the Mind.” His posthumous title is Zen Master Dansai.

Master Hoyu⁶⁷ of Gozu who was a pupil of the fourth Patriarch,⁶⁸ though his preaching was fluent in all directions, still never knew the pivotal matter of the ascendant state. If you have the eyes and brain of this state, you will be able to tell the false from the true among religious groups.”⁶⁹

[79] The matter that has come from the past which Obaku expresses like this, is the matter that has been authentically transmitted from the past by the buddhas and the patriarchs, buddha-to-buddha and patriarch-to-patriarch. It is called *the right-Dharma-eye treasury and the fine mind of nirvāṇa*. Though it is present in the self, it may be *necessary to know*.⁷⁰ Though it is present in the self, it is *still never known*.⁷¹ For those who have not received the authentic transmission from buddha to buddha, it is never realized, even in a dream. Obaku, as the Dharma-child of Hyakujo,⁷² is even more excellent than Hyakujo, and as the Dharma-grandchild of Baso,⁷³ is even more excellent than Baso. In general, among the ancestral patriarchs of [those] three or four generations, there is none who stands shoulder-to-shoulder with Obaku. Obaku is the only one to have made it clear that Gozu was missing a pair of horns;⁷⁴ other Buddhist patriarchs have never known it. Zen Master Hoyu of Gozu-zan mountain was a venerable master under the fourth Patriarch. *His preaching was fluent in all directions*: truly, when we compare him with sutra-teachers and commentary-teachers, between the Western Heavens and the Eastern Lands, he is not to be seen as insufficient. Regrettably, however, he never knew the pivotal matter of the ascendant state, and he never spoke of the pivotal matter of the ascendant state. If [a person] does not know the pivotal matter that has come [to us] from the past, how could he discern the true and the false in the Buddha-Dharma. He is nothing more than a man who studies words. Thus, to know the pivotal matter of the ascendant state, to

67. Master Gozu Hoyu (594–657). He lived and practiced Zazen on Gozu-zan mountain, and is said to have realized the truth when Master Dai-i-Doshin, the fourth Patriarch, visited him there.

68. Master Dai-i-Doshin (580–651), successor of Master Kanchi Sosan.

69. *Keitoku-dento-roku*, chap. 9.

70. 須知 (SUCHI). In Master Obaku’s words, read as *subekara[ku] shi[rubeshi]*, these characters mean “you should know.” They express a state which must be realized through effort.

71. In other words, it is beyond intellectual recognition.

72. Master Hyakujo Ekai (749–814), successor of Master Baso Do-itsu.

73. Master Baso Do-itsu (709–788), successor of Master Nangaku Ejo.

74. 牛頭 (GOZU) is lit. “Bull’s Head.”

practice the pivotal matter of the ascendant state, and to experience the pivotal matter of the ascendant state, are beyond the scope of ordinary folk. Wherever true effort is present, [the state] is inevitably realized. What has been called *the matter of the ascendant state of buddha* means, having arrived at the state of buddha, progressing on and meeting buddha⁷⁵ again. It is just the same state as that in which ordinary people meet buddha. That being so, if meeting buddha is on the level of ordinary people's meeting buddha,⁷⁶ it is not meeting buddha. If meeting buddha is like ordinary people's meeting buddha, meeting buddha is an illusion. How much less could it be the matter of the ascendant state of buddha? Remember, the matter of the ascendant state of which Obaku speaks is beyond the comprehension of the unreliable people of today. To be sure, there are those whose expressions of Dharma are below the level of Hoyu, and there are the occasional few whose expressions of Dharma are equal to Hoyu, but they [all] may be Hoyu's older and younger brothers in Dharma; how could they know the pivotal matter of the ascendant state? Others, such as [bodhisattvas in] the ten sacred stages and three clever stages, do not know the pivotal matter of the ascendant state at all. How much less could they open and close the pivotal matter of the ascendant state? This point is the very eyes of learning in practice. Those who know the pivotal matter of the ascendant state are called human beings in the ascendant state of buddha; they physically attain the matter of the ascendant state of buddha.

Shobogenzo Butsu-kojo-no-ji

Preached to the assembly at Kan-non-dori-kosho-horin-ji temple on the 23rd day of the 3rd lunar month in the 3rd year of Ninji.⁷⁷

75. 見仏 (KENBUTSU), "meeting buddha," is described in chap. 61, *Kenbutsu*, as the state of living in reality.

76. Ordinary people are living in reality, but they understand meeting buddha as something other than simply living in reality. In that sense, they are not living in reality. In other words, their meeting buddha is not really meeting buddha.

77. 1242.

[29]

恁麼

INMO

It

Inmo is a colloquial word in Chinese, and it means “it,” “that,” or “what.” We usually use the words “it,” “that,” or “what” to indicate something that we do not need to explain. Therefore Buddhist philosophers in China used the word **inmo** to suggest something ineffable. At the same time, one of the aims of studying Buddhism is to realize reality, and according to Buddhist philosophy, reality is something ineffable. So the word **inmo** was used to indicate the truth, or reality, which in Buddhist philosophy is originally ineffable. In this chapter Master Dogen explained the meaning of **inmo**, quoting the words of Master Ungo Doyo, Master Saṃghanandi, Master Daikan Eno, Master Sekito Kisen, and others.

[85] **Great Master Kokaku**¹ of Ungo-zan mountain is the rightful heir of Tozan,² is the thirty-ninth generation Dharma-descendant of Śākyamuni Buddha, and is the authentic patriarch of Tozan’s lineage. *One day he preaches to the assembly, “If you want to attain the matter which is it,³ you must be a person who is it. Already being a person who is it, why worry about the matter which is it?”⁴*

[86] In other words, those who want to attain *the matter which is it* must themselves be *people who are it*. They are already *people who are it*: why should they worry about [attaining] *the matter which is it?*⁵ The point of this is that *directing oneself straight for the supreme truth of bodhi* is described, for

1. Master Ungo Doyo (?–902). Great Master Kokaku is his posthumous title.

2. Master Tozan Ryokai (807–869), successor of Master Ungan Donjo.

3. 恁麼事 (INMO [no] ji), or “the matter of the ineffable.” Master Dogen uses these words of Master Ungo Doyo in *Fukan-zazengi*.

4. *Keitoku-dento-roku*, chap. 17.

5. In these sentences Master Dogen explained the Chinese characters of the story using a combination of Chinese characters (italicized) and Japanese *kana*.

the present, as “*it*.” The situation of this supreme truth of bodhi is such that even the whole Universe in ten directions is just a small part of the supreme truth of bodhi: it may be that the truth of bodhi abounds beyond the Universe. We ourselves are tools which it possesses within this Universe in ten directions. How do we know that *it* exists? We know it is so because the body and the mind both appear in the Universe, yet neither is ourself. The body, already, is not “I.” Its life moves on through days and months, and we cannot stop it even for an instant. Where have the red faces [of our youth] gone? When we look for them, they have vanished without a trace. When we reflect carefully, there are many things in the past that we will never meet again. The sincere mind,⁶ too, does not stop, but goes and comes moment by moment. Although the state of sincerity does exist, it is not something that lingers in the vicinity of the personal self. Even so,[†] there is something which, in the limitlessness, establishes the [bodhi-]mind. Once this mind is established, abandoning our former playthings we hope to hear what we have not heard before and we seek to experience what we have not experienced before: this is not solely of our own doing. Remember, it happens like this because we are *people who are it*. How do we know that we are *people who are it*? We know that we are *people who are it* just from the fact that we want to attain *the matter which is it*. Already we possess the real features of a *person who is it*: we should not worry about the already-present *matter which is it*. Even worry itself is just *the matter which is it*, and so it is beyond worry. Again, we should not be surprised that *the matter which is it* is present in such a state.[†] Even if *it* is the object of surprise and wonderment, it is still just *it*. And there is *it* about which we should not be surprised. This state cannot be fathomed even by the consideration of buddha, it cannot be fathomed by the consideration of the mind, it cannot be fathomed by the consideration of the Dharma-world, and it cannot be fathomed by the consideration of the whole Universe. It can only be described “*Already you are a person who is it: why worry about [attaining] the matter which is it?*” Thus, the *suchness* of

6. 赤心 (SEKISHIN), lit. “red mind,” means naked mind or sincere mind.

†. 恁麼 (INMO) is used not only as a noun representing the state which is the subject of the chapter (“it,” “suchness,” “the ineffable”), but also as a common adverb, adjective, or pronoun (“so,” “like this,” “like that,” “such,” “such a state,” “as it is,” “the very [moment],” “in such a way,” “thus,” et cetera). In the latter cases, translations of 恁麼 (INMO) in this chapter have been marked with the symbol “†”. Though in some sense incidental, this frequent usage has the effect of emphasizing the inconspicuous, ever-present, and normal nature of the state Master Dogen is describing.

sound and form may be *it*; the *suchness* of body-and-mind may be *it*; and the *suchness* of the buddhas may be *it*. For example, the time of *falling down on the ground*⁷ we understand, as it is,[†] as *it*; and at the very[†] moment, when we *get up, inevitably relying on the ground*, we do not wonder that the *falling down* was *on the ground*. There are words that have been spoken since ancient times, have been spoken from the Western Heavens, and have been spoken from the heavens above. They are: “*If we fall down on the ground, we get up again on the ground. If we seek to get up apart from the ground, that is, in the end, impossible.*”⁸ In other words, those who fall down on the ground inevitably get up on the ground, and if they want to get up without relying on the ground, they can never do so at all. Taking up what is described thus, we have seen it as the beginning of attainment of great realization, and we have made it into the state of truth that sheds body and mind. Therefore, if someone asks “What is the principle of the buddhas’ realization of the truth?” we say “It is like someone who falls to the ground getting up on the ground.” Mastering this [principle], we should penetrate and clarify the past, we should penetrate and clarify the future, and we should penetrate and clarify the very[†] moment of the present.⁹ *Great realization and non-realization; returning to delusion and losing the state of delusion; being restricted by realization itself and being restricted by delusion itself*: each of these is the truth that someone who falls to the ground gets up relying on the ground. It is an expression of the truth in the heavens above and everywhere under the heavens, is an expression of the

7. 因地倒者 (CHI [ni] yo[rite] taoruru mono) originates in the words of Master Upagupta, the 4th patriarch in India. *Sei-iki-ki*, “A History of Western Lands,” a widely-read Chinese book on the history of countries west of China, contains the following: Vasubandhu [the 21st patriarch] first made fun of the Mahāyāna on the basis of the Hīnayāna. His elder brother, Asaṅga, pretended to be sick in order to get Vasubandhu to visit him, and then he opened [a sutra of] Mahāyāna teachings and said, “Someone who disparages what he has not read is a non-Buddhist.” So Vasubandhu tried reading the Garland Sutras, and he was convinced by them. He joked, “I should cut off my tongue with a sword to atone for my wrongness.” Asaṅga said, “Someone who falls down on the ground also stands up relying on the ground. The tongue that slandered in the past can sing the praises of the state of repentance that you have now.” Eventually [Vasubandhu] went into the mountains, opened and read [the teachings of] the Mahāyāna, and made Jucchi-ron [Commentary on the Ten States].

Master Dogen picked up the words to explain the ineffable state of reality as a very concrete situation in daily life. The ground symbolizes that which is concrete.

8. Direct quotation of Master Upagupta’s words from *Keitoku-dento-roku*, chap. 1.

9. 正当恁麼時 (SHOTO-INMO-JI), “at this very moment,” or “at just such a moment” is a phrase that appears in most chapters of *Shobogenzo*.

truth in the Western Heavens and the Eastern Lands, is an expression of the truth in the past, present, and future, and is an expression of the truth of old buddhas and new buddhas. This expression of the truth is never imperfect in expression, and it does not lack anything in expression. Even so, it seems [to me] that only to understand the words like that,[†] without also understanding them in a way which is not like that,[†] is to fail to master these words. Although the expression of the truth of an eternal buddha has been transmitted like that,[†] still, when [eternal buddha] listens as eternal buddha to the words of the eternal buddha, there should be an ascendant state of listening. Though never spoken in the Western Heavens and never spoken in the heavens above, there is another truth to be expressed. It is that if those who fall down on the ground seek to get up by relying on the ground, even if they spend countless kalpas, they will never be able to get up. They can get up by means of just one vigorous path. That is, those who fall down through reliance on the ground inevitably get up relying on the void,¹⁰ and those who fall down through reliance on the void inevitably get up by relying on the ground. Unless it is like this,[†] getting up will, in the end, be impossible. The buddhas and the patriarchs were all like this. Suppose a person asks a question like this:[†] “How far apart are the void and the ground?” If someone asks a question like this,[†] we should answer that person like this:[†] “The void and the ground are one hundred and eight thousand miles¹¹ apart! *When we fall down through reliance on the ground, we inevitably get up relying on the void, and if we seek to get up apart from the void, it will be impossible at last. When we fall down through reliance on the void, we inevitably get up by relying on the ground, and if we seek to get up apart from the ground, it will be impossible at last.*” Someone who has never spoken such words has never known, and has never seen, the dimensions of the ground and the void in Buddhism.

[93] The seventeenth ancestral patriarch, the Venerable Saṃghanandi,¹² whose Dharma-successor in due course is Geyāśata,¹³ on one occasion hears bells hung in a hall ringing when blown by the wind; and he asks

10. 空 (KU) means “emptiness,” “space,” “the immaterial,” “bareness,” “the sky,” etc. In this context, 空 (KU), “the void,” means that which is devoid of material substance, the immaterial—in other words, ideas—as opposed to 地 (CHI), “the ground” which represents the concrete, that which has material substance.

11. 十万八千里 (JUMAN-HASSEN-RI). One *ri* is equal to 2.44 miles. We are expecting a philosophical answer, so Master Dogen surprises us with a big concrete distance.

12. Master Saṃghanandi, successor of Master Rāhulabhadra.

13. Master Geyāśata, the eighteenth patriarch in India.

Geyāśata, “Is it the sound of the wind? Is it the sound of the bells?” Geyāśata says, “It is beyond the ringing of the wind and beyond the ringing of the bells, it is the ringing of my mind.” The Venerable Saṃghanandi says, “Then what is the mind?” Geyāśata says, “The reason [it is ringing] is that all is still.” The Venerable Saṃghanandi says, “Excellent! Excellent! Who else but you, disciple, could succeed to my truth.” Eventually, he transmits [to Geyāśata] the right-Dharma-eye treasury.¹⁴

[94] Here, in the state beyond the ringing of the wind, we learn *my mind ringing*. In the time beyond the ringing of the bells, we learn *my mind ringing*. *My mind ringing is it; at the same time all is still*. Transmitted from the Western Heavens to the Eastern Lands, from ancient times to the present day, this story has been seen as a standard for learning the truth, but many people have misunderstood it [as follows]: “Geyāśata’s words ‘It is neither the ringing of the wind nor the ringing of the bells, it is the ringing of the mind’ mean that there is in the listener, at just the moment of the present,[†] the occurrence of mindfulness, and this occurrence of mindfulness is called ‘the mind.’ If this mindfulness did not exist, how could the sound of ringing be recognized as a circumstance? Hearing is realized through this mindfulness, which may be called the root of hearing, and so he says ‘*the mind is ringing*’....” This is wrong understanding. It is like this because it is devoid of the influence of a true teacher. For example, it is like interpretations by commentary teachers on *subjectivism*¹⁵ and *proximity*.¹⁶ [Interpretation] like this is not profound learning of the Buddha’s truth. Among those who have learned under rightful successors to the Buddha’s truth, on the other hand, the supreme state of bodhi and the right-Dharma-eye treasury are called “*stillness*,” are called “*being free of doing*,” are called “*samādhi*,” and are called “*dhāraṇī*.” The principle is that if only one dharma is still, the ten thousand dharmas are all still. The blowing of the wind being still, the ringing of the bells is still, and for this reason he says *all is still*. He is saying that *the mind ringing* is beyond the ringing of the wind, *the mind ringing* is beyond the ringing of the bells, and

14. The original story (written in Chinese characters only) is quoted in *Keitoku-dentoroku*, chap. 2. This is an indirect quotation written in Japanese.

15. 依主 (ESHU), lit. “reliance on the subject,” is one of the 六離合釈 (ROKU-RIGO-SHAKU), or “six interpretations of separation and synthesis.”

16. 隣近 (RINGON), “proximity,” is another of the six interpretations. In contrast to the subjective method of interpretation, it proceeds opportunistically by examining objective facts close at hand.

the mind ringing is beyond the ringing of the mind.¹⁷ Having pursued to the ultimate the close and direct state like this,[†] we may then go on to say that it is *the wind ringing*, it is *the bells ringing*, it is *the blowing ringing*, and it is *the ringing ringing*. The state like this[†] exists not on the basis of “*Why should we worry about the matter which is it?*” It is like this[†] because “*How can the matter which is it be related [to anything]?*”¹⁸

[97] The thirty-third patriarch, Zen Master Daikan,¹⁹ before having his head shaved, is lodging at Hossho-ji temple in Kosshu. Two monks there are having a discussion. One monk says, “*The flag is moving.*” The other monk says, “*The wind is moving.*” As the discussion goes endlessly back and forth like this, the Sixth Patriarch says, “*It is beyond the wind moving and beyond the flag moving. You are the mind moving.*”²⁰ Hearing this, the two monks are instantly convinced.²¹

[98] These two monks had come from India. With these words, then, the Sixth Patriarch is saying that *the wind* and *the flag* and *the moving*, all exist as *the mind*. Even today, although [people] hear the Sixth Patriarch’s words they do not know the Sixth Patriarch’s words: how much less could they express the Sixth Patriarch’s expression of the truth? Why do I say so?[†] Because, hearing the words “*You are the mind moving,*” to say that “*You are the mind moving*” just means “*Your minds are moving,*” is not to see the Sixth Patriarch, is not to know the Sixth Patriarch, and is not to be the Dharma-descendants of the Sixth Patriarch. Now, as the children and grandchildren of the Sixth Patriarch, speaking the truth of the Sixth Patriarch, speaking with the physical body, hair and skin, of the Sixth Pa-

17. 心鳴 (SHINMEI), “the mind ringing” is a direct suggestion of the state of reality in Zazen—in which there is no separation of agent and action.

18. Master Dogen replaced 愁 (*ure[en]*) “worry about getting” in Master Ungo’s words with 関 (*kan[sen]*) “be related with.” Master Ungo’s words include a denial of subjective attempts to relate to the state. Master Dogen went one step further and suggested that the state described by Master Geyāśata transcends all relations.

19. Master Daikan Eno (638–713), successor of Master Daiman Konin. Master Daikan Eno is the 33rd patriarch counting Master Mahākāśyapa as the first, and the 6th patriarch counting Master Bodhidharma as the first in China. He is usually called the Sixth Patriarch.

20. 仁者心動 (JINSHA SHINDO). In Master Dogen’s interpretation, these characters mean “You are the mind moving”—a description of the reality which is the mind. The alternative interpretation is that 仁者心動 (JINSHA-SHIN DO) means “Your minds are moving”—a criticism of the monks.

21. *Tensho-koto-roku*, chap. 7.

triarch, we should say as follows:[†] The words “*You are the mind moving*” are fine as they are, but we could also express it as “*You are moving.*” Why do we say so?[†] Because *what is moving* is *moving*, and because *you* are *you*. We say so[†] because [*you*] *already are people who are it*.

[99] In his former days the Sixth Patriarch is a woodman in Shinshu. He knows the mountains well and knows the waters well. Through his effort under the green pines, he has eradicated roots, but how could he know of the eternal teachings that illuminate the mind, when one is at one’s ease, by a bright window?²² Under whom could he learn cleansing and sweeping? In the marketplace, he hears a sutra: this is not something that he himself has expected, nor is it at the encouragement of anyone else. Having lost his father as a child, he has grown up looking after his mother, never knowing that in his [woodman’s] coat lies hidden a pearl that will light up the cosmos. Suddenly illuminated [by the Diamond Sutra], he leaves his old mother and goes in search of a counselor—it is an example of behavior that is rare among men. Who can make light of kindness and love? [But] attaching weight to the Dharma, he makes light of his debt of gratitude and so is able to abandon it. This is just the truth of *Those who have wisdom, if they hear [the Dharma],/Are able to believe and understand at once.*²³ This *wisdom* is neither learned from other people nor established by oneself: wisdom is able to transmit wisdom, and wisdom directly searches out wisdom. In the case of the five hundred bats,²⁴ wisdom naturally consumes their bodies: they have no body and no mind [of their own] at all. In the case of the ten thousand swimming fishes,²⁵ due neither to circumstances nor to causes, but because wisdom is intimately present in their bodies, when they hear the Dharma they *understand at once*. It is beyond

22. A bright window suggests a good place for reading sutras. Master Daikan Eno was free of wrongness and illusions, but he was not familiar with verbal Buddhist teaching, and he did not have a human teacher.

23. Lotus Sutra, *Yakuso-yu (Parable of the Herbs): The Dharma-King who breaks ‘existence,’/Appears in the world/And according to the wants of living beings,/Preaches the Dharma in many ways...The wise if they hear it,/Are able to believe and understand at once,/The unwise doubt and grieve,/Thus losing it forever.* (LS 1.272).

24. *Sei-iki-ki* tells the tale of a merchant who, passing near the southern sea, stayed the night at the foot of a big withered tree. He lit a fire because it was cold, and began to read the Abidharma commentaries. The fire set light to the tree, but five hundred bats inside the tree chose to burn to death rather than to miss hearing the reading of the Abidharma.

25. In Hoku Ryo’s translation of *Kon-komyo-kyo*, ten thousand fishes who heard the reading of a Buddhist sutra were reborn as angels in Tusita Heaven.

coming and beyond entering: it is like the spirit of spring²⁶ meeting springtime, for example. Wisdom is beyond intention and wisdom is beyond no intention. Wisdom is beyond consciousness and wisdom is beyond unconsciousness. How much less could it be related to the great and the small? How much less could it be discussed in terms of delusion and realization? The point is that although [the Sixth Patriarch] does not even know what the Buddha-Dharma is, never having heard it before and so neither longing for it nor aspiring to it, when he hears the Dharma, he makes light of his debt of gratitude and forgets his own body; and such things happen because the body-and-mind of *those who have wisdom* is already not their own. This is the state called *able to believe and understand at once*. No-one knows how many rounds of life-and-death [people] spend, even while possessing this wisdom, in futile dusty toil. They are like a stone enveloping a jewel,²⁷ the jewel not knowing that it is enveloped by a stone, and the stone not knowing that it is enveloping a jewel. [When] a human being recognizes this [jewel], a human being seizes it. This is neither something that the jewel is expecting nor something that the stone is awaiting: it does not require knowledge from the stone and it is beyond thinking by the jewel.²⁸ In other words, a human being and wisdom do not know each other, but it seems that the truth is unfailingly discerned by wisdom. There are the words, "*Those who are without wisdom doubt, / Thus losing it forever.*"²⁹ *Wisdom* is not necessarily related to *having* and *wisdom* is not necessarily related to *being without*; at the same time, there is *existence*³⁰ in the spring pines at one moment, and there is [the real state of] *being without*³¹ as the autumn chrysanthemums. At the moment of this *wisdom*

26. 東君 (TOKUN), lit. "the Eastern Lord" is the god of spring. The spirit of spring meeting spring suggests a fact at one moment of the present, as opposed to a process.

27. The jewel symbolizes wisdom and the stone symbolizes the layers of interference which surround the state of wisdom.

28. Realization in Zazen, for example, is the innate function of a human being; it is prior to learned mental faculties such as expectation, knowledge, and thinking.

29. Lotus Sutra, *Yakuso-yu* (LS 1.272). The edition of the Lotus Sutra published by Iwanami has 疑悔 (GIKE), "doubt and grieve," but here Master Dogen has written 疑怪 (GIKE), "doubt and wonder," or "doubt."

30. 有 (U), in the phrase 有智 (UCHI) means "having [wisdom]," but here it means real existence.

31. 無 (MU), in the phrase 無智 (MUCHI) means "being without [wisdom]," but here it means the real state which is called 無 (MU), "being without." See also chap. 22, *Bussho*.

as *being without*,³² the whole truth of *sambodhi*³³ becomes *doubt*, and all dharmas are *doubt*.³⁴ And at this moment, *to lose forever is just to act*.³⁵ Words that should be heard, and Dharma that should be experienced, are totally *doubt*. The entire world, which is not me, has no hidden place; it is a single iron track, which is not anyone, for ten thousand miles.³⁶ While, in this way,[†] twigs bud, *In the Buddha-lands of the ten directions, / There only exists the one-vehicle Dharma*.³⁷ And while, in this way,[†] leaves fall, *The Dharma abides in its place in the Dharma, / And the form of the world is constantly abiding*.³⁸ Because *this already exists*³⁹ as *the matter which is it*, it exists in *having wisdom* and in *being without wisdom*, and it exists as the face of the sun and as the face of the moon. Because he is *a person who is it*, the Sixth Patriarch is illuminated. Consequently, he goes directly to Obai-zan mountain and prostrates himself to Zen Master Daiman,⁴⁰ who lodges him in the servants' hall. He pounds rice through the night for eight short months, then once, late into the night, Daiman himself secretly enters the pounding room and asks the Sixth Patriarch, *"Is the rice white yet or not?"* The Sixth Patriarch says, *"It is white, but not yet sifted."* Daiman pounds the mortar three times, and the Sixth Patriarch sifts the rice in the winnowing basket three times. This is said to be the time when the state of truth becomes consonant between master and disciple. They do not know it themselves, and it is beyond the understanding of others, but the transmission of the Dharma and the transmission of the robe are just at *that*[†] exact moment.

32. 無智 (MUCHI). In the Lotus Sutra 無 (MU) is a preposition, "without," and 智 (CHI) is a noun "wisdom"; but in Master Dogen's interpretation 無 (MU) and 智 (CHI) are two nouns in apposition: "the state of being without, wisdom."

33. The Sanskrit word *sambodhi* means the inclusive and integrated state of truth.

34. "Doubt" here suggests the truth as the unknown.

35. The Lotus Sutra says 則為永失 (*sunawa[chi] kore* YO-SHITSU), lit. "which is to lose forever." Master Dogen changed the order of the characters, saying 永失則為 (YO-SHITSU SOKU I), "to lose forever is just to act"—to be rid of all hindrances is the state of just sitting.

36. 万里一条鉄 (BANRI-ICHIJOTETSU), "a single iron track for ten thousand miles," means a unified entity.

37. Lotus Sutra, *Hoben (Expedient Means)*. See LS 1.106. "Twigs bud" suggests the manifestation of miscellaneous concrete phenomena, which is opposed to the eternal situation of the Dharma described in the Lotus Sutra.

38. Ibid. LS 1.120.

39. 既是 (KIZE), as in Master Ungo's words "Already being [a person who is it]..."

40. Master Daiman Konin (688–761), successor of Master Dai-i Doshin and the fifth patriarch in China.

[105] Great Master Musai⁴¹ of Nangaku-zan mountain, on one occasion, is asked by Yakusan,⁴² “*The three vehicles and the twelve divisions of the teaching*⁴³ I roughly know. [But] I have heard that in the south there is direct pointing at the human mind, realizing the nature and becoming buddha. Frankly, I have not clarified [this] yet. I beg you, Master, out of compassion, to teach me.”⁴⁴

[106] This is Yakusan’s question. Yakusan in the past had been a lecturer; he had thoroughly understood the meaning of the three vehicles and the twelve divisions of the teaching. So it seems there was no Buddha-Dharma at all that was unclear to him. In those days different sects were never established; just to clarify the three vehicles and the twelve divisions of the teaching was accepted as the customary way of learning the teaching. That many people today, out of stupidity, individually establish principles and suppose the Buddha-Dharma, is not the legitimate standard in Buddhism. The Great Master says, “*To be like that is impossible.*⁴⁵ *Not to be like that is impossible. To be like that or not to be like that is altogether impossible. What do you make of it?*” These are the words spoken by the Great Master for Yakusan. Truly, because *to be like that or not to be like that is altogether impossible, to be like that is impossible and not to be like that is impossible. “Like that” describes it.* It is not [a matter of] the limited usefulness of words and not [a matter of] the unlimited usefulness of words: we should learn “*it*” in the state of *impossibility*, and we should inquire into “*impossibility*” in the state of *it*. It is not that this concrete *it*, and *the impossible*, are relevant only to the consideration of buddhas. To understand it is impossible. To realize it is impossible.

[108] Zen Master Daikan⁴⁶ of Sokei-zan mountain, on one occasion, teaches Zen Master Dai-e⁴⁷ of Nangaku, “*This is something*⁴⁸ *coming like this.*”⁴⁹ These words say that *being like this*^t is beyond doubt, for it is beyond un-

41. Master Sekito Kisen (700–790), successor of Master Seigen Gyoshi.

42. Master Yakusan Igen (745–828), successor of Master Sekito Kisen.

43. 三乘十二分教 (SANJO JUNIBUN-KYO), the three vehicles and the twelve divisions of the teaching, are explained in detail in chap. 24, *Bukkyo*.

44. *Rento-eyo*, chap. 19.

45. 恁麼不得 (INMO-FUTOKU).

46. Master Daikan Eno (638–713), the Sixth Patriarch.

47. Master Nangaku Ejo (677–744), successor of Master Daikan Eno.

48. 什麼物 (SHIMO-BUTSU). 什麼 (SHIMO) means “what,” and 物 (BUTSU) means “thing.” Master Daikan Eno’s words can also be interpreted as a question: “*What is it that comes like this?*”

49. *Tensho-koto-roku*, chap. 8; *Shinji-shobogenzo*, pt. 2, no. 1.

derstanding. Because *this is something*, we should realize in experience that all the myriad things are truly *something*. We should realize in experience that every single thing is truly *something*. *Something* is not open to doubt: *it comes like this*.

Shobogenzo Inmo

Preached to the assembly at Kan-non-dori-kosho-horin-ji temple on the 26th day of the 3rd lunar month in the 3rd year of Ninji.⁵⁰

50. 1242.

[30]

行持 (上)

GYOJI

[Pure] Conduct and Observance [of Precepts] – Part 1

Gyo means deeds, actions, or conduct; and *ji* means observance of precepts. So *gyoji* means “Pure Conduct and Observance of Precepts.” In short, we can say that Buddhism is a religion of action. Gautama Buddha recognized the importance of action in our life, and he established an ultimate philosophy dependent on action. In sum, the solution to all problems relies upon the philosophy of action and therefore Master Dogen esteemed action highly. In this chapter he quoted many examples of pure conduct and observance of precepts by Buddhas and patriarchs. The contents of this chapter are thus very concrete, and encourage us in practicing our Buddhist life and observing the Buddhist precepts.

[111] **In the great truth of the Buddhist patriarchs**, there is always [pure] conduct and observance [of precepts]¹ above which there is nothing. It continues in an unbroken cycle, so that there is not the slightest interval between establishment of the mind, training, bodhi, and nirvāṇa: conduct and observance is a continuing cycle. For this reason, it is not doing that is forced from ourselves and it is not doing that is forced from outside; it is conduct and observance that *has never been tainted*.² The virtue of this con-

1. 行持 (GYOJI). 行 (GYO), “conduct” or “practice,” can be interpreted as standing for 梵行 (BONGYO), which represents the Sanskrit *brahma-carya*, “pure conduct.” 持 (JI), “maintaining” or “keeping,” can be interpreted as standing for 持戒 (JIKAI) “keeping the precepts,” or “observing the rules of discipline.” The phrase 持戒梵行 (JIKAI-BONGYO) appears, for example, in chap. 1, *Bendowa*, para. [51]. Alternatively, 行持 (GYOJI) can be interpreted as “maintaining the practice.”

2. 不曾染汚 (*katsu[te] ZENNA [se] zu*) means there has been no separation of means and end. Master Dogen’s *Zazenshin*, in chap. 27, says “*There has been no taintedness.*”

duct and observance maintains ourselves and maintains the outside world. The import is that in the moment of my conduct and observance the whole earth and whole sky through the ten directions are totally covered by the virtue [of my conduct and observance]. Others do not know it, and I do not know it, but it is so. Thus, through the conduct and observance of the buddhas and the patriarchs, our own conduct and observance is realized and our own great state of truth is penetrated; and through our conduct and observance, the conduct and observance of the buddhas is realized and the buddhas' great state of truth is penetrated. It is due to our own conduct and observance that the virtue of this cycle exists. Through this means, every buddha and every patriarch abides as buddha, transcends as buddha, realizes the mind as buddha, and is realized as buddha, without any interruption. Through this conduct and observance, the sun, moon, and stars exist; through this conduct and observance, the Earth and space exist; through this conduct and observance, object-and-subject, body-and-mind exist; through this conduct and observance, the four elements and five aggregates exist. Conduct and observance is not loved by worldly people, but it may be the real refuge of all human beings. Through the conduct and observance of the buddhas of the past, present, and future, the buddhas of the past, present, and future are realized. Sometimes the virtue of this conduct and observance is evident, so the will arises, and we practice it. Sometimes this virtue is not apparent, so we neither see, nor hear, nor sense it. Although it is not apparent, we should learn in experience that it is not concealed—for it is not tainted by concealment and revelation or by continuance and disappearance. That, in the actual hiddenness of the present moment, we do not understand what dependently-originated dharmas there are in the practice of the conduct and observance which is realizing oneself, is because the grasping of conduct and observance is never a special state in a new phase.³ Dependent origination is conduct and observance: we should painstakingly consider and learn in practice that this is because conduct and observance does not originate dependently.⁴ The conduct and observance that realizes such conduct and observance is just our own conduct and observance in the present moment. The present moment of conduct and observance is not the original possession or the original abode of self. The present moment

3. Grasping of conduct and observance is a state of action, not a state of intellectual enlightenment.

4. In other words, conduct and observance is reality; "dependent origination" is only an explanation of reality.

of conduct and observance does not depart from and come to, or leave and enter, self. The words “the present moment” do not describe something that exists prior to conduct and observance: the realization of conduct and observance itself is called “the present moment.” Therefore, one day of conduct and observance is the seed of all the buddhas and is the conduct and observance of all the buddhas. To fail to practice this conduct and observance by which the buddhas are realized and by which their conduct and observance is practiced, is to hate the buddhas, is to fail to serve offerings to the buddhas, is to hate conduct and observance, is to fail to live together with and die together with the buddhas, and is to fail to learn with them and experience the same state as them. The opening flowers and falling leaves of the present are just the realization of conduct and observance. There is no polishing of mirrors or breaking of mirrors⁵ that is not conduct and observance. Therefore, if we aim to set aside conduct and observance, disregarding conduct and observance in the hope of concealing the wrong mind which wants to avoid practicing conduct and observance, even this is conduct and observance. On those grounds, [however,] intentionally to aim for conduct and observance, even though it may look like the will to conduct and observance, is to become the wretched son who threw away treasure in the homeland of his true father, and wandered astray through foreign lands.⁶ During his time of wandering astray, the winds and waters did not cause him to lose body and life; nonetheless, he should not have thrown away the treasure of his true father—for that is to lose, or to misunderstand, the Dharma-treasure of the true father. Thus, [pure] conduct and observance [of precepts] is Dharma that is not to be neglected even for an instant.

[117] The benevolent father, the great teacher, Śākyamuni Buddha, practiced [pure] conduct and observance [of precepts] deep in the mountains from the nineteenth year of the Buddha’s lifetime to the thirtieth year of the Buddha’s lifetime, when there was conduct and observance that realized the truth simultaneously with the Earth and [all] sentient beings. Into the eightieth year of the Buddha’s lifetime, still he maintained the practice in the mountains and forests, and maintained the practice in

5. 磨鏡 (MAKYO), “polishing a mirror,” means practice in the Buddhist state (see, for example, chap. 20, *Kokyo*). 破鏡 (HAKYO), “breaking a mirror,” means getting free of idealism.

6. Alludes to the parable in the *Shinge* (*Belief and Understanding*) chapter of the Lotus Sutra. See LS 1.236.

monasteries, never returning to the royal palace, never assuming control over the wealth of his land. He retained as his clothing⁷ a cotton saṃghāṭī robe;⁸ throughout his life in the world he did not replace it—as, while in the world, he did not replace his one bowl. He did not stay alone for a single hour or a single day. He did not refuse offerings idly served to him by human beings and gods. He patiently endured the insults of non-Buddhists. In sum, his whole life of teaching was conduct and observance. The forms practiced by the Buddha, washing the robe and begging for food, are all nothing other than conduct and observance.

[119] The eighth patriarch,⁹ the Venerable Mahākāśyapa, was the rightful successor of Śākyamuni. Throughout his life he devotedly maintained the practice¹⁰ of the twelve dhūtas,¹¹ never tiring of them at all. The twelve dhūtas are as follows: 1) *Not to accept people's invitations, but to go begging for food every day; also, not to accept the money for [even] a single meal for a monk.* 2) *To lodge on a mountain, not to lodge in someone's house, a populated district, or a village.* 3) *Never to beg clothes from people, and not to accept clothes that people offer, but to take the clothes of dead people which have been discarded by gravesides, and to mend [these clothes] and wear them.* 4) *To lodge under a tree in the countryside.* 5) *To eat one meal a day—this is called, for instance, "Sunkasunnai."¹²* 6) *Not to lie down in the daytime or the nighttime, but only to sit, and when sleepy to walk about¹³—this is called, for instance, "Sunnaisashakyu."¹⁴* 7) *To have three robes, not to have other robes, and not to sleep in bedclothes.* 8) *To stay among graves, not in Buddhist temples, and not in human society. Looking at the skulls and bones of dead people, to sit in Zazen and pursue the truth.* 9) *Only to want to live alone, not to want to meet people, and not to want to sleep together with people.* 10) *First to eat fruit and then to eat a meal,*

7. 衣持す (EJI *su*). In this compound, 衣 (E), "clothing," functions as object and 持 (JI), "retain," functions as verb.

8. The large robe. See chap. 12, *Kesa-kudoku*.

9. Counting Śākyamuni Buddha as the seventh of the seven ancient buddhas.

10. "Maintained the practice of" is 行持す (GYOJI *su*). See note 1 and note 7.

11. Ascetic practices listed, for example, in *Daibiku-sanzen-yuigi-kyo* (*Sutra of Three Thousand Dignified Forms for Ordained Monks*), and *Bussetsu-juni-zuda-kyo* (*Sutra of the Twelve Dhūtas Preached by the Buddha*). The section in italics is a direct quotation from the Chinese.

12. Represents the sound of a Sanskrit word; the original word has not been traced.

13. 経行 (KINHIN), from the Sanskrit *caṅkrama*. The traditional rule for *kinhin* in Japan is 一息半歩 (ISSOKU-HANPO), "one breath per half-step."

14. Represents the sound of a Sanskrit word; the original word has not been traced.

but never to eat fruit after finishing a meal. 11) Only to want to sleep in the open, not sheltering under a tree. 12) Not to eat meat or dairy produce,¹⁵ and not to apply herbal oil to the body. These are the twelve dhūtas. The Venerable Mahākāśyapa did not regress and did not stray from them throughout his life. Even when he received the authentic transmission of the Tathāgata's right-Dharma-eye treasury, he never relented in these dhūtas. Once the Buddha said, "You are already an old man, you should eat a monk's meal." The Venerable Mahākāśyapa said, "If I had not met with the Tathāgata's appearance in this world, I would have been a pratyekabuddha, living in mountains and forests all my life. Fortunately, I met with the Tathāgata's appearance in the world, and I have experienced the Dharma's goodness. Nevertheless, I will not eat a monk's meal in the end." The Tathāgata praised him. On another occasion, Mahākāśyapa's body had become emaciated because of his practice of the dhūtas, and it seems that many monks looked on him with disdain. Then the Tathāgata warmly summoned him and offered Mahākāśyapa half of his seat; and the Venerable Mahākāśyapa sat on the Tathāgata's seat. [So] remember, Mahākāśyapa was the senior member of the Buddha's order. We could not enumerate all the examples of [pure] conduct and observance [of precepts] that he practiced through his life.

[123] The tenth Patriarch,¹⁶ the Venerable Pārśva, [swore] "through my life, my side will not touch a bed." Although this was the pursuit of the truth of an old man of eighty, he thereupon quickly succeeded to the one-to-one transmission of the great Dharma. Because he never let time go to waste, in only three years of effort, he received the one-to-one transmission of the right Eye of saṃbodhi.¹⁷ The Venerable One had spent sixty years in the womb, and he left the womb with his hair already white. *He vowed never to sleep like a corpse, and so was called "Kyo Sonja," the Side Saint. Even in the dark, his hands radiating brightness, he could pick up the sutras of the Dharma. This was a mysterious trait with which he was born.*

[124] *The Side Saint was approaching the age of eighty when he left home and dyed the robe. A young man of the region, having invited him [for the midday meal], said, "Foolish fellow! Doddering old man! How can you be so dim? In general,*

15. 醍醐 (DAIGO). The Spahn/Hadamitzky Japanese Character Dictionary gives 醍 (DAI) as "whey," and 醐 (GO) as "a kind of butter-cream." In *Shinji-shobogenzo*, pt. 1 no. 8, Master Baso's feeling of satisfaction on hearing the teaching of Master Nangaku Ejo is described as "like having drunk 醍醐 (DAIGO)."

16. Counting Master Mahākāśyapa as the first patriarch.

17. The inclusive and integrated state of truth.

those who have left family life have two practices: first they practice the balanced state; second they recite the sutras. [But] now you are [already] a feeble old man. There is nowhere for you to progress. Your footprints will dirty pure streams. You will know the satisfaction of meals to no avail.” At that time, hearing the denunciations, the Side Saint duly thanked the people present, and vowed to himself, “Until I understand the meaning of the tripitaka,¹⁸ eradicate the desires of the triple world, attain the six mystical powers, and accomplish the eight kinds of release,¹⁹ my side shall not touch a bed.” After that, he practiced walking about and sitting in stillness without missing a single day, and he meditated while standing still. In the daytime he researched and learned theory and teaching, and at night he quieted his thoughts and concentrated his mind. In three years of continuous effort, he mastered the tripitaka, eradicated the desires of the triple world, and attained the wisdom of the three kinds of knowledge. People of the time, out of respect, therefore called him the Side Saint.²⁰

[126] So the Side Saint was in the womb sixty years before first leaving the womb. Might he not have been making his effort even in the womb? After leaving the womb, he was nearly eighty when he first sought to leave family life and learn the state of truth—one hundred and forty years after he was conceived! Truly, he was an outstanding individual; at the same time, this doddering old man must have been more doddering and old than anyone—he reached old age inside the womb, and reached old age outside the womb as well. Nonetheless, paying no attention to the scorn of people of the time, he single-mindedly and unrelentingly kept his vow, and thus his pursuit of the truth came to realization in only three years. Who could feel at ease looking at his wisdom and thinking of emulating him? Do not worry about old age. It is hard to know what this life is, whether it is a life or not a life, whether it is old or not old. The four views, [as we have seen] already,²¹ are different; and the views of all kinds of beings are different. Concentrating our resolve, we should just strive in pursuit of the truth.²² We should learn in practice that in pursuing the

18. 三藏 (SANZO), lit. “the three stores” i.e. the tripitaka or three baskets: sutras, precepts, and commentaries.

19. 八解脱 (HACHI-GEDATSU), from the Sanskrit *aṣṭa vimokṣāḥ*.

20. The paragraph is in the form of a quotation, written in Chinese characters only, but the source has not been traced.

21. 四見 (SHIKEN), are the views of human beings, demons, fish, and gods, who see water as water, pus, a palace, and a string of pearls, respectively. See, for example, chap. 3, *Genjo-koan* and chap. 14, *Sansuigyō*.

22. 弁道功夫 (BENDO-KUFU), means to make effort in Zazen.

truth we are as if meeting life-and-death [itself]; it is not that we pursue the truth in life and death. People today imagine that they will set aside the pursuit of the truth when they reach fifty or sixty, or reach seventy or eighty: this is extremely stupid. We are conscious of having lived for so many years and months, but this is just the restless activity of the human soul, not the state of learning the truth. Do not notice whether you are in your prime or past it; determine solely to learn the state of truth and pursue the ultimate: emulate the Side Saint. Do not be particularly concerned about becoming a pile of dirt in a graveyard; give it no special consideration. If you do not single-mindedly strive to be saved, who will be inspired by whom? When we are vainly wandering in the wilds, skeletons without a master, we should realize right reflection—as if making an eye.

[129] The sixth Patriarch²³ was a woodman in Shinshu district. It would be difficult to call him an intellectual. He had lost his father in infancy and had been brought up by his old mother; he made a living as a woodman in order to support her. After hearing one phrase of a sutra at a town crossing, he left his old mother at once, and went in search of the great Dharma. He was a man of great makings, rare through the ages. His pursuit of the truth was in a class by itself. To cut off an arm may be easy, but this severance from love must have been enormously difficult; this abandoning of obligation could not have been done lightly. Having devoted himself to the order of Obai,²⁴ he pounded rice day and night, without sleep or respite, for eight months. In the middle of one night, he received the authentic transmission of the robe and the bowl. Even after getting the Dharma, he still carried the stone mortar on his travels, and continued his rice-pounding for eight years. Even when he manifested himself in the world²⁵ and preached the Dharma to deliver others, he did not set aside the stone mortar. This was maintenance of practice²⁶ rare through the ages.

[130] Baso of Kozei²⁷ sat in Zazen for twenty years and he received the intimate seal of Nangaku. It has never been said that he neglected Zazen when, having received the Dharma, he saved others. When students first

23. Master Daikan Eno (638–713), successor of Master Daiman Konin.

24. Obai means Master Daiman Konin. Obai was the name of the mountain where he lived.

25. 出世 (SHUSSE), “to manifest oneself in the world,” means to become the master of a big temple.

26. 行持 (GYOJI). See note 1.

27. Master Baso Do-itsu (704–788), successor of Master Nangaku Ejo.

came to him, he unflinchingly caused them intimately to receive the mind-seal.²⁸ He was always first to go to communal work. Even into old age he did not let up. [Followers of] Rinzai today are in Kozei's stream.

[131] Master Ungan²⁹ learned in practice alongside Dogo³⁰ in the order of Yakusan. Having made a pledge together, [Ungan and Dogo] did not put their sides to a bed for forty years; with one taste, they investigated the state in experience. [Ungan] transmitted the Dharma to Great Master Gohon of Tozan.³¹ Tozan said, "*Wanting to realize wholeness,³² I have sat in Zazen and pursued the truth, for twenty years already.*" Now that truth has been transmitted far and wide.

[132] Great Master Kokaku of Ungo-zan mountain³³ in former days resided in a hut on Sanpo mountain,³⁴ at which time he was served meals from the gods' kitchen.³⁵ The Great Master on one occasion, on visiting Tozan, decisively attained the great state of truth, after which he returned once more to his hut. When the angels came again to serve food to the Master, they searched for three days but could not find him. No longer expecting heavenly cuisine, he saw the great state of truth as his sustenance. We should try to imagine his determination.

[133] Zen Master Daichi³⁶ of Hyakujo-zan mountain in former years was the attendant monk of Baso; from then until the evening he entered

28. 心印 (SHIN-IN), short for 仏心印 (BUTSU-SHIN-IN), "the Buddha-mind-seal" which, in chap. 72, *Zanmai-o-zanmai*, Master Dogen identifies with the full lotus posture.

29. Master Ungan Donjo (782–841), successor of Master Yakusan Igen and the 37th patriarch in Master Dogen's lineage.

30. Master Dogo Enchi (769–835), also a successor of Master Yakusan Igen.

31. Master Tozan Ryokai (807–869), successor of Master Ungan. Great Master Gohon is his posthumous title.

32. 一片 (IPPEN), lit. "one piece." In *Fukan-zazengi Shinpitsu-bon*, alluding to these words, Master Dogen teaches: 久久忘縁 自成一片 此坐禪之要術也 "Forgetting circumstances forever, to naturally realize wholeness. This is the secret of Zazen."

33. Master Ungo Doyo (?–902), successor of Master Tozan and 39th patriarch in Master Dogen's lineage. Great Master Kokaku is his posthumous title.

34. 三峰庵 (SANPO-AN), was the name of Master Ungo's hut itself. 三峰 (SANPO) is the name of the mountain and 庵 (AN) means hut, cell, or hermitage.

35. Legend says that when Buddhist practitioners are pursuing enlightenment, they are served meals by angels, but after they realize the truth the angels do not come any more.

36. Master Hyakujo Ekai (749–814), successor of Master Baso Do-itsu. Master Daichi is his posthumous title.

nirvāṇa, he never had a day when he did not labor for the benefit of the monks and for the benefit of other people. Thankfully, the traces remain of his “*A day without work is a day without food*”—Zen Master Hyakujo was already an old man, with many years as a monk behind him, but in the communal work he still exerted himself alongside those in the prime of life. The monks felt sorry for him. Though people pitied him, the Master would not quit. In the end, at work time they hid his work tools, and when they would not give the Master [his tools], the Master did not eat all day. His motive was that he was unhappy not to be able to join in with the work of the monks. This is called the tale of Hyakujo’s *A day without work is a day without food*. The profound customs of the Rinzaï Sect which have swept through the great kingdom of Sung today, and those of monasteries in all directions,³⁷ are in many cases the practice, as conduct and observance, of Hyakujo’s profound customs.

[134] When Master Kyosei³⁸ lived as master of [Kyosei] temple, the local deities could not see the Master’s face; for they had no means of doing so.³⁹

[135] Zen Master Gichu⁴⁰ of Sanpei-zan mountain in former times had been served meals from the kitchen of the gods. After he met Daiten, [however,] when the gods tried to find the Master again, they could not see him.

[135] The later Master of Dai-i mountain⁴¹ said, “*For twenty years⁴² I have been on Isan mountain. I have eaten Isan meals, I have shat Isan shit; but I have not studied the way of Isan.⁴³ I have only been able to raise⁴⁴ a castrated water*

37. Master Hyakujo was instrumental in establishing the customs of Zen monasteries in China. He compiled *Ko-shingi* (*Old Pure Criteria*), which later formed the basis for *Zen-en-shingi*—a work frequently quoted in *Shobogenzo*.

38. Master Kyosei Dofu (864–937), successor of Master Seppo Gison. He later became master of Ryusatsu-ji temple.

39. Buddhist practitioners, when they are doing Buddhist practice, are said to be invisible to gods and demons.

40. Master Sanpei Gichu (781–872), successor of Master Daiten Hotsu (died 819). He first studied under Master Shakkyo.

41. Master Enchi Dai-an (died 883), successor of Master Hyakujo Ekai. One of his elder-brothers in Master Hyakujo’s order was Master Isan Reiyu (771–853). When Isan became the master of Dai-i mountain, Master Enchi helped him run the temple; then after Master Isan’s death, Master Enchi became the second master of Dai-i mountain.

42. The quotation in chap. 64, *Kajo*, taken from *Keitoku-dento-roku*, chap. 9, says thirty years. It is possible that in this chapter Master Dogen was quoting from memory.

43. *Ibid.* “Isan Zen.”

buffalo. All day long it is in a state of conspicuous brightness." Remember, the one castrated water buffalo was raised by twenty years of conduct and observance on Isan mountain. This Master had previously learned in practice in Hyakujo's order. Quietly reflect on his state during those twenty years, and never forget it. Though there are people *who study the way of Isan*, there may be few examples of conduct and observance that is *not to study the way of Isan*.

- [136] Master Jushin,⁴⁵ [titled] Great Master Shinsai, of Kannon-in temple in Joshu⁴⁶ first established the will to pursue the truth when he was sixty-one years old. Carrying a canteen and a traveling staff,⁴⁷ he set out on foot to visit masters in all directions, constantly telling himself, "If there is a child of seven who is superior to me, I shall question him or her at once. If there is an old man of a hundred who is inferior to me, I shall teach him at once."⁴⁸ With this attitude, he strove to learn Nansen's way for twenty years. When he was eighty, he first took residence as master of Kannon-in temple in the east of Joshu City, then taught and guided human beings and gods for forty years. He never petitioned donors with a single letter, and so the Monk's Hall was not large: there was no front hall,⁴⁹ and no rear stand.⁵⁰ Once a leg of the [Zazen] platform broke. He roped to it a charred piece of burnt-off wood and carried on practicing for years and months. The temple officers asked to replace this leg of the platform, but Joshu did not allow it. We should recognize here the usual customs of an eternal buddha. Joshu lived in Joshu from the age of eighty onwards—after he had received the Dharma. He had received the authentic transmission of the right Dharma, and people called him "the eternal buddha." Others, who have never received the authentic transmission of the right Dharma, must be less important than the Master. [At the same time] people other than he,

44. Ibid. "watch over."

45. Master Joshu Jushin (778–897), successor of Master Nansen Fugan.

46. In present-day Hopeh, in northeast China.

47. 瓶錫 (BYOSHAKU), the canteen and staff are two of the eighteen possessions a monk is supposed to have. 錫 (SHAKU) stands for 錫杖 (SHAKUJO), lit. "tin and staff," a wooden staff with a metal top holding metal rings (Sanskrit: *khakkhara*). The rings are intended to rattle as the monk walks, so as to warn off wild animals.

48. Master Dogen paraphrases the same words of Master Joshu in chap. 8, *Raihai-tokuzui*.

49. 前架 (ZENKA), a corridor in front of the Zazen Hall proper where the temple officers sit.

50. 後架 (KOKA), a wash-stand located behind the Zazen Hall.

not having reached the age of eighty, are likely to be stronger than the Master. How might we, who are in our prime yet unimportant, equal him, the old man who is profoundly venerable? We must spur ourselves to pursue the state of truth and to practice conduct and observance! For those forty years, they kept no worldly goods and in the stores there was no rice and grain. Sometimes they would gather chestnuts or sweet acorns for food; sometimes they would spin out a meal again and again. Truly, these were the usual customs of the dragons and elephants of the past, regulated conduct that we should love and admire.

[139] Once [Joshu] preached to the assembly, “If you spend your whole life not leaving the monastery,⁵¹ not talking for ten years or for five years, no-one will be able to call you a mute. Afterwards, how could even the buddhas do anything to you?”⁵² This preaches conduct and observance. Remember, by not talking for ten years or for five years we might seem to be stupid, but even if, by virtue of the effort of not leaving the monastery, we are beyond talk, we are not mutes. The Buddha’s state of truth is like this. Those who do not hear the voice of the Buddha’s state of truth can never possess the truth which is a non-mute⁵³ being beyond talk. So the finest example of conduct and observance is *not to leave the monastery*. *Not to leave the monastery* is complete talk, in the state of liberation. The extremely stupid neither know themselves as non-mutes nor let themselves be known as non-mutes; no-one prevents them, but they do not let themselves be known [as non-mutes]. Those who will not hear that to be a non-mute is to have attained the ineffable, and who do not know that [to be a non-mute] is to have attained the ineffable, are pitiful individuals. Quietly practice the conduct and observance of *not leaving the monastery*: do not blow east and west with the east and west wind. Even if, for ten years or for five years, the spring breezes and autumn moons go unrecognized, the state of truth will be present, transparently free of sound and form. Expressing the truth in this state is beyond our own knowing, and beyond our own understanding. We should learn in practice how valuable is each minute⁵⁴ of conduct

51. 叢林 (SORIN), lit. “thicket-forest,” represents the Sanskrit *piṇḍa-vana*, which lit. means a round mass of forest, a clump of trees, and by extension a gathering of Buddhist practitioners at one place. Usually, 叢林 (SORIN), suggests a place for Buddhist practice.

52. A slightly different version is quoted in chap. 39, *Dotoku*. Again, it is possible that Master Dogen was quoting from memory.

53. 不啞漢 (FU-AKAN) suggests someone who does not talk about Buddhism, but just lives quietly in a Buddhist temple.

54. 寸陰 (SUN-IN), lit. “an inch of shadow.”

and observance. Do not wonder whether not-talking might be vacuous. Entry is one monastery. Getting out is one monastery. The way of the birds is one monastery. The entire Universe is one monastery.⁵⁵

[141] Daibai-zan mountain is in the city of Keigen-fu. Goshō-ji temple was established on this mountain, and its founder was Zen Master Hojō.⁵⁶ The Zen Master was a man of the Joyō district.⁵⁷ In former days, when visiting Basō's order, he asked, "What is buddha?" Basō said, "The mind here and now is buddha."⁵⁸ Hearing these words, Hojō realized the great state of realization under their influence. Consequently he climbed to the summit of Daibai-zan mountain, away from human society, and lived in solitude in a thatched hut, eating pine nuts and wearing clothes made from lotus leaves: there was a small pond on the mountain, and many lotuses grew in the pond. He sat in Zazen and pursued the truth for more than thirty years. He saw and heard absolutely nothing of human affairs, and he lost track of the passing years, only seeing the mountains all around go from green to yellow. One pities to imagine what the winds and frosts were like. In Zazen, the Master placed an eight-inch iron tower on his head, as if he were wearing a crown. By endeavoring to keep this tower from dropping to the ground, he did not fall asleep. The tower remains in the temple today: it is listed in the records of the temple storehouse. This is how he pursued the truth until his death, never tiring of the effort. He had been living like this for years and months when a monk from Enkan's⁵⁹ order happened to come onto the mountain looking for a staff. [The monk] lost his way on the mountain and unexpectedly came upon the site of the Master's hut. When, to [the monk's] surprise, he saw the Master, he asked, "Master, how long have you been living on this mountain?" The Master said, "I have only seen the mountains all around go from green to yellow." The monk asked further, "What is the way down from the mountain?" The Master said, "Follow the stream down." The monk was struck. When he returned and

55. The four subjects of these four sentences may be understood as a progression through four phases: 1) 入 (NYU), "entry" into Buddhist practice with the ideal of realizing the truth; 2) 出 (SHUTSU), "getting out," of the area of idealism (while remaining in the area of Buddhist practice); 3) realizing 鳥路 (CHORO), "the way of the birds," that is, the path by which all interferences are transcended; 4) realizing 徧界 (HENKAI), "the entire Universe" or the Dharma itself.

56. Master Daibai Hojō (752–839), successor of Master Basō Do-itsu.

57. In present-day Hupei province in east China.

58. *Shinji-shobogenzo*, pt. 3, no. 79.

59. Master Enkan Sai-an (?–842), also a successor of Master Basō Do-itsu.

told Enkan what had happened, Enkan said, *“In former days when I was in Kozei⁶⁰ I once met a certain monk, and I do not know what happened to him after that. This couldn’t be that same monk, could it?”* Eventually [Master Enkan] sent the monk to extend an invitation to the Master, but [the Master] would not leave the mountain. He replied with a verse:

*A withered tree, broken and abandoned, in a cold forest,
However many times it meets spring, it does not change its mind.
Passing woodsmen do not even look back.
Why should popular entertainers⁶¹ be keen to search it out?*

In the end he did not go. Later, when he decided to move even deeper into the mountains, he made the following verse:

*I shall never outwear the lotus leaves in the pond.
The flowers of a few pines are more than a meal.
Now my abode has been discovered by people in the world.
I shall move my shack deeper into seclusion.*

Finally, he moved his hut further into the mountains.

[145] Once Baso sent a monk especially to ask [Daibai Hojo], *“Master, when you visited Baso in former days, what truth did you attain and then come to live on this mountain?”* The Master said, *“Baso told me, ‘The mind here and now is buddha.’ Then I came to live on this mountain.”* The monk said, *“These days his Buddha-Dharma is different.”* The Master said, *“How is it different?”* The monk said, *“Baso says, ‘It is neither the mind nor buddha.’”* The Master said, *“That old man! If he is out to disturb others, I will have no sympathy for him. Never mind about ‘neither the mind nor buddha.’ For me, it is just that the mind here and now is buddha.”* [The monk] reported these words to Baso. Baso said, *“The fruit of the Plum⁶² is matured.”* This story is known to all human beings and gods. Tenryu⁶³ was an excellent disciple of the Master, and

60. Kozei is where Master Baso had his order.

61. 郢人 (EIJIN), “people from Ei,” were renowned as accomplished singers of vulgar songs. Here “people from Ei” suggests Buddhist masters who attracted popularity.

62. The Master’s name 大梅 (DAIBAI) means “Great Plum.”

63. Master Tenryu, successor of Master Daibai Hojo. His history is not known, but he is famous for transmitting “one-finger Zen” to Master Gutei.

Gutei⁶⁴ was the Master's Dharma-grandchild. Kachi⁶⁵ of Korea, retaining the transmission of the Master's Dharma, became the first patriarch of that country. So the many masters in Korea today are the Master's distant descendants. As long as he lived he was served and attended in everyday life by a tiger and an elephant⁶⁶ who never vied against each other. After the Master's death, the tiger and elephant carried rocks and carried mud to build the Master a stūpa. The stūpa still stands today at Goshō-ji temple. The Master's maintenance of [pure] conduct is praised by [good] counselors of the past and present alike. People of inferior wisdom do not know that they should praise him. To hold to the pretense that the Buddha-Dharma can exist amid greed for fame and love of gain is the small and stupid view.

[147] Zen Master Ho-en⁶⁷ of Goso mountain⁶⁸ said, *“When my master's master⁶⁹ first took up residence on Yogi peak, the rafters of the old roof were broken and the mischief of the wind and rain was severe, for it was the end of winter. The temple buildings and halls were all run down and the Monks' Hall was especially dilapidated: snow and hail covered the platforms so that there was nowhere to sit. Even the most aged veterans, snowy hair bristling on their crowns, swept away the snow, and monks of venerable years, with their graying eyebrows, seemed to harbor sorrow in their wrinkled brows. None of the monks could practice Zazen in comfort. One patch-robed individual requested with utmost sincerity that [the Monk's Hall] be repaired, but the old master refused, saying, ‘Our Buddha has said that this is the kalpa of dissolution and even high cliffs and deep valleys are changing and inconstant. How can we expect to have everything as we please, and seek to call ourselves satisfied? The sacred people of olden times usually walked about under a tree or out in the open; this is an excellent example*

64. Master Gutei (dates unknown), successor of Master Tenryū. He used to live in a hut, but at the instigation of a nun who scolded him, he set off to visit many masters and met Master Tenryū. He is said to have realized the truth when Master Tenryū showed him one finger. Thereafter, in answer to all questions, Master Gutei just showed one finger.

65. Dates unknown.

66. Tigers and elephants symbolize excellent Buddhist practitioners.

67. Master Goso Ho-en (1024–1104), successor of Master Haku-un Shutan.

68. 五祖 (GOSO) means 五祖山 (GOSUZAN), lit. “Fifth Patriarch Mountain”; this is the mountain from where Master Daiman Konin spread the Dharma. It is in present-day Hupei province in east China.

69. Master Yogi Ho-e (992–1049), successor of Master Sekiso Soen and succeeded by Master Haku-un Shutan.

from the past, it is a profound custom of those who tread in bareness. Even though you have all left family life and are learning the truth, the movements of your hands and feet are not yet harmonized. This [life as a monk] is only forty or fifty years. Who has time to spare for an opulent roof?' In the end he did not consent. The next day in formal preaching in the Dharma Hall, he preached to the assembly, 'When Yogi first took residence here as master, the roof and walls were barely held together, and the floor was scattered all over with pearls of snow. Our necks contracting, we secretly grumbled. But we remembered the people of old who dwelt under trees.'" Finally [Master Goso Ho-en] did not give his permission. Yet patch-robed mountain monks from the four oceans and the five lakes longed to come and hang their traveling staffs in this order. We should be glad that so many people indulged themselves in the state of truth. We should imbue our minds with this state of truth, and should engrave these words on our bodies.

[150] Master [Goso Ho-]en once preached, "*Conduct is not on a level beyond thinking, and thinking is not on a level beyond conduct.*" We should attach importance to these words, considering them day and night, and putting them into practice morning and evening. We should not be as if blowing idly in the east, west, south, and north winds. Still less in this country of Japan—where even the palaces of kings and ministers do not have opulent buildings but only scant and plain ones—could those who have left home to learn the truth dwell at leisure in opulent buildings. If someone has got an opulent dwelling, it is without fail from a wrong livelihood; it is rarely from a pure one. [A building] that was already there is a different matter, but do not make plans for new buildings. Thatched huts and plain houses were lived in by the ancient saints and loved by the ancient saints. Students of later ages should yearn for their state and learn it in practice, and should never go against it. The Yellow Emperor,⁷⁰ and [emperors] such as Gyo⁷¹ and Shun,⁷² although secular men, dwelt under roofs of thatch—an excellent example for the world. Shishi⁷³ says, "*If we wish to reflect upon the conduct of the Yellow Emperor, it is [manifest] in Gokyu palace. If we wish to reflect upon the conduct of Gyo and Shun, it is [manifest] in Sosho palace. The*

70. Kotei (Chinese: Huang Ti), supposed to have reigned from 2697 to 2597 B.C.

71. Reigned 2356 to 2255 B.C.

72. Reigned 2255 to 2205 B.C. These three emperors, Kotei, Gyo, and Shun, belong to the period of Chinese history called the legendary age of the five rulers.

73. 尸子 (SHISHI), (Chinese: Shi-tzu), is the name of the book and also the name of the author. The book was written in the Warring States era (475–221 B.C.) of the Chou Dynasty.

*Yellow Emperor's hall of brightness*⁷⁴ was thatched with straw, and it was called 'Gokyu;' *Shun's hall of brightness* was thatched with straw, and it was called 'Sosho.'" Remember, [the palaces] 'Gokyu' and 'Sosho' both were thatched with straw. Now when we compare the Yellow Emperor, Gyo, and Shun with ourselves, the difference is beyond that between the heavens and the earth. [But] even these emperors used thatch for their halls of brightness. When even secular people live under thatched roofs, how could people who have left family life hope to live in lofty halls and stately mansions? That would be shameful. People of old dwelt under a tree or dwelt in the forest; these were abodes that both laymen and monks loved. The Yellow Emperor was the disciple of the Taoist Kosei of Kodo.⁷⁵ Kosei lived [in a cave] inside the crag named "Kodo." Many of the kings and ministers of the great kingdom of Sung today have carried on this profound custom. So even people immersed in dusty toil are like this. How could people who have left family life be inferior to people immersed in dusty toil? How could we be more sullied than people immersed in dusty toil? Among the Buddhist patriarchs of the past, there were many who received the offerings of gods. Yet when they had attained the state of truth, the eyes of gods could not reach them, and demons had no connection to them. We should be clear about this principle. When the celestial hosts and those in the state of demons tread the path of a Buddhist patriarch's conduct, there is a way for them to approach a Buddhist patriarch. [But] Buddhist patriarchs widely transcend in experience all gods and demons, and gods and demons have no means by which to look up at them; so it is hard [for gods and demons] to draw near to a Buddhist patriarch. Nansen⁷⁶ said, "*The practice of this old monk has been so weak that I have been spotted by a demon.*"⁷⁷ Remember, to be spotted by a demon of no training is due to lacking power in one's practice.

[154] In the order of Master Shokaku, [titled] Zen Master Wanshi,⁷⁸ of

74. 明堂 (MEIDO), "Hall of Brightness," means the building where the emperor conducted political business.

75. The legend of the Yellow Emperor's visit to the Taoist sage Kosei is described in chap. 14, *Sansuigyō*.

76. Master Nansen Fugan (748–834), successor of Master Baso Do-itsu.

77. *Shinji-shobogenzo*, pt. 1, no. 18.

78. Master Wanshi Shokaku (1091–1157), successor of Master Tanka Shijun. See chap. 27, *Zazenshin*.

Daibyaku-zan⁷⁹ mountain, a guardian deity of the temple said, *"I hear that Master [Sho-]kaku has lived on this mountain for ten years or so, but whenever I enter the abbot's reception hall looking for him, I am always unable to proceed, and I have never detected him yet."* [Here,] truly, we are meeting the traces of a predecessor who possessed the state of truth. The temple on this mountain, Tendo-zan, was formerly a small one. While Master [Sho-]kaku was the resident master there, he cleaned away an assortment of Taoists', nuns', and scholars' temples, and established what is now Keitoku-ji temple. After the Master passed away, a senior mandarin and court secretary called O Hakusho compiled a record of the Master's deeds and achievements, at which time someone said, *"You should record the fact that he supplanted the Taoist temple, the nuns' temple, and the scholars' temple, and established the present Tendo-ji temple."* The court secretary said, *"That would not be appropriate. Such matters are not related with a monk's merits."* Many people at that time praised the court secretary. Remember, the matters described above are secular work, they are not the merits of a monk.

[155] In general, when we enter the Buddha's state of truth for the very first time, we far transcend the triple world of human beings and gods. We should carefully investigate the fact that we are neither being used by the triple world nor being seen by the triple world. We should consider this and realize it in practice by means of body, mouth, and mind, and by means of object and subject. The merit of the Buddhist patriarchs' conduct and observance originally possesses enormous benefit in leading human beings and gods to salvation, but human beings and gods never sense that they are being saved by the Buddhist patriarchs' conduct and observance. In practicing and observing now the Buddhist patriarchs' great state of truth, do not distinguish between great hermits and small hermits,⁸⁰ and do not discuss sagacity or stupidity. Just throw away fame and gain forever and do not get caught in convoluted circumstances. Do not pass time in vain. [Act as if to] put out a fire burning on your head. Do not expect the great realization. The great realization is everyday tea and meals. Do

79. 大白山 (DAIBYAKU-ZAN), lit. "Big White Mountain," is another name of Mt. Tendo, where Master Dogen met Master Tendo Nyojo.

80. A poem by O Kokyo, a Chinese poet of the Later Jin Dynasty (936–946), says: *"Small hermits conceal themselves in hills and thickets,/Great hermits conceal themselves in palaces and towns."*

not aspire to non-realization. Non-realization is the pearl in the topknot.⁸¹ Simply, those who have homes and homelands should get free from their homes and homelands; those who have loved ones should get free from their loved ones; those who have fame should get away from their fame; those who have gain should get away from their gain; those who have fields and gardens should get away from their fields and gardens; and those who have family should get free from their family. They should also get free from the intention not to have fame, gain, and so on. Given that we get free from having, the principle is evident that we should also get free from not having. This is itself a kind of conduct and observance. To make the throwing away of fame and gain into the one matter to be practiced and observed as long as one lives, is the conduct and observance which has the depth and eternity of the Buddha's lifetime. This conduct and observance is inevitably practiced and observed by conduct and observance itself. Those in whom this conduct and observance is present should love their own body and mind, and should respect themselves.

[158] Zen Master Kanchu⁸² of Daiji said, "*Explaining*⁸³ *one yard is inferior to practicing one foot, and explaining one foot is inferior to practicing one inch.*^{84,85} This sounds like an admonition directed to people present at that time who seemed to be negligent in practicing conduct and observance and to have forgotten real penetration of the Buddha's truth; but it does not mean that to explain a yard is wrong: it means that the merit of practicing a foot is much greater still than the merit of explaining a yard. Why should it be limited to measurements only in yards and feet? There should also be discussion of merits in terms of the difference between far-off Sumeru and a poppy seed. In Sumeru the whole is present, and in a poppy seed the

81. Alludes to Lotus Sutra *Anraku-gyo* (*Peaceful and Joyful Practice*): "It is like the king releasing from his topknot/The bright pearl, and giving it./This Sutra is honored/As supreme among all sutras,/I have always guarded it,/And not revealed it at random./Now is just the time/To preach it for you all." (LS 2.276–278.) Non-realization, that is, the real state which is beyond realization, is already present. At the same time, it is not simply the materialistic denial of enlightenment, which can easily be grasped by anyone.

82. Master Daiji Kanchu (780–862), successor of Master Hyakujo Ekai.

83. 説 (SETSU, *to[ku]*) means 1) to explain in words, and 2), to preach or manifest in action or in words. See, for example, chap. 38, *Muchu-setsumu* and chap. 48, *Sesshin-sessho*.

84. The original units corresponding to inch, foot, and yard are 寸, 尺, 丈 (SUN, SHAKU, JO). One *sun* is 1.193 inches; ten *sun* (11.93 inches) is one *shaku*; and ten *shaku* (119.3 inches) is one *jo*.

85. *Shinji-shobogenzo*, pt. 1, no. 77; *Keitoku-dento-roku* chap. 9.

whole is present: the great integrity of conduct and observance is like this. The present expression of the truth is not Kanchu expressing himself; it is the natural expression of Kanchu.⁸⁶

[159] Great Master Gohon⁸⁷ of Tozan mountain said, *“I explain what I am unable to practice and practice what I am unable to explain.”*⁸⁸ This is the saying of the founding Patriarch. The point is that practice illuminates a way through to explanation, and there are ways in which explanation leads through to practice. This being so, what we preach in a day is what we practice in a day. The point is, then, that we practice what is impossible to practice and preach what is impossible to preach.

[160] Great Master Kokaku⁸⁹ of Ungo-zan mountain, having totally penetrated this teaching, said, *“In the time of explanation there is no trace of practice; in the time of practice there is no trace of explanation.”* This expression of the truth is that practice-and-explanation is not nonexistent: the time of explanation is *a lifetime without leaving the monastery*,⁹⁰ and the time of practice is *washing the head and going before Seppo*.⁹¹ We should neither disregard nor disarrange [the words that] *“In the time of explanation there is no trace of practice, and in the time of practice there is no trace of explanation.”*

[162] There is something that has been said by the Buddhist patriarchs since ancient times. It is that *“If a person lives one hundred years without grasping the buddhas’ state of the moment, that is worth less than living one day and being able to realize the state decisively.”*⁹² This was not said by one buddha or by two buddhas; this has been expressed by all the buddhas and has been

86. 懐中の自為道 (KANCHU [no] JI-I-DO) means, in the first case, words that Kanchu expresses through his own intention, and in the second case, words that naturally emerge from Kanchu. 自 (JI, *mizuka[ra]*, *onozuka[ra]*,) means both “oneself” and “naturally.”

87. Master Tozan Ryokai (807–869), successor of Master Ungan Donjo and 45th patriarch in Master Dogen’s lineage.

88. *Keitoku-dento-roku*, chap. 9.

89. Master Ungo Doyo (?–902), successor of Master Tozan and 46th patriarch in Master Dogen’s lineage. Great Master Kokaku is his posthumous title.

90. The words of Master Joshu, quoted in para. [139] of this chapter. In chap. 39, *Dotoku*, Master Dogen asserts that to spend a lifetime without leaving the monastery is to express the truth.

91. The story of the monk who expressed the truth by washing his head and going before Master Seppo Gison to have his head shaved is also contained in chap. 39, *Dotoku*.

92. Words of the Buddha, quoted in *Keitoku-dento-roku*, chap. 2, section on Master Saṃghanandi.

practiced by all the buddhas. In a hundred thousand myriad kalpas of reciprocal life and death, one day of conduct and observance is the bright pearl in the topknot, is the eternal mirror that is born with and dies with [buddhas],⁹³ and is a day to be rejoiced in. The power of conduct and observance rejoices in itself. Those who have neither attained the power of conduct and observance nor received the bones and marrow of the Buddhist patriarchs, do not treasure the body-and-mind of the Buddhist patriarchs and do not rejoice in the real features of the Buddhist patriarchs. The real features and bones and marrow of the Buddhist patriarchs are beyond going, are thus-gone, are thus-come, and are beyond coming: even so, in one day's conduct and observance they are unfailingly received. So one day may be very important. Idly to have lived a hundred years is a lamentable waste of days and months; it is to be a pitiable skeleton. Even if we are driven, as slaves to sight and sound, [every] day and month for a hundred years, if we practice conduct and observance for one day among those [years], then we will not only put into practice the whole life of one hundred years, but will also save others' lives of one hundred years. The body and life for this one day is a body and life that should be venerated, a skeleton that should be venerated. Therefore, if our life lasts a single day, if we grasp the buddhas' state of the moment, this one day is worth more than many lives in vast kalpas of time. For this reason, before you have decisively realized the state, never spend a single day in vain. This one day is an important treasure that you should hate to lose. Do not liken its value to a one-foot gem. Never trade it for the black dragon's pearl. The sages of old treasured [a day] more than their body and life. We should quietly consider that the black dragon's pearl can be retrieved, and a one-foot gem also can be regained; but a day in a life of one hundred years, once lost, can never be found again. Is there any skillful means by which to get back a day that has passed? Such a thing has not been recorded in any book of history. Those who do not pass time in vain wrap the days and months in the bag of skin [which is themselves] so that [time] will not leak away. Thus it was that the ancient saints and past sages treasured the days and months, treasured time, more than their own eyes and more than their national lands. Here, "passing in vain" means sullyng oneself and disturbing oneself in the floating world of fame and profit. "Not passing [time] in vain" means acting for the sake of the truth while already in the state of the truth. Once we have realized this state decisively, we

93. See chap. 20, *Kokyo*.

should never waste another day. We should solely practice for the sake of the truth, and preach for the sake of the truth. So we have seen the standard by which, since ancient times, the Buddhist patriarchs have not spent a day of effort in vain; and we should reflect on it constantly. We should consider it on a slow, slow spring day, sitting by a bright window. We should not forget it in the hushed silence of a rainy night, sitting under a plain roof. How is it that time steals our efforts away from us? It not only steals away single days, it steals the merits of abundant kalpas. Why should time and I be adversaries? Regrettably, my own non-training makes it so—that is, my not being familiar with myself, my bearing a grudge against myself. Even the Buddhist patriarchs are not without their loved ones, but they have already abandoned them. Even the Buddhist patriarchs are not without miscellaneous involvements, but they have already abandoned them. However we treasure the factors and circumstances [which we see] as self and others, they are impossible to hold onto; therefore, if we do not abandon loved ones, it may happen, in word and in deed, that loved ones abandon us. If we have compassion for loved ones, we should be compassionate to loved ones. To be compassionate to loved ones means to abandon loved ones.

[167] Master Ejo,⁹⁴ [titled] Zen Master Dai-e of Nangaku, in former days served in the order of Sokei,⁹⁵ where he attended [the Master] through fifteen autumns. Consequently, he was able to receive the transmission of the state of truth and to accept the behavior—as a jug of water is poured into another jug. We should venerate above all else the path of conduct of the ancient ancestors. The winds and frosts of those fifteen autumns must have brought him many troubles. Yet he purely and simply pursued the ultimate; he is an excellent model for students of later ages. In winter, he slept alone in an empty building, without charcoal for the stove. In the cool of a summer night, he would sit alone by a bright window, without a candle to burn. Even if devoid of a single recognition or half an understanding, it was the state beyond study, which is free of doing.⁹⁶ This may be conduct and observance. In general, once we have privately thrown away greed for fame and love of gain, the merit of conduct and obser-

94. Master Nangaku Ejo (677–744), successor of Master Daikan Eno. Zen Master Dai-e is his posthumous title.

95. Master Daikan Eno. See para. [129].

96. Alludes to the words of Master Yoka Genkaku in *Shodoka*: “A person who is through with study and free of doing, who is at ease in the truth, does not try to get rid of delusion and does not want to get reality.” See also Book 1, *Fukan-zazengi*.

vance simply accumulates day by day. Do not forget this principle. “*To describe a thing does not hit the target*”⁹⁷ is eight years of conduct and observance. It is conduct and observance which people of the past and present esteem as very rare, and which both the clever and the inept long for.

[169] Zen Master Chikan of Kyogen [temple],⁹⁸ while cultivating the state of truth under Dai-i,⁹⁹ tried several times to express the truth in a phrase, but in the end he could not say anything. Out of regret for this, he burnt his books and became the monk who served the gruel and rice. He thus passed years and months in succession. Later he went onto Buto-zan mountain and searched out the former traces of Daisho;¹⁰⁰ he built a thatched hut and, abandoning everything, lived there in seclusion. One day he happened to be sweeping the path when a pebble flew up and struck a bamboo; it made a sound which led him suddenly to awaken to the state of truth. Thereafter he lived at Kyogen-ji temple, where he made do in his everyday life with one bowl and one set of clothes, never replacing them. He made his home among oddly-shaped rocks and pure springs, and lived out his life in restful seclusion. He was survived at the temple by many traces of his conduct. It is said that in his everyday life he did not come down from the mountain.

[170] Great Master Esho¹⁰¹ of Rinzai-in temple was a rightful successor of Obaku.¹⁰² He was in Obaku’s order for three years. Pursuing the truth with pure simplicity, three times he asked Obaku, at the instruction of the venerable patriarch Chin¹⁰³ from Bokushu district, “*What is the Great Intent of the Buddha-Dharma?*,” whereupon he tasted [the Master’s] stick again and again, sixty times in all. Yet his zeal was not diminished. When he went to Daigu¹⁰⁴ and realized the great state of realization, this also was at

97. Master Nangaku’s words to Master Daikan Eno after he had been in Master Daikan Eno’s order for eight years. See chap. 62, *Hensan*.

98. Master Kyogen Chikan (?–898), successor of Master Isan Reiyu.

99. Master Isan Reiyu.

100. Master Nan-yo Echu (?–775), successor of Master Daikan Eno. National Master Daisho is his title as the teacher of the Emperor.

101. Master Rinzai Gigen (815?–867), successor of Master Obaku. Great Master Esho is his posthumous title.

102. Master Obaku Ki-un (died c. 855), successor of Master Hyakujo Ekai.

103. Master Bokushu Domyo (780?–877?), successor of Master Obaku. 陳尊宿 (CHIN-SONSHUKU), Venerable Patriarch Chin, was a name given to him later.

104. Master Koan Daigu (780–862), successor of Master Hyakujo Ekai.

the instruction of the two venerable patriarchs Obaku and Bokushu.¹⁰⁵ They say that the heroes of the Patriarch's order¹⁰⁶ are Rinzai and Tokuzan,¹⁰⁷ but how could Tokuzan be equal to Rinzai? Truly, someone like Rinzai is not to be classed with the rabble—and even the rabble of that time are outstanding compared with those who in recent times are outstanding. They say that [Rinzai's] *behavior was pure and simple*¹⁰⁸ and his conduct and observance outstanding. Even if we tried to imagine how many instances and how many varieties there were of his [pure] conduct and observance [of precepts], we could never hit the mark.

[172] *The Master [Rinzai] is in the order of Obaku. While he and Obaku are planting cedars and pines, Obaku asks the Master, "Deep in the mountains, what is the use of planting so many trees?" The Master says, "First, they will contribute to the beauty of the surroundings of the temple. Second, they will be a signpost for people in future." Then he strikes his mattock on the ground twice. Obaku holds up his staff and says, "You are like that now, but you have already tasted thirty strokes of my staff!" The Master makes the sound of snoring. Obaku says, "In your generation our school will flourish greatly in the world."*¹⁰⁹

[173] So we should know that even after he had attained the state of truth, he took the mattock in his own hands and planted cedars and pines. It may have been because of this that [Obaku said] *"In your generation our school will flourish greatly in the world."* It may have been that the ancient traces of the *pine-planting practitioner*¹¹⁰ had been directly transmitted in one straight line. Obaku himself also planted trees alongside Rinzai. In the past Obaku had practiced conduct and observance by leaving an assembly of monks and mixing in with laborers at Dai-an temple,¹¹¹ where he swept

105. The story of Master Rinzai's encounters with the masters Bokushu, Obaku, and Daigu is recorded in *Shinji-shobogenzo*, pt. 1, no. 27.

106. 祖席 (SOSEKI) generally refers to the Buddhist lineages in China stemming from Master Bodhidharma.

107. Master Tokuzan Senkan (780–865), successor of Master Ryutan Soshin. See, for example, chaps. 18 and 19, *Shin-fukatoku*.

108. 行業純一 (GYOGO-JUNITSU). The four characters come directly from the story quoted in *Shinji-shobogenzo*, pt. 1, no. 27.

109. Quoted from *Rinzai-zenji-goroku*.

110. 栽松道者 (SAISHO-DOSHA), or "the one of the Way of planting pines," is another name for the fifth patriarch in China, Master Daiman Konin (688–761). See chap. 22, *Bussho*, para. [22].

111. 大安精舎 (DAI-AN-SHOJA). 精舎 (SHOJA) lit. means "spiritual house" or "spiritual hut"—suggesting that the temple was not grand.

and cleaned the temple buildings. He swept and cleaned the Buddha Hall. He swept and cleaned the Dharma Hall. He did not expect conduct and observance to sweep and clean his mind. He did not expect conduct and observance to sweep and clean his brightness. This was when he met with Prime Minister Hai.¹¹²

[174] The Tang Emperor Senso¹¹³ was the second son of Emperor Kenso.¹¹⁴ He was quick-witted and clever from his childhood. He always loved to sit in the full-lotus posture, and he would constantly be sitting in Zazen in the palace. Emperor Bokusho¹¹⁵ was Senso's older brother. [Once] during Bokusho's reign, as soon as government business had finished in the morning,¹¹⁶ Senso playfully ascended the Dragon-Dais¹¹⁷ and assumed a posture of saluting the various retainers. A minister who saw this thought [Senso] was insane, and he said so to Emperor Bokusho. When Bokusho came to see for himself, he patted Senso and said, "*My brother is the brains¹¹⁸ of our family.*" At the time Senso was just thirteen years old. In the fourth year of Chokei,¹¹⁹ Emperor Bokusho died. Bokusho had three sons. The first [became] the emperor Keiso, the second the emperor Bunso, and the third the emperor Buso. Emperor Keiso¹²⁰ died three years after acceding to his father's throne. Emperor Bunso¹²¹ took the throne for one year, but court officials conspired to remove him. So when Emperor Buso¹²² came to the throne, Senso, who had not yet come to the throne himself, was living in the kingdom of his nephew. Emperor Buso always called Senso "my stupid uncle." Buso was emperor during the Esho era¹²³—he was the man who abolished the Buddha-Dharma.

[176] One day Emperor Buso summoned Senso and ordered him to be put

112. The story of Master Obaku's encounter with the prime minister is recorded in *Shinji-shobogenzo*, pt. 1, no. 9.

113. Reigned 847 to 860.

114. Reigned 806 to 821.

115. Reigned 821 to 825.

116. It was customary in the Chinese court to conduct political business first thing in the morning.

117. 龍牀 (RYUSHO), a raised platform serving as the emperor's throne.

118. 英冑 (EICHU), lit. "excellent helmet."

119. 824.

120. Reigned 825 to 827.

121. The historical records say that he reigned from 827 to 841.

122. Reigned 841 to 847.

123. 841 to 847.

to death at once as punishment for climbing onto the throne of [Buso's] father in the past. He was laid in a flower garden behind the palace, but when sewage was thrown over him, he came back to life. In due course [Senso] left his father's kingdom and secretly entered the order of Zen Master Kyogen.¹²⁴ He had his head shaved and became a śramaṇera—though he never received full ordination. With Zen Master Shikan¹²⁵ as a traveling companion, he went to Rozan¹²⁶ mountain. The story goes that Shikan made his own verse on the subject of the falls, saying:

*Carving out cliffs, passing through rock, never shirking toil,
Lofty origins evident from afar.*

By fishing for the śramaṇera with these two lines, [Shikan] hoped to discover what person this was. The śramaṇera continued [the verse] as follows:

*How can the valley streams hold [the water] still?
At last it will return to the ocean and make great waves.*

Reading these two lines, [Shikan] knew that the śramaṇera was no ordinary man. Later [the śramaṇera] went to the order of National Master Enkan Sai-an¹²⁷ of Kosshu district, where he was assigned as clerk to the head monk:¹²⁸ at the time Enkan's head monk was Zen Master Obaku,¹²⁹ and so [the śramaṇera-clerk] was next to Obaku on the [Zazen] platform. Once Obaku was in the Buddha Hall doing prostrations to the Buddha when the clerk came in and asked, "*We do not seek out of attachment to Buddha. We do not seek out of attachment to Dharma. We do not seek out of attachment to Saṃgha.*"¹³⁰ Venerable Patriarch, what are you prostrating yourself for?" When he asked this question, Obaku just slapped the śramaṇera-clerk and told him, "*I do not seek out of attachment to Buddha. I do not seek out*

124. Master Kyogen Chikan (see para. [169]).

125. Master Kankei Shikan (?–895), mentioned earlier in this chapter in para. [141]; a successor of Master Rinzai.

126. 廬山 (ROZAN), (Chinese: Lu-shan), is a mountain famed for its beauty. There are said to be several hundred Buddhist temples on the mountain.

127. Master Enkan Sai-an (?–842), successor of Master Baso Do-itsu. 国師 (KOKUSHI), "National Master," is his title as the teacher of the Emperor Senso.

128. 書記 (SHOKI), the clerk assisting the head monk, was one of the six assistant officers of a big temple.

129. Master Obaku eventually became the successor of Master Hyakujo Ekai. Both Master Hyakujo Ekai and Master Enkan Sai-an were disciples of Master Baso Do-itsu.

130. Quoted from *Yuima-kyō* (Vimalakīrti-nīrdeśa).

of attachment to Dharma. I do not seek out of attachment to Saṃgha. I always do prostrations like this." Having spoken thus, he gave [the clerk] another slap. The clerk said, "What an extremely rude person!" Obaku said, "This is just the place where something ineffable exists. What else is there to explain as rude or refined?" He gave the clerk another slap. The clerk then desisted. After the demise of Emperor Buso, the clerk duly returned to secular society and acceded to the throne. Emperor Buso had initiated the abolition of the Buddha-Dharma, but Emperor Senso immediately restored the Buddha-Dharma. From the time he assumed the throne, and all the time he was on the throne, Emperor Senso always loved to sit in Zazen. Before he assumed the throne, when he had left his father's kingdom and was traveling along the valley streams of a distant land, he had purely and simply pursued the truth. They say that after he assumed the throne he sat in Zazen day and night. Truly, with his father the king already dead and then his brother also dying, and with his being put to death by his nephew, he might have looked like a pitiful destitute son.¹³¹ But his zeal did not waver, and he kept striving in pursuit of the truth. It was an excellent example, rare through the ages. It must have been heaven-sent conduct and observance.

[180] Master Gison of Seppo-zan mountain, [titled] Great Master Shinkaku,¹³² after he had established the [bodhi-]mind sat day and night in Zazen, without flagging and without aversion to the place—though there were long journeys between the monasteries where he hung his traveling staff, and between the lodgings on the way. Until Seppo first disclosed the state of imposing majesty, he practiced tirelessly, and he died together with Zazen. In former days, in his quest to serve under [true teachers] *he nine times climbed Tozan mountain*¹³³ and *three times visited Tosu mountain*¹³⁴—pursuit of the truth that was rare through the ages. When people today are encouraging others to be pure and stern in their conduct and observance, they often cite Seppo's noble conduct. Seppo's uncertainty was like that of other people, but Seppo's sharpness was beyond

131. 窮子 (GUSHI), or "wretched son" again alludes to the parable in the *Shinge (Belief and Understanding)* chapter of the Lotus Sutra. See notes to para. [111].

132. Master Seppo Gison (822–907), successor of Master Tokuzan Senkan. Great Master Shinkaku is his posthumous title.

133. The mountain where Master Tozan Ryokai (807–869) had his order.

134. The mountain where Master Tosu Daido (819–914), and Master Tosu Gisei (1032–1083) had their orders.

other people. Conduct and observance is like that. People of the truth today should unfailingly learn Seppo's purity.

[181] When we quietly look back upon Seppo's muscular exertion in learning in practice under [masters in] all directions, truly, his virtue might be that of having long possessed the sacred in his bones. Today, when we are attending the order of a master who has the state of truth and we really want to request and to partake in [the master's teaching], it is extremely difficult to find an opportunity to do so. [The order] is not only twenty or thirty individual bags of skin; it is the [nameless] faces of hundreds or thousands of people. Each wishes to find his or her real refuge, so days on which the [master's] hand is imparted¹³⁵ soon darken into night, and nights of pounding the mortar¹³⁶ soon brighten into day. Sometimes, during the master's informal preaching we have no ears or eyes, and so we vainly pass by [chances] to see and hear. By the time our ears and eyes are in place, the master has finished speaking. While old drills—veteran patriarchs of venerable years—are already clapping their hands and laughing out loud, there seem to be precious few opportunities for us—as newly ordained juniors—even to get onto the edge of the mat. There are those who enter the inner sanctum and those who do not enter, those who hear the master's conclusions and those who do not hear. Time is swifter than an arrow, the dew-drop life more fragile than a body. There is the anguish of having a teacher but being unable to partake in [the teaching], and there is the sadness of being ready to partake in [the teaching] but being unable to find a teacher—I have personally experienced such matters. Great good counselors unfailingly possess the virtue of knowing a person, but while they are striving to cultivate [their own] state of truth, opportunities to get sufficiently close to them are rare. When Seppo in ancient times climbed Tozan mountain, and when he climbed Tosu mountain, he too must surely have endured such troubles. We should be inspired by his Dharma-gymnastics of conduct and observance; not to research them in experience would be a shame.

135. 授手 (JUSHU), "imparting of the hand," means a teacher's personal instruction or guidance.

136. 打春 (TASHO), "pounding the mortar," suggests the efforts of Master Daikan Eno and Master Daiman Konin described earlier in this chapter.

[30]

行持 (下)

GYOJI

*[Pure] Conduct and Observance
[of Precepts] – Part 2*

[185] The first Patriarch in China¹ came from the west to the eastern lands at the instruction of the Venerable Prajñātara.² For the three years of frosts and springs during that ocean voyage, how could the wind and snow have been the only miseries? Through how many formations of cloud and sea-mist might the steep waves have surged? He was going to an unknown country: ordinary beings who value their body and life could never conceive [of such a journey]. This must have been maintenance of the practice realized solely from the great benevolent will *to transmit the Dharma and save deluded emotional beings*.³ It was so because *the transmission of Dharma* is [Bodhidharma] himself; it was so because the transmission of Dharma is the entire Universe; it was so because the whole Universe in ten directions is the real state of truth; it was so because the whole Universe in ten directions is [Bodhidharma] himself; and it was so because the whole Universe in ten directions is the whole Universe in ten directions. What conditions surrounding [this] life are not a royal palace? And what royal palace is prevented from being a place to practice the truth? For these reasons, he came from the west like this.⁴ Because *the saving of deluded emotional beings* is [Bodhidharma] himself, he was without alarm and doubt and he was

1. Master Bodhidharma (died c. 528), successor of Master Prajñātara. He was the 28th patriarch in India (counting from Master Mahākāśyapa) and the 1st patriarch in China.

2. Master Prajñātara, the 27th patriarch in India.

3. The 4th line of Master Bodhidharma's poem, quoted in chap. 43, *Kuge*: "A flower is five petals opening,/Effects naturally are realized./I originally came to this land,/To transmit the Dharma and save deluded emotional beings."

4. In other words, he came from India not because of idealism, but because of reality.

not afraid. Because *saving deluded emotional beings* is the entire Universe, he was not alarmed and doubting and he was without fear. He left his father's kingdom forever, made ready a great ship, crossed the southern seas, and arrived at the port of Kosshu.⁵ There would have been a large crew, and many monks [to serve the Master] with towel and jug, but historians failed to record this. After [the Master] landed, no-one knew who he was. It was the 21st day of the 9th lunar month in the 8th year of the Futsu era⁶ during the Liang dynasty.⁷ The governor of Kosshu district, who was called Shogo, received [the Master] displaying the proper courtesies of a host. He then duly wrote a letter notifying Emperor Bu,⁸ for Shogo was assiduous in fulfilling his duties. When Emperor Bu read the missive he was delighted, and he dispatched a messenger with an imperial edict inviting [the Master] to visit him. It was then the first day of the 10th lunar month of that same year.

[188] When the first Patriarch arrived at the city of Kinryo⁹ and met with the Liang emperor Bu, the Liang emperor Bu asked him, *"It would be impossible to list all the temples built, all the sutras copied, and all the monks delivered since I assumed the throne. What merit have I acquired?"*

The Master said, "No merit at all."

The Emperor said, "Why is there no merit?"

The Master said, "These things are only the trivial effects of human beings and gods, and the cause of the superfluous. They are like shadows following the form: though they exist, they are not the real thing."

The Emperor said, "What is true merit?"

The Master said, "Pure wisdom being subtly all-encompassing; the body being naturally empty and still. Virtue like this is not sought by the worldly."

The Emperor asks further, "What is the paramount truth among the sacred truths?"

The Master said, "It is [that which is] glaringly evident, and without anything sacred."

5. Present day Guangzhou. This part of China was the most active in terms of contact with foreign countries.

6. 527. The Futsu era was from 520 to 527.

7. The Liang dynasty was from 502 to 557.

8. Emperor Bu, or Wu, reigned from 502 to 550.

9. In present-day Jiangsu province, in east China, bordering on the Yellow Sea.

The Emperor said, "Who is the person facing me?"

The Master said, "I do not know."

The Emperor did not understand. The Master knew that the time was not right.¹⁰

So, on that 19th day of the 10th lunar month [the Master] quietly left, traveling north up the [Yangtse] River. On the 23rd day of the 11th month of the same year he arrived at Rakuyo.¹¹ He accepted the makeshift accommodation of Shorin-ji temple on Suzan mountain, where he sat facing the wall in silence all day long. But the ruler of the Wei¹² dynasty also was too inept to recognize [the Master], and he did not even know that this was cause for shame. The Master was of the kṣatriya caste in South India; he had been the crown prince of a great nation. He had long ago acquired familiarity with the ways of a royal palace in a great nation. In the vulgar customs of a small country there were habits and views that might be shameful to the prince of a great nation, but the mind of the first Patriarch was not moved: he did not abandon the country and he did not abandon the people. At that time, he neither prevented nor hated the slander of Bodhiruci;¹³ and the evil mind of the precepts-teacher Kozu¹⁴ [he considered] neither worthy of resentment nor even worth noticing. Despite [the Master's] abundance of such virtue, people of the eastern lands considered him the equal of mere ordinary scholars of the tripiṭaka¹⁵ and teachers of sutras and commentaries. This was extremely stupid; [they thought so] because they were trivial people. Some thought that [the Master] was proclaiming a peculiar lineage of the Dharma called "the Zen

10. The section in italics is quoted directly from the Chinese.

11. Present-day Luoyang, a city in the Hwang basin in northern Honan province in east China.

12. The 169 years between 420 and 589 were the epoch of division between north and south China. During this epoch, in the south, the Sung (420–479), Chi'i (479–502), Liang (502–557), and Ch'en (557–589) dynasties prevailed. In the north, the Northern Wei dynasty (386–535) and the Western Wei dynasty (535–589) prevailed.

13. A monk from North India who came to Luoyang in 508. He was one of the main translators of Buddhist sutras from Sanskrit into Chinese during the Northern Wei dynasty. He is said to have tried to poison Master Bodhidharma out of jealousy.

14. Precepts-teacher Kozu participated in the translation of *Juchikyo-ron*, "Sutra of Commentaries on the Ten States," and he made a commentary on the same text. He is also said to have tried to poison Master Bodhidharma.

15. 三藏 (SANZO), lit. "three stores" represents the Sanskrit *tripiṭaka*, the three baskets of sūtra, vinaya, and abhidharma. Chinese gave the title *Sanzo* to scholar-monks from India, such as Bodhiruci, who were versed in the tripiṭaka.

Sect,” and that the sayings of other teachers—commentary teachers and the like—might amount to the same as the right Dharma of the first Patriarch. They were vermin who disturbed and dirtied the Buddha-Dharma. The first Patriarch was the twenty-eighth rightful successor from Śākyamuni Buddha. He left his father’s great kingdom to rescue the living beings of eastern lands: whose shoulders could come up to his? If the first Patriarch had not come from the west, how could the living beings of eastern lands have seen and heard the Buddha’s right Dharma? They would only have worried in vain over the sands and stone which are names and forms. Even those who have clothed themselves in fur and worn horns on their head, in a remote and distant land like ours, have now become able to hear our fill of the right Dharma. Now even peasants and plowmen, old country folk and village children, see and hear. It is totally due to the ancestral Master’s maintenance of the practice in crossing the seas that we have been saved. The natural climate of India was vastly superior to that of China, and there were also great differences in the rightness and wrongness of local customs. [China] was not a place to which a great saint who had received and retained the Dharma treasury would go, unless he were a man of great benevolence and great endurance. A suitable place of practice, where [the Master] might live, did not exist, and the people who could know a person were few. So he hung his traveling staff at Suzan mountain for a spell of nine years. People called him “*the Brahmin who looks at the wall.*” Historians recorded his name in lists of those learning Zen meditation, but it was not so. The right-Dharma-eye treasury transmitted from buddha to buddha and from rightful successor to rightful successor, was simply the ancestral Master alone.

[193] Sekimon’s¹⁶ *Rinkanroku*¹⁷ says: *Bodhidharma first went from the land of the Liang dynasty to the land of the Wei dynasty. He passed along the foot of Suzan mountain, and rested his staff at Shorin [temple]. He just sat in stillness facing the wall, and only that—he was not practicing Zen meditation. For a long time no-one could understand the reason for that [sitting], and so they saw Bodhidharma as training in Zen meditation. Now, [the practice of] dhyāna¹⁸ is only*

16. Master Kakuhan Eko (1071–1128). He lived at Ruitoku-ji temple in Sekimon district.

17. 林間録 (RINKANROKU), lit. “Forest Records,” published in 1107. It has two volumes containing over three hundred fascicles describing the words, deeds, and teachings of Buddhist patriarchs.

18. 禪那 (ZENNA), representing the sound of the Sanskrit *dhyāna*, “meditation” or “concentration,” here represents the practice of Zazen itself.

one among many forms of conduct: how could it be all there was to the Saint? Yet because of this [practice], the people of that time who made chronicles subsequently listed him among those who were learning Zen meditation: they grouped him alongside people like withered trees and dead ash. Nevertheless, the Saint did not stop at [the practice of] dhyāna; and at the same time, of course, he did not go against [the practice of] dhyāna—just as the art of divination emerges from yin and yang without going against yin and yang. When the Liang emperor Bu first met Bodhidharma, he asked at once, “What is the paramount sacred truth?” [The Master] replied, “It is [that which is] glaringly evident, and without anything sacred.” [The Emperor] went on to say, “Who is the person facing me?” Then [the Master] said, “I do not know.” If Bodhidharma had not been conversant with the language of that region, how could [their conversation] have taken place as it did at that time?

[195] Thus, it is evident that [the Master] went from the Liang kingdom to the Wei kingdom. He passed along¹⁹ Suzan mountain, and rested his staff at Shorin [temple]. He sat in stillness facing the wall, but he was not learning Zen meditation. Though he had not fetched with him a single sutra or text, he was the true authority who had brought with him the transmission of the right Dharma. Chroniclers, however, not being clear, listed him in sections about learning Zen meditation—this was extremely stupid and regrettable. While [the Master] thus continued practicing²⁰ on Suzan mountain, there were dogs who barked at the great ancestor:²¹ they were pitiful and extremely stupid. How could any who has a heart think light of [the Master’s] merciful kindness? How could any who has a heart not hope to repay this kindness? There are many people who do not forget even worldly kindness, but appreciate it deeply: these are called human beings. The great kindness of the ancestral Master is greater even than [the kindness of] a father and mother—so do not compare the benevolent love of the ancestral Master even with [the love of] a parent for a child. When we consider our own lowly position, we might be alarmed and afraid. We

19. 經行 read here as KEIKO, means to walk along, or to pass along, in order to get from A to B.

20. 經行 read here as KINHIN, means walking as a Buddhist practice, maintaining the balanced state of body and mind. In Japan *kinhin* is performed very slowly, the standard being *issoku-hanpo*, or half a step for each breath.

21. 堯 (GYO), lit. means “high” or “far away.” At the same time, it is the name of an emperor in the legendary period of Chinese history, who is supposed to have ruled between 2356 and 2255 B.C. In this context it means Master Bodhidharma as a great man or a great founder.

are beyond sight of the civilized lands.²² We were not born at the center of civilization.²² We do not know any saints. We have not seen any sages. No person among us has ever ascended beyond the celestial world. People's minds are utterly stupid. Since the inception [of Japan], no person has edified the common people: we hear of no period when the nation was purified. This is because no-one knows what is pure and what is impure. We are like this because we are ignorant of the substance and details of the two spheres of power²³ and the three elements:²⁴ how much less could we know the rising and falling of the five elements?²⁵ This stupidity rests upon blindness to the phenomena before our very eyes. And we are blind because we do not know the sutras and texts, and because there is no teacher of the sutras and texts. There is no such teacher means that no-one knows how many tens of volumes there are in *this Sutra*, no-one knows how many hundreds of verses and how many thousands of sayings there are in *this Sutra*: we read only the explanatory aspect of the sentences, not knowing the thousands of verses and tens of thousands of sayings. Once we know the ancient sutras and read the ancient texts, then we have the will to venerate the ancients. When we have the will to venerate the ancients, the ancient sutras come to the present and manifest themselves before us. The founder of the Han dynasty²⁶ and founder of the Wei dynasty²⁷ were emperors who clarified the verses spoken by astrological phenomena and who interpreted the sayings of geological forms. When we clarify such sutras as these, we have gleaned some clarification of the three elements. The common folk [of Japan], never having been subjected to the rule of such noble rulers, do not know what it is to learn to serve a ruler or what it is to learn to serve a parent and so we are pitiful even as subjects of a sovereign and pitiful even as members of a family. As retainers or as children,²⁸ we vainly pass by [valuable] one-foot gems and vainly pass by [invaluable] minutes of time. There is no [Japanese] person who,

22. 中土 (CHUDO), lit. "Middle Lands" and 中華 (CHUKA), lit. "Middle Flower [of Civilization]" both refer to China.

23. 二柄 (NIHEI): 1) civilian power; 2) military power.

24. 三才 (SANSAI): 1) the heavens; 2) the earth; 3) people.

25. 五才 (GOSAI): 1) wood; 2) fire; 3) soil; 4) metal; 5) water.

26. 高祖 (KOSO) lit. means "The Founding Patriarch," or "the Founder." The founder of the Han dynasty ruled from 206 to 194 B.C.

27. 太祖 (TAISO), lit. "the Big Patriarch," also is a term used for the founding emperor of a dynasty. In this case it refers to 道武帝 (DOBUTEI), the founder of the Northern Wei dynasty who ruled from 386 to 409.

28. 子 (SHI) means child or disciple.

having been born into an ancestry like this, would give up an important national office; we even cling to trivial official positions. This is how it is in a corrupt age: in an age of purity, [such things] might be rarely seen or heard. Living in a remote land like this and possessing lowly bodies and lives like these, if we had the opportunity to hear our fill of the Tathāgata's right Dharma how could we have any hesitation about losing these lowly bodies and lives on the way? Having clung to them, for what purpose could we relinquish them later? Even if [our bodies and lives] were weighty and wise, we should not begrudge them to the Dharma. How much less [should we begrudge] bodies and lives that are lowly and mean. Lowly and mean though they are, when we ungrudgingly relinquish them for the truth and for the Dharma, they may be more noble than the highest gods and more noble than the wheel[-rolling] kings. In sum, they may be more noble than all celestial gods and earthly deities and all living beings of the triple world. The first Patriarch, however, was the third son of the King of Koshi in South India. He was, to begin with, an offspring of the imperial lineage of India, a crown prince. His nobility and venerability were such that [people] in a remote nation in the eastern lands never knew even the forms of behavior by which they should serve him: there was no incense; there were no flowers; his seat and mat were scant; the temple buildings were inadequate. How much worse it would have been in our country, a remote island of sheer cliffs. How could we know the forms by which to revere the prince of a great nation? Even if we imitated them, they would be too intricate for us to understand: there might be different forms for lords and for the emperor, and courtesies large and small, but we would not be able to tell the difference. When we do not know how high or low we are, we do not maintain and rely upon the self. When we are not maintaining and relying upon the self, the most important thing to clarify is how high or low we are.

[202] The first Patriarch was the twenty-eighth successor to the Dharma of Śākyamuni. The longer he remained in the state of truth, the weightier he became. That even a great and most venerable saint like this, following his Master's instruction, did not spare body and life, was in order *to transmit the Dharma* and in order *to save the living*. In China, before the first Patriarch came from the west, no-one had seen a disciple of Buddha who had received the one-to-one transmission from rightful successor to rightful successor, no patriarch had given the face-to-face transmission from rightful successor to rightful successor, and no meeting buddha had ever taken place. After that time also, no [patriarchs] other than the distant descen-

dants of the first Patriarch ever came from the west. The appearance of an uḍumbara flower is an easy matter: one can count the years and months of waiting [for it to happen].²⁹ The first Patriarch's coming from the west will never happen again. Nevertheless, even people calling themselves the distant descendants of the first Patriarch—intoxicated [like] the great fool of the kingdom of So³⁰ and never knowing the difference between a jewel and a stone—have thought that teachers of sutras and teachers of commentaries might stand shoulder-to-shoulder with [the Patriarch]. That is due to small knowledge and meager understanding. People who lack the right seeds of long-accumulated prajñā do not become the distant descendants of the Patriarch's truth; we should pity those who have idly wandered astray on the wrong path of names and forms. Even after the Futsu era of the Liang dynasty³¹ there were some who went to India. What was the use of that? It was the most extreme stupidity. Led by bad karma, they wandered astray through foreign lands. With every step they were proceeding along the wrong path of insulting the Dharma; with every step they were fleeing from their father's homeland. What was to be gained by their going to India? Only hardship and privation in the mountains and the waters. They did not study the principle that the Western Heavens had come to the east and they did not clarify the eastward advance of the Buddha-Dharma, and so they uselessly lost their way in India. They have reputations as seekers of the Buddha-Dharma, but they did not have any will to the truth with which to pursue the Buddha-Dharma, and so they did not meet a true teacher even in India. They only met fruitlessly with teachers of sutras and teachers of commentaries. The reason is that they did not have the right state of mind with which to pursue the right Dharma, and so—even though authentic teachers were still present in India—those [wanderers] did not get their hands upon the authentic Dharma. Some who went to India claimed to have met true teachers there, [but] no mention was ever heard of who those teachers were. If they had met true teachers, they would naturally name some names. There was no [meeting] and so there has been no naming.

29. The uḍumbara flower is said to bloom once every three thousand years. See chap. 68, *Udonge*.

30. 楚 (SO) is the name of an ancient kingdom in China where a man called Benka found a big rough gemstone ("Benka's gem") and offered it to the king, but the king could not recognize its value.

31. That is, after Master Bodhidharma had come to China (in the last year of the Futsu era, 527).

[205] Again, there have also been many monks in China, since the ancestral Master came from the west, who have continued to rely upon understanding of sutras and commentaries and so failed to investigate the authentic Dharma. They open and read sutras and commentaries but are blind to the meaning of the sutras and commentaries. This black conduct is due not only to karmic influence of conduct today but also to bad karmic influence from past lives. If, in this life, they ultimately do not hear the true secrets of the Tathāgata's teaching, and do not meet the Tathāgata's right Dharma, and are not illuminated by the Tathāgata's face-to-face transmission, and do not use the Tathāgata's buddha-mind, and do not learn the usual customs of the buddhas; then their life must be a sad one. During the Sui, Tang, and Sung dynasties³² people like this abounded. Only people possessing the seeds of long-accumulated prajñā have become the distant descendants of the ancestral Master, some entering the gate of initiation without expectation and some liberating themselves from sand-counting,³³ but all having intelligence, superior makings, and the right seeds of a right person. The stupid multitude have continued for long years to dwell only in the straw shacks of sutras and commentaries. That being so, [even the Patriarch] did not assert that he would not retreat in the face of such severe difficulties. Even today, as we admire the profound attitude of the first Patriarch in coming from the west, if we spare the stinking bags of skin which are ourselves, in the end what will be the use of that?

[207] Zen Master Kyogen³⁴ said:

*Making a hundred calculations and a thousand plans only
for the sake of [our own] body,
We forget that the body will become dust in a grave.
Never say that the white-haired³⁵ speak no words:
They are just the people to tell us of the underworld.*

So although we make hundreds of calculations and thousands of plans to spare [the body], eventually it nonetheless turns into a pile of dust in a grave. Worse still is to be fruitlessly scampering east and west in the employ of the king and citizens of a small nation, and therein being made to

32. Sui (c. 581–618); Tang (618–c. 907); Sung (960–1279).

33. Counting sand symbolizes the boring work of Buddhist scholars.

34. Master Kyogen Chikan. See para. [169].

35. 白髮 (HAKUHATSU), "the white-haired," in this case suggests the corpse of an old person.

suffer countless hardships through innumerable bodies and minds. Those who think light of their own body and life because of a sense of loyalty seem unable to forget the custom of ritual suicide following the death of a lord. The way ahead for those driven by [such] obligation is only dark clouds and mists. Many people since ancient times have been used by small vassals and have thus thrown away their bodies and lives in the world of common folk. These were human bodies that should have been treasured, because they could have become vessels for the state of truth. Now we have met the right Dharma, we should learn the right Dharma in practice, even if it means throwing away bodies and lives as countless as the sands of the Ganges. For which is it worth relinquishing body and life: some futile small person, or the wide, great, profound, and eternal Buddha-Dharma? There can be no cause for either the wise or the inept to vacillate between advancing and retreating. We should quietly consider that before the right Dharma has spread through the world, even if people want to abandon their body and life for the right Dharma, they cannot do so: they might dearly love to be in our place today, meeting with the right Dharma. If, having met the right Dharma, we failed to abandon body and life, we would have cause to be ashamed of ourselves: if we were ever ashamed of anything, we would have to be ashamed of this fact. So the way to repay the great kindness of the ancestral Master is with one day's conduct and observance. Have no regard for your own body and life. Do not cling to love which is more dumb than that of birds and beasts—even if you feel love and attachment, it will not stay with you over long years. Do not remain content to rely upon family standing, which is equal to rubbish—even if you remain content at this, you will ultimately not enjoy a quiet life. The Buddhist patriarchs of old were wise: they all abandoned the seven treasures and thousands of children; they speedily relinquished jeweled palaces and red-lacquered buildings, seeing them as equal to spit and tears or seeing them as equal to filth and soil. This is the manner in which the Buddhist patriarchs of the past have always recognized the kindness and repaid the kindness of the Buddhist patriarchs of the past. Even the sick sparrow did not forget the favor it had received and was able to return the favor with [the gift of] three rings of public office.³⁶ Even the stricken turtle did not forget the favor it had received and was able to

36. Refers to a Chinese legend recorded in *Zoku-seikai-ki*, (*Tales from Sei*, Part Two): A nine-year old boy called Yoho saved an injured sparrow. The sparrow repaid him with four white rings, which led Yoho to assume the three top official posts in the land.

return the favor with the seal of the office of Yofu.³⁷ How sad it would be, while having human faces, to be more stupid than animals. Our meeting buddha and hearing Dharma in the present is benevolence that has come from the conduct and observance of every Buddhist patriarch. If the Buddhist patriarchs had not passed on the one-to-one transmission, how could it have arrived at the present day? We should repay the kindness contained in even a single phrase. We should repay the kindness contained in even a single dharma. How then could we fail to repay our debt of gratitude for the great blessing of the right-Dharma-eye treasury, the supreme great method. We should desire to forsake, in a single day, bodies and lives as countless as the sands of the Ganges. To the dead body we have abandoned for the sake of the Dharma, we ourselves will return in age after age to make prostrations and serve offerings; and it will be venerated, honored, guarded, and praised by all gods and dragons—for the truth [of abandonment for the Dharma] is inexorable. Rumors have long been heard, from India in the west, of the Brahmins' custom of selling skulls and buying skulls: they honor the great merit in the skull and bones of a person who has heard the Law. If we fail now to abandon body and life for the truth, we will not attain the merit of hearing the Dharma. If we listen to the Dharma without regard for body and life, that listening to the Dharma will be fulfilled, and this very skull will deserve to be honored. Skulls that we do not abandon today for the truth will some day lie abandoned in the fields, bleaching in the sun, but who will do prostrations to them? Who would want to sell or buy them? We might look back with regret upon the spirit [that we showed] today. There are the examples of the demon that beat its former bones, and the god that prostrated itself to its former bones.³⁸ When we think on to the time when we will turn emptily to dust, those who are without love and attachment now will gain appreciation in future—the emotion aroused might be something akin to a

37. Refers to another Chinese legend, recorded in *Shinsho-retsuden* (the collection of biographies contained within the book *Shinsho (Writings of the Shin Dynasty)*). A man called Koyu saved a turtle in distress, and as a result he later rose to the public office called Yofu. (The seal of the office of Yofu depicted a turtle.)

38. *Aiku-o-hiyu-kyo (The Sutra of the Parable of King Aśoka)* contains the story of a traveler who saw an angel prostrating itself to a corpse lying beside the road. The traveler asked why, and the angel said that its body had done only good deeds when alive and so the angel had been born in heaven. Further on, the traveler saw a demon beating a corpse. The demon explained that this body had done only bad, and so it had become a demon.

tear in the eye of a person looking on. Using the skull which will turn empty to dust, and which may be abhorred by people, fortunately we can practice and observe the Buddha's right Dharma. So never fear the cold. Suffering from the cold has never destroyed a person. Suffering from the cold has never destroyed the truth. Only be afraid of not training. Not training destroys a person and destroys the truth. Not training can destroy a person and can destroy the truth. Never fear the summer heat. The summer heat has never destroyed a person. The summer heat has never destroyed the truth. Not training can destroy a person and can destroy the truth. The acceptance of barley,³⁹ and the gathering of bracken,⁴⁰ are excellent examples from the Buddhist world and the secular world. We should not be like demons and animals, thirsting after blood and thirsting after milk. Just one day of conduct and observance is the actual practice of the buddhas.

[214] Taiso, the second Patriarch in China,⁴¹ [titled] Great Master Shoshu Fukaku, was a teacher of lofty virtue and a man of erudition, adored by both gods and demons, and esteemed by both monks and laymen. He lived for many years between the rivers I and Raku,⁴² during which time he widely read various books. He was considered to be one of the country's rare individuals, [the like of] whom a person could not easily meet. Because of his eminence in Dharma and the weight of his virtue, a mystical being suddenly appeared and told the Patriarch, "*If you want to reap the fruit [of your efforts], why do you linger here? The great truth is not far away. You must go south!*" The next day he suffered a sudden headache, a stabbing pain. His master, Zen Master Kozan Hojo⁴³ of Ryumon mountain in

39. *Chu-honki-kyo* (*Middle-length Sutra of Past Occurrences*) has a chapter entitled *Butsu-jiki-babaku* or "How the Buddha Ate Horses' Barley." The chapter relates how the Brahmin king Akidatsu (Sanskrit name not traced), after inviting the Buddha and 500 disciples to a meal, became busy and forgot to serve food to the Saṃgha, so they made do with barley meant for the horses.

40. Alludes to an episode in *Shiki-retsuden* (the collection of biographies in the book *Shiki*, or "Historical Records"). A warrior-king of the Chou dynasty (1122–255 B.C.) conquered the country of In, after which two former nobles of In took refuge in the mountains, preferring to eat bracken than to eat the new king's millet.

41. Master Taiso Eka, successor of Master Bodhidharma.

42. I and Raku are the names of rivers in the Kanan district of China. The place between them is Luoyang (pronounced Rakuyo in Japanese). The kings of the Chou dynasty (1122–255 B.C.) made their capital in Luoyang, and the city also served as the capital of later dynasties such as the Later Han, Western Tsin, Later Wei, Tsui, et cetera.

43. Master Kozan Hojo, Master Taiso Eka's original teacher.

Rakuyo, was about to cure the pain when a voice from the sky said, “*This is to change the skull, it is not an ordinary pain.*” Then the Patriarch told the Master about his meeting with the mystical being. When the Master looked on top of [the Patriarch’s] skull, lumps had swelled up like five mountain peaks. [Master Kozan] said, “*Your physiognomy is a good omen; you will surely attain realization. The reason the mystical being told you to go south must be that the great man Bodhidharma of Shorin-ji temple is destined to become your master.*”

[216] Hearing this advice, the Patriarch left at once to visit Shoshitsu-ho peak. The mystical being was a truth-guarding deity which belonged to [the Patriarch’s] own long practice of the truth. At that time it was December, and the weather was cold. They say it was the night of the 9th day of the 12th month. Even if there had been no great snowfall, we can imagine that a high peak, deep in the mountains, on a winter night, was no place for a man to be standing on the ground outside a window: it would have been dreadful weather at that time of year, [cold enough] even to break the joints of bamboo. Nevertheless, with a great snow covering the earth, burying the mountains and submerging the peaks, [Taiso Eka] beat a path through the snow—how severe should we suppose it was? Eventually he arrived at the Patriarch’s room, but he was not allowed to enter. [The Patriarch] seemed not to notice him. That night he did not sleep, did not sit, and did not rest. He stood firm, unmoving, and waited for dawn. The night snow fell as if without mercy, gradually piling up and burying him to his waist, while his falling tears froze one by one. Seeing the tears, he shed more tears; he reflected upon himself and reflected upon himself again. He thought to himself, “*When people in the past sought the truth, they broke their own bones to take out the marrow,⁴⁴ they drew their own blood to save others from starvation,⁴⁵ they spread their own hair over mud,⁴⁶ and they threw*

44. This may refer to a story in *Dai-hannyakyo*: The Bodhisattva Jotai visited the Bodhisattva Hoyu and heard the teaching of the great real wisdom, but he had nothing to serve as an offering, so he sold his own body and served his own marrow as an offering.

45. *Kengu-kyo* contains the story of a king of Jambudvīpa who stabbed himself and served up his own blood in order to save a hungry demon.

46. Refers to a story in *Dai-ho-shak-kyo*: Before Śākyamuni realized the truth, he revered people who had already realized the truth so much that he spread his hair over a muddy puddle so that the Buddha Dīpaṅkara could walk over it.

*themselves off cliffs to feed tigers.*⁴⁷ *Even the ancients were like this, and who am I?*" As he thought such thoughts, his will became more and more determined. Students of later ages also should not forget what he says here: *"Even the ancients were like this, and who am I?"* When this is forgotten, even for an instant, there are eternal kalpas of depression. As [Taiso Eka] thought thus to himself, his determination to pursue the Dharma and to pursue the state of truth only deepened—perhaps he was like this because he did not see the means of purity as a means.⁴⁸ To imagine what it was like that night, as dawn approached, is enough to burst one's gallbladder. The hair on one's flesh simply bristles with cold and fear. At dawn, the first Patriarch took pity on him and asked, *"What are you after, standing there in the snow for such a long time?"* Questioned thus, his tears of sorrow falling in ever greater profusion, the second Patriarch said, *"Solely I beg, Master, that out of compassion you will open the gate to nectar and widely save all beings."* When [Taiso Eka] had spoken thus, the first Patriarch said, *"The buddhas' supreme and wondrous state of truth is to persevere for vast kalpas to become able to practice what is hard to practice, and to endure what is beyond endurance. How can one hope to seek the true vehicle with small virtue and small wisdom, and with a trivial and conceited mind? It would be futile toil and hardship."* As he listened then, the second Patriarch was by turns edified and encouraged. Secretly he took a sharp sword and severed his left arm. When he placed it before the Master, the first Patriarch could then see that the second Patriarch was a vessel of the Dharma. So he said, *"When in the beginning the buddhas pursued the truth, they forgot their own bodies for the sake of the Dharma. Now you have cut off your arm before me. In your pursuit also there is something good."*

[220] From this time forward he entered the [Master's] inner sanctum. He served and attended [the Master] for eight years, through thousand myriads of exertions: truly he was a great rock beneath human beings and gods and a great guiding teacher of human beings and gods. Exertion like his was unheard of even in the Western Heavens: it happened for the first time in the Eastern Lands. We learn the face breaking into a smile from the

47. Refers to a story in *Konkomyo-kyo*: Makasatta, the third son of the King of Makaradei (Sanskrit names not traced), seeing that a mother tiger that was suckling seven cubs was about to die of hunger, fed the tiger his own body.

48. He did not see purification as a means to an end. He was free from ulterior motives.

ancient [Saint],⁴⁹ but we learn getting the marrow under [this] Patriarch.⁵⁰ Let us quietly reflect: no matter how many thousand myriads of first Patriarchs had come from the west, if the second Patriarch had not maintained the practice, there could be today no satisfaction in learning and no handling of the great matter. Now that we today have become people who see and hear the right Dharma, we should unfailingly repay our debt of gratitude to the Patriarch. Extraneous methods of repayment will not do: bodies and lives are not sufficient, and nations and cities are not important. Nations and cities can be plundered by others, and bequeathed to relatives and children. Bodies and lives can be given over to the impermanent; they can be committed to a lord, or entrusted to false ways. Therefore, to intend to repay our gratitude through such means is not the way. Simply to maintain the practice day by day: only this is the right way to repay our gratitude. The principle here is to maintain the practice so that the life of every day is not neglected, and not wasted on private pursuits. For what reason? [Because] this life of ours is a blessing left over from past maintenance of the practice; it is a great favor bestowed by maintenance of the practice, which we should hasten to repay. How lamentable, how shameful, it would be, to turn skeletons whose life has been realized through a share of the virtue of the Buddhist patriarchs' maintenance of the practice, into the idle playthings of wives and children, to abandon them to the trifling of wives and children, without regret for breaking [precepts] and debasing [pure conduct]. It is out of wrongness and madness that [people] give over their body and life to the demons⁵¹ of fame and profit. Fame and profit are the one great enemy. If we are to assign weight to fame and profit, we should really appreciate fame and profit. Really to appreciate fame and profit means never to entrust to fame and profit, and thereby cause to be destroyed, the body and life which might become a Buddhist patriarch. Appreciation of wives, children, and relatives also should be like this. Do not study fame and profit as phantoms in a dream or flowers in space:⁵² study them as they are to living beings. Do not accumulate wrongs and retribution because you have

49. Master Mahākāśyapa, whose face broke into a smile when the Buddha showed his audience an uḍumbara flower. See chap. 68, *Udonge*.

50. The story of Master Bodhidharma telling Master Taiso Eka, "You have got my marrow" is recorded in chap. 46, *Katto*.

51. 羅刹 (RASETSU), represents the sound of the Sanskrit *rākṣasa* which means an evil or malignant demon.

52. 夢幻空華 (MUGEN-KUGE), symbolize illusions.

failed to appreciate fame and profit. When the right eyes of learning in practice widely survey all directions, they should be like this. Even a worldly person who has any human feeling, on receiving charity through gold, silver, or precious goods, will return the kindness. The friendliness of gentle words and a gentle voice, spurs, in all who have a heart, the goodwill to return the kindness. What kind of human being could ever forget the great blessing of seeing and hearing the Tathāgata's supreme right Dharma? Never to forget this [blessing] is itself a lifelong treasure. A skeleton or a skull that has never regressed or strayed in this maintenance of the practice has—at the time of life and at the time of death equally—such virtue that it deserves to be kept in a stūpa of the seven treasures, and to be served offerings by all human beings and gods. Having recognized that we hold such a great debt of gratitude, we should without fail, without letting our life of dew-on-grass fall in vain, wholeheartedly repay the mountain-like virtue [of the second Patriarch]. This is maintaining the practice. The merit of this maintaining the practice is already present in us who are maintaining the practice as patriarch or buddha. In conclusion, the first Patriarch and the second Patriarch never founded a temple; they were free from the complicated business of mowing undergrowth,⁵³ and the third Patriarch and the fourth Patriarch were also like that. The fifth Patriarch and the sixth Patriarch did not establish their own temple, and Seigen⁵⁴ and Nangaku⁵⁵ were also like that.

[225] Great Master Sekito⁵⁶ lashed together a thatched hut on a big rock and he sat upon the rock in Zazen. He went without sleep day or night: there was no time when he was not sitting. He did not neglect miscellaneous chores; at the same time, he was always practicing Zazen through the twelve hours.⁵⁷ That Seigen's school has now spread throughout the land, and that it is benefiting human beings and gods, is due to Sekito's mighty

53. 薙艸 (CHISO), lit. "mowing weeds," means clearing a site for the building of a temple.

54. Master Seigen Gyoshi (?–740), successor of Master Daikan Eno. Master Dogen's lineage is through Master Seigen.

55. Master Nangaku Ejo (677–744), also a successor of Master Daikan Eno. The Rin-zai sect traces its lineages back to Master Nangaku.

56. Master Sekito Kisen (700–790), successor of Master Seigen Gyoshi. 石頭 (SEKITO), lit. means "Rock Top."

57. 十二時の坐禪 (JUNJI no ZAZEN), or "twelve-hour Zazen," means Zazen all day long. "Twelve hours" in Master Dogen's time was a whole day and night, twenty-four hours in our time.

firmness in maintaining the practice. Those present-day [followers of] Unmon⁵⁸ and Hogen⁵⁹ who have clarified something are all the Dharma-descendants of Great Master Sekito.

[226] Zen Master Dai-i,⁶⁰ the thirty-first Patriarch, after meeting at the age of fourteen the Great Master who was the third Patriarch,⁶¹ labored in his service for nine years. Having already succeeded to the ancestral customs of the Buddhist patriarchs, he regulated the mind⁶² and went without sleep, *his side never touching a bed* for a small matter of sixty years. He spread his influence over friend and foe, and his virtue pervaded [the worlds of] human beings and gods. He was the fourth Patriarch in China.

[227] *In the [17th] year of Jokan,⁶³ the Emperor Taiso, admiring from afar the Master's taste of the truth, and desiring to see for himself [the Master's] style and color, issued an edict for him to come to the capital. Three times altogether, the Master offered to the throne letters of humble apology, eventually declining by citing ill health. The fourth time [the Emperor] ordered his messenger: "If he will not come in the end, bring me his head." The messenger went to the mountain and warned of the [Emperor's] command. The Master at once stretched out his neck towards the sword, his spirit and his complexion unblenched. The messenger was astonished at this. He returned and issued his report. The Emperor's admiration grew all the stronger. He bestowed on [the Master] a gift of precious silk, and let him have his own way.⁶⁴*

[228] Thus, the Zen Master the fourth Patriarch did not see his body and life as his body and life. The conduct and observance which he maintained in

58. Master Unmon Bun-en (864–949), founder of the Unmon sect. See chap. 49, *Butsудо*.

59. Master Hogen Bun-eki (885–958), founder of the Hogen sect. *Ibid*.

60. Master Dai-i Doshin (580–651), successor of Master Kanchi Sosan, is the 31st patriarch counting from Master Mahākāśyapa. He is the 4th patriarch in China, counting from Master Bodhidharma.

61. 三祖大師 (SANSO-DAISHI), lit. "Great Master the third Patriarch," is Master Kanchi Sosan, successor of Master Taiso Eka and the 3rd patriarch in China.

62. 撰心 (SESSHIN), lit. "to collect/gather together/concentrate the mind." Recently, the same two characters have been used as a name for short Zazen retreats.

63. 貞觀癸卯 (JOKAN-KIBO). The *Jokan* era corresponds to the reign of the Tang Dynasty emperor Taiso: 627 to 650. 癸卯 (KIBO), the 10th calendar sign and the 4th horary sign, identifies the year as the 17th year of the *Jokan* era: 643.

64. The paragraph is quoted directly from the Chinese; the source has not been traced.

*not being close to kings and ministers*⁶⁵ is a singular example, encountered once in a thousand years. The Emperor Taiso was a righteous ruler. A meeting with him might not have been a bore; nevertheless, we should learn in practice that the conduct and observance of our illustrious predecessors was like this. Even as a ruler of men, [the Emperor] still admired a man who would stretch out his neck towards the sword, not fearing to lose body and life. This [behavior] was not without reason: [the Master] valued time and was exclusively devoted to conduct and observance. Offering letters [of refusal] to the throne three times is an example rare through the ages. In present degenerate times, there are [many monks] who positively want to meet with the Emperor.⁶⁶ *On the 4th day of the intercalary 9th lunar month in the [2nd] year of Eiki*⁶⁷ *in the reign of Emperor Koso,*⁶⁸ [the Master] suddenly bestowed upon his disciples the following exhortation: “All the dharmas of the Universe are totally liberated. You must each remember this, and spread the influence of the teaching into the future.” When he had finished speaking, he sat still and died. He was seventy-two years of age. They enshrined him at the temple. On the 8th day of the 4th lunar month of the following year, the door of the shrine opened by itself, for no [apparent] reason, and the [Master’s] form seemed to be alive. After that his disciples did not dare to shut the door again.

[230] Remember, *all the dharmas of the Universe are totally liberated.* Dharmas are not empty, and dharmas are not anything other than dharmas; they are dharmas which are totally liberated. Here the fourth Patriarch has his maintenance of the practice before entering the stūpa, and he has his maintenance of the practice while already in the stūpa. To see and hear that the living are inevitably mortal is the small view. To be of the opinion that the dead are without thinking and perception is small knowledge. In learning the truth, do not learn such shallow knowledge and small views. There may be those among the living who are immortal, and there may be those among the dead who have thinking and perception.

65. Alludes to Lotus Sutra, *Anraku-gyo*. See LS 2.244.

66. From this point onwards, this paragraph is in Chinese characters only, indicating that it is a direct quotation from a Chinese text.

67. The Eiki era was from 650 to 656. 辛亥 (SHINGAI), the 8th calendar sign and the 12th horary sign, identifies the year as the 2nd year of the Eiki era: 651.

68. Emperor Koso reigned from 650 to 684.

[231] Great Master Gensa Shu-itsu⁶⁹ of Fuchou⁷⁰ had the Dharma-name of Shibi. He was from Bin-ken county in Fuchou. His family name was Sha. From his childhood he liked fishing. He sailed a small boat on the Nantai river, and got along with all the fishing folk. At the beginning of the Kantsu era⁷¹ of the Tang dynasty, when he was just over thirty years old, he suddenly desired to leave the [world of] dust. Abandoning his fishing boat at once, he devoted himself to the order of Zen Master Reikun⁷² of Fuyo-zan mountain, and shed his hair. He received full ordination from Precepts Teacher Dogen of Kaigen-ji temple in Yoshō.⁷³ *With patched clothes and straw shoes, and with barely enough food to sustain him, he would always be sitting in stillness all day long. All the monks thought him peculiar. From the beginning he was on good terms in that Dharma-order with Seppo Gison;⁷⁴ their closeness was like that between master and disciple. Seppo called [Gensa's] hard practice "dhūta."⁷⁵ One day Seppo asked, "What is the substance of Bi of the dhūta?" The Master replied, "In the end I just cannot be deceived by others." On another day Seppo called him over and said, "Bi of the dhūta, why do you not go exploring?"⁷⁶ The Master said, "Bodhidharma did not come to the Eastern Lands. The second Patriarch did not go to the Western Heavens." Seppo approved of this.⁷⁷ Eventually [Gensa] climbed Zokutsuzan mountain⁷⁸ and he and the Master pooled their efforts to bind and build [a humble temple], where a group of profound individuals came together. The Master [Seppo] allowed them to enter his room and glean his conclusions no matter whether it was dawn or dusk. If, among the students of the profound*

69. Master Gensa Shibi (835–907), successor of Master Seppo Gison. Gensa was the name of the mountain/temple where Master Gensa lived. Shibi was his 法名 (HOMYO), lit. Dharma-name, i.e., the name he received when he became a monk and used thereafter in his lifetime—it was the custom in China not to use the Dharma-name after a monk's death, but to use a posthumous name or title, which, in Master Gensa's case, was Great Master Shu-itsu.

70. In present-day Fujian province in southeast China, bordering on the Formosa strait.

71. The Kantsu era was from 860 to 874.

72. Master Fuyo Reikun, successor of Master Shiso Chijo.

73. In Jiangxi province in southeast China.

74. Master Seppo Gison (822–908), successor of Master Tokuzan Senkan.

75. The 12 dhūtas are listed earlier in this chapter, in the section on Master Mahākāśyapa (para. [119]).

76. 徧參 (HENSAN), or "thorough exploration," is the title of chap. 62, *Hensan*.

77. These episodes are also discussed in chap. 4, *Ikka-no-myōju*.

78. 象骨山 (ZOKOTSU-ZAN), lit. "Elephant Bone Mountain," is another name for Mt. Seppo.

who came from all directions, there were any who had an unresolved problem, they would inevitably turn to the Master and ask for his teaching. In such cases Master Seppo would say, “*Ask Bi of the dhūta!*”. The Master [Gensa], in his charity, would then duly apply himself to the task unremittingly. Such behavior would have been impossible if it were not for his outstanding conduct and observance. His conduct and observance of *sitting in stillness all day long* is a rare example of conduct and observance. There are many who vainly run after sounds and forms, but few people who practice *sitting in stillness all day long*. Now, as students of later ages, and fearing that time is running out, we should practice *sitting in stillness all day long*.

- [234] Master Chokei Eryo⁷⁹ was a venerable patriarch in the order of Seppo. Going back and forth between Seppo and Gensa, he learned in practice for a small matter of twenty-nine years. In those years and months he sat through twenty round cushions. People today who love Zazen cite Chokei as an excellent example of an adorable ancient—many adore him, but few equal him. His thirty years of effort, then, were not in vain: once while he was rolling up a summer reed screen, he suddenly realized the state of great realization. In thirty years he had never returned to his home country, never visited his relatives, and never chatted with those either side of him: he just directed his effort single-mindedly.⁸⁰ The Master’s maintenance of the practice was for thirty years. For thirty years, he saw his doubts and hesitation as doubts and hesitation: he should be called one of steadfast sharp makings, and should be called one of great qualities. Tidings of [such] firmness of resolve are heard *sometimes, following the sutras*. If we desire what we should desire and are ashamed of what we should be ashamed of, then we may be able to meet with Chokei. Honestly speaking, it is only because [people] lack the will to the truth, and lack skill in regulating their conduct, that they remain idly bound by fame and gain.

- [235] Zen Master Dai-en⁸¹ of Dai-i-zan mountain, after receiving Hyakujo’s affirmation, went directly to the steep and remote slopes of Isan mountain and, befriending the birds and beasts, he tied together [a hut of] thatch and continued his training. He never shrank from the wind and snow.

79. Master Chokei Eryo (854–932), successor of Master Seppo Gison.

80. 専一に功夫す (SENITSU *ni* KUFU *su*). The same phrase appears in *Fukan-zazengi* and suggests the practice of Zazen.

81. Master Isan Reiyu (771–853), successor of Master Hyakujo Ekai. Zen Master Dai-en is his posthumous title.

Small chestnuts served him for food. There were no temple buildings, and no provisions. Yet [here] he was to manifest his conduct and observance for forty years. Later, when the temple had become famous throughout the country, it brought dragons and elephants tramping to it. Even if you do want to establish a place for pure conduct,⁸² do not set your human sentiments in motion: just be firm in your conduct and observance of the Buddha-Dharma. A place where there is training but no building is the practice-place of eternal buddhas. We have heard from afar rumors of practice done on open ground or under a tree. These places have become sanctuaries⁸³ for ever. If a place contains the conduct and observance of just one person, it will be transmitted as a practice-place of the buddhas. We should never let ourselves be wasted, as the stupid people of a degenerate age, on the futile construction of buildings. The Buddhist patriarchs never desired buildings. Those who have not yet clarified their own eyes and yet vainly construct temple halls and buildings are absolutely not serving offerings of Buddhist buildings to the buddhas: they are making their own dens of fame and gain.

[238] We should quietly imagine conduct and observance on Isan mountain in those days of old. “Imagining” means thinking what it would be like for us now to be living on Isan mountain: deep in the night, the sound of rain with such force that it might not only cut through moss but even drill through rocks. On a snowy winter night, birds and wild animals would be few and far between; how much less might smoke from human chimneys be able to know us? It was a vigorous existence that could not have been so without conduct and observance in which [Master Isan] thought light of his own life and assigned weight to the Dharma. He was in no hurry to mow the undergrowth; he did not busy himself with construction work: he solely trained himself in conduct and observance, and strove in pursuit of the state of truth.⁸⁴ It is pitiable that an authentic patriarch who had received and maintained the right Dharma was troubled in the mountains by so much steep and rocky hardship. They say that Isan mountain has ponds and streams, so the ice and fog must have been thick. It was a life of

82. 梵刹 (BONSETSU). 梵 (BON) represents the Sanskrit *brāhma*, moral, pure, sacred, or *brahma-carya*, pure conduct. 刹 (SETSU) represents the Sanskrit *kṣetra*, which means place, land, or temple. (See Glossary.)

83. 結界 (KEKKAJ), lit. “bounded areas,” from the Sanskrit *sīmā-bandha*, are discussed in chap. 8, *Raihai-tokuzui*.

84. 功夫弁道 (KUFU-BENDO), a favorite expression of Master Dogen’s to suggest Zazen itself.

seclusion beyond a human being's endurance. Nevertheless, it is evident that his Buddhist state of truth and the profound solitude merged into one reality—we see and hear expressions of the truth that he practiced and observed in this state. We should not hear [these expressions] in a nonchalant posture. At the same time, conduct and observance does not recognize the debt of gratitude which we must strive to repay. That being so, even if we were listening nonchalantly, when we imagine the Isan mountain of those days as if it were before our eyes in the present, how could any human-hearted student of later ages fail to be moved? Through the bodhi-power and the teaching influence of this conduct and observance on Isan mountain, the wheel of wind⁸⁵ does not move, the world is not broken, the palaces of gods are peaceful, and human nations are preserved. Even to those who are not the distant descendants of Isan, Isan may be an ancestral patriarch. Latterly, Kyozan⁸⁶ came there and served him. Kyozan himself had been, in the order of the late Master Hyakujo,⁸⁷ a Śāriputra⁸⁸ with a hundred answers for every ten questions. Yet he waited upon Isan, spending a further three years of effort watching over a buffalo.⁸⁹ This was conduct and observance that, in recent times, has become extinct: it is nowhere to be seen or heard. The three years of watching over the buffalo made it needless for him to ask any person to speak an expression of the truth.

[241] The Patriarch [Do]kai⁹⁰ of Fuyo-zan mountain was solely a font of realization of conduct and observance. When the ruler of the nation bestowed upon him the title of Zen Master Josho and a padded purple⁹¹ garment, the Patriarch did not accept them; he wrote letters to the throne in which he politely refused them. The King was reproachful, but the Mas-

85. 風輪 (FURIN) refers to wind as one of the five elements, or five wheels (from the Sanskrit *pañca-maṇḍalaka*): earth, water, fire, wind, and air.

86. Master Kyozan Ejaku (807–883), successor of Master Isan.

87. Master Hyakujo Ekai (749–814).

88. Śāriputra was said to be the most excellent of the Buddha's ten great disciples. In *Shinji-shobogenzo*, pt. 1, no. 61, Master Isan says "The mystical powers and the wisdom of you two disciples [Kyozan and Kyogen] are far superior to those of Śāriputra and Maudgalyāyana." The story is quoted in chap. 25, *Jinzu*.

89. 看牛 (KANGYU) alludes to the words of Master Enchi Dai-an quoted earlier. Watching over a buffalo means training himself.

90. Master Fuyo Dokai (1043–1118), successor of Master Tosu Gisei, and the 44th patriarch in Master Dogen's lineage (the 18th in China).

91. Purple indicated the highest among the ranks of priests.

ter did not accept them in the end. His diluted gruel⁹² has transmitted to us the taste of Dharma. When he made his hut on Fuyo-zan mountain, the monks and laymen who flocked there numbered in the hundreds, but on a daily ration of one bowl of gruel, many withdrew. The Master, according to his vow, did not go to meals offered by donors. On one occasion he preached to the assembly as follows:

*“In general, because those who have left family life dislike dusty [secular] toil, and seek to get free of life and death, we rest the mind, cease mental images, and cut off ensnaring involvements; therefore we are called those who have left family life. How could we regard offerings lightly and use them to indulge in a common life? We should straightaway let go of duality, and abandon the middle too. When we meet sounds and meet sights, we should be like rocks upon which flowers have been planted. When we see advantage and see fame, we should be as if dust has got into our eyes. Moreover, it is not that, since times without beginning, we have never before passed through [such detachment]. Neither is it that we do not know the condition. If we do not go beyond turning the head into a tail, [however,] we remain in that [upside down] state.”*⁹³

Why should we suffer the pain of greed and love? If we do not put an end to them here and now, what other time can we expect? Therefore, the saints of the past taught people that it is solely vital to exhaust the moment of the present. When we are able to exhaust the moment of the present, what further problems can there be? When we have got the state in which there are no problems in our mind, even a Buddhist patriarch will be like an enemy. When everything in the world is naturally cool and pale,⁹⁴ we will then accord with the ideal⁹⁵ for the first time.

Do you not remember Inzan,⁹⁶ who would not see anyone to his dying day. And Joshu,⁹⁷ who had nothing to tell anyone to his dying day. Hentan⁹⁸ gathered chestnuts for his meals. Daibai⁹⁹ used lotus leaves as his clothes. Practitioner Shi-

92. 米湯 (BEITO), lit. “hot rice water,” refers to a line in the quote from Master Fuyo Dokai which follows.

93. In this opening section, Master Fuyo outlines the general principles of Buddhism, in much the same way that Master Dogen does at the beginning of *Fukan-zazengi*: we have the balanced state originally, but we still need to make effort to realize it.

94. 冷淡 (REITAN), “cool and pale,” means without emotional heat or color.

95. 那邊 (NAHEN), lit. “that area over there.”

96. Master Tanshu Inzan, a successor of Master Baso Do-itsu. He lived away from human society, deep in the mountains.

97. Master Joshu Jushin (778–897). See para. [136].

98. Master Hentan Gyoryo, successor of Master Daikan Eno.

99. Master Daibai Hojo. See para. [141].

*e*¹⁰⁰ wore only paper. Veteran monk Gentai¹⁰¹ wore only cotton. Sekiso¹⁰² established a Withered Tree Hall¹⁰³ where he sat and slept with the monks, wanting only to master his own mind. Tosu¹⁰⁴ had others take care of the rice, which they boiled together and ate in common: he wanted to be able to concentrate on his own original task. Now, in the saints listed above there is such distinction. If they had been without [such] excellence, how could we delight in them?

Friends! If you too physically master this state, you will truly be faultless people. If, on the other hand, you fail to experience it directly, I am deeply afraid that in future you will exhaust your energy in vain. Though there is nothing to attach to in the behavior of this mountain-monk,¹⁰⁵ I have been privileged to become master of the temple: how could I sit by while our provisions were used up in vain, suddenly forgetting the legacy of the past saints? Now I hope to demonstrate, as best I am able, the attitude in which people of old lived as temple masters. I have discussed it with everyone and we have decided not to go down from the mountain, not to go to meals offered by donors, and not to have a monk in charge of raising donations,¹⁰⁶ instead, we will ration the annual produce of the fields of this temple into three hundred and sixty equal parts, and use one ration every day, without increasing or reducing [the ration] according to the [number of] people [in the order]. If there is enough to make boiled rice, then we shall make rice; if there is not enough to make boiled rice, then we shall make gruel; if there is not enough to make gruel, then we shall make rice water. To welcome a newcomer we shall just have [plain] tea, not a tea ceremony. We will simply provide a tea-room, which each person may visit and use individually. We shall do our best to sever involvements and to pursue the state of truth solely.

100. 紙衣道者 (SHIE-DOSHA), lit. "Paper Clothes Way-Being," was the nickname of Master Takushu Shi-e, a successor of Master Rinzai.

101. Master Nangaku Gentai, successor of Master Sekiso Keisho. He was known for refusing to wear fine silk clothes.

102. Master Sekiso Keisho (807–888), successor of Master Dogo Enchi. His posthumous title is Great Master Fu-e.

103. 枯木堂 (KOBOKUDO), lit. "Withered Tree Hall," means the Zazen Hall, which is more commonly referred to as 僧堂 (SODO), "Monks' Hall" or 雲堂 (UNDO), "Cloud Hall." This sentence suggests that Master Sekiso's temple consisted only of the Zazen Hall.

104. Master Tosu Daido (819–914), successor of Master Suibi Mugaku. He originally studied the teachings of the Kegon sect, then realized the truth in Master Suibi's order, after which he built himself a hut on Mt. Tosu. His posthumous title is Great Master Jisai.

105. 山僧 (SANSO), "mountain monk," is a humble term used by the speaker to refer to himself or herself. Hereafter it has sometimes been translated as "I."

106. 化主 (KESHU). 化 (KE) means to raise donations, and 主 (SHU) means the monk in charge.

Still more, vigorous activity surrounds us in abundance. There is no scarcity of beautiful scenery. The flowers know how to laugh, and the birds know how to sing. The timber horses whinny, and the stone bulls gallop. Beyond the sky, the greenness of the mountains fades. Beside our ears, the babbling spring loses its voice. On mountain peaks monkeys are squeaking. Dew moistens the moon in the sky. In the woods cranes call. The wind swirls around the pines in the clear light of dawn. When the spring breezes blow, withered trees sing dragon songs.¹⁰⁷ The autumn leaves shrivel and the frozen forest scatters flowers. On the precious-stone steps are laid patchworks of moss. People's faces have the [mild] air of haze and mist. Sounds are still. Situations are just as they are. In the sheer peace and solemnity, there is nothing to pursue.

Before you all today, this mountain-monk is preaching [the traditional teaching of] our lineage, which is just not to attach to expedients. Why should it ever be necessary to ascend [the seat of formal preaching in the Dharma] Hall or to have entry into the [master's] room; or to take up the clapper or stand up the whisk; or to yell to the east and put a staff to the west; or to tense the brows and glare with the eyes, as if having an epileptic fit. That not only dismays veteran monks; it also insults the saints of the past. Do you not remember that Bodhidharma came from the west to the foot of Sho-shitsu-zan mountain and faced the wall for nine years? And the second Patriarch, standing in the snow and cutting off his arm, suffered what can only be described as hardship. Still, Bodhidharma never set down a single word and the second Patriarch never requested a single phrase. Yet can we say that Bodhidharma did not teach others? Can we say that the second Patriarch had not wanted to find a teacher? Whenever I come to preach about the behavior of the ancient saints, I always feel that there is nowhere to put myself, so ashamed am I of our weakness as people of later ages. How then could we serve each other offerings of exotic and delicious meals of a hundred tastes? We are equipped with the four things,¹⁰⁸ and so we must establish the mind at once: having said that, I am only afraid that the behavior of our hands and feet is so imperfect that we will pass remotely through lives and pass remotely through ages. Time is like an arrow, and we should profoundly hate to be losing it.

Although we are like this, still it is a fact that other people, relying upon their merits, have been delivered. This mountain-monk is unable to force the teaching upon you, but, my friends, have you ever read the following verse by a person of

107. 枯木龍吟 (KOBOKU-RYUGIN). See chap. 65, *Ryugin*.

108. 四事 (SHIJI), or four necessities: food, drink, bedding, and medicine.

*old?*¹⁰⁹

*Our meal is boiled foxtail millet, reaped from the mountain fields,
For vegetables we have faded yellow pickles:
Whether you eat them is up to you.
If you choose not to eat, you are free to go east or west.*

With due respect, fellow practitioners, may each of you be diligent. Take good care of yourselves."^{110,111}

This is the very bones and marrow transmitted one-to-one by the ancestral patriarchs. There are many examples of [this] founding Patriarch's conduct and observance, but for the present I have just cited this one instance. We students of later ages should long for, and learn in practice, the conduct and observance that the founding Patriarch Fuyo practiced and refined on Fuyo-zan mountain. It is just the right standard of behavior [established at] Jetavana park.¹¹²

[250] Zen Master Daijaku¹¹³ of Kaigen-ji temple in Kozei, in the Koshu district,¹¹⁴ whose name in his lifetime was Do-itsu, was from Juppo-ken county in Kanshu.¹¹⁵ He served under Nangaku for more than ten years. Once he decided to visit his old home town, and he got half way there. At half way he returned, and burned incense and performed prostrations, whereupon Nangaku wrote the following verse and gave it to Baso:

*I recommend you not to return home,
If you return home the truth will go unpracticed.
Old women in the neighborhood
Will call you by your old name.*

He gave this Dharma-preaching to Baso, who received it with veneration,

109. Master Fukushu Gozubi. A slightly different version of the verse is quoted in *Keitoku-dento-roku*, chap. 15.

110. 珍重 (CHINCHO) was a common salutation used when taking leave of someone.

111. The original quotation of Master Fuyo Dokai's words (recorded in *Zokukan-kosonshuku-goyo*, Part 2) is one long paragraph in the source text.

112. The park purchased by Sudatta from King Prasenajit's son Prince Jeta, and donated to the Buddha as a site for Buddhist practice.

113. Master Baso Do-itsu (709–788), successor of Master Nangaku Ejo. His family name was 馬 (BA), "Horse," so he was called 馬祖 (BASO), "the Horse Patriarch," and the mountain where he had his order was called 馬祖山 (BASOZAN), "Horse Patriarch Mountain."

114. In present-day Jiangxi province in southeast China.

115. In present-day Sichuan in southwest China.

and vowed, “*I shall never in any life travel towards Kanshu.*” Having made this vow, he never walked a single step towards the Kanshu district; he lived in Kozei for the rest of his life, letting [monks from] the ten directions come to him. He expressed the truth only as, “*The mind here and now is buddha,*” besides which he had not a single word of teaching for others. Even so, he was the rightful heir of Nangaku, and the lifeblood of human beings and gods.

[252] Just what is *not to return home*? How are we to understand *not to return home*? Returning to and from the east, west, south, and north is only our own selfish falling down and getting up: truly, *when we return home, the truth goes unpracticed*. [But] is the conduct of *returning home* maintained as “the truth going unpracticed”? Is the conduct maintained as beyond “returning home”?¹¹⁶ Why is *returning home, the truth going unpracticed*? Is it hindered by non-practice? Is it hindered by self? [Nangaku] is not arguing that “Old women in the neighborhood will call you by your old name.” [His words] are the expression of the truth of “*Old women in the neighborhood calling you by your old name.*”¹¹⁷ By what means does Nangaku possess this expression of the truth? By what means does Baso grasp these words of Dharma? The truth in question is that when we are going south, the whole Earth similarly is going south. For other directions also the same must be true. To doubt that it is so, using Sumeru or the great ocean as a scale, and to hesitate, using the sun, moon, and stars as benchmarks: this is the small view.

[253] The thirty-second Patriarch, Zen Master Daiman,¹¹⁸ was from Obai. His secular name was Shu: this was his mother’s surname. The Master was born fatherless, as for example was Lao-tze.¹¹⁹ He received the Dharma at seven years of age,¹²⁰ after which, until the age of seventy-four, he exactly dwelt in and maintained the Buddhist patriarchs’ right-Dharma-eye treasury. His secret transmission of the robe and the Dharma

116. With these two questions, Master Dogen considered 帰郷 (KIKYO), “returning home,” not as a subjective journey but as concrete conduct—which Master Dogen himself maintained, for example, in returning from China to Japan.

117. Master Nangaku was expressing a fact of life, not a supposition about the future.

118. Master Daiman Konin (688–761), successor of Master Dai-i Doshin. He was the 5th patriarch in China.

119. It was well-known in China and Japan that Lao-tze, who laid the foundations of Taoist philosophy in the 6th century B.C., was born to a single mother.

120. This refers to a legend quoted in chap. 22, *Bussho* (para. [22]).

to the laborer Eno¹²¹ was conduct and observance in a class by itself. He did not let Jinshu¹²² know about the robe and the Dharma, but transmitted them to Eno, and because of this, the lifetime of the right Dharma has been uninterrupted.

[254] My late Master Tendo¹²³ was from the Etsu area.¹²⁴ When he was nineteen he abandoned philosophical study for learning in practice, after which he did not regress at all, even into his seventies. He was given a purple robe and a master's title¹²⁵ from the Emperor¹²⁶ during the Kajo era,¹²⁷ but he did not accept them at last. He wrote letters to the throne declining and expressing thanks. Monks in the ten directions all revered him deeply for this. The wise, far and near, all rejoiced. The Emperor himself was delighted and presented him with a gift of tea. Those who knew what had happened praised the event as rare through the ages. Truly, this was real conduct and observance. The reason is that to love fame is worse than to break the precepts. To break the precepts is a momentary wrong; love of fame is a lifetime encumbrance. Do not, out of stupidity, fail to abandon [fame], and do not, out of ignorance, accept it. Not to accept it is conduct and observance. To abandon it is conduct and observance. That the six ancestral masters¹²⁸ each has a master's title¹²⁵ is, in every case, because an emperor decreed it after their death, not because they loved fame while they were in the world. So we should swiftly abandon the love of fame which is [the cause of suffering in] life and death, and we should aspire to the conduct and observance of the Buddhist patriarchs. Do not, through rapacious love, be equal to the birds and beasts. Greedily to love the trivial self is an emotion possessed by the birds and beasts, a mental state possessed by animals. Even among human beings and gods, aban-

121. Master Daikan Eno, the sixth Patriarch.

122. Jinshu was regarded by many as the most brilliant member of Master Daiman's order. See notes to chap. 20, *Kokyo* (para. [134]).

123. Master Tendo Nyojo (1163–1228), successor of Master Seccho Chikan. He was the 50th patriarch (the 23rd in China).

124. In present-day Chekiang province in east China.

125. 師号 (SHIGO) refers to a posthumous title conferred by an emperor upon a highly esteemed master. The second Patriarch in China, for example, was called Taiso Eka (among other names) during his lifetime. After his death, the Emperor gave him the title "Great Master Shoshu Fukaku." (See para. [214].)

126. Emperor Neiso, reigned from 1195 to 1225.

127. 1208 to 1225.

128. The first six patriarchs in China: Master Bodhidharma; Master Taiso Eka; Master Kanchi Sosan; Master Dai-i Doshin; Master Daiman Konin; and Master Daikan Eno.

donment of fame and gain is considered unusual. But no Buddhist patriarch has ever failed to abandon them. Some have said that greed for fame and love of profit can work to the benefit of living beings, but their argument is grossly mistaken: they are non-Buddhists attaching themselves to the Buddha-Dharma; they are a band of demons who malign the right Dharma. If what they say is true, does it mean that the Buddhist patriarchs, having no greed for fame and profit, are of no benefit to living beings? That is laughable, laughable. There are [people other than Buddhist patriarchs], also, who benefit the living without greed—is it not so? Those who do not study such limitlessly many instances of benefiting the living, and who describe as “benefiting the living” what does not benefit the living, I say again: they may be demons. Living beings benefited by them might be beings destined to fall into hell. They should lament that they have spent their whole life in darkness; they should never claim that their stupidity benefits the living. Thus, though the master’s title was the Emperor’s benevolent gift, writing a letter to decline it is an excellent example from the eternal past, and it may be research for students of later ages. I met the late Master in person: it was to meet a human being. From the age of nineteen, when my late Master left his home district to go in search of teachers, he had striven in pursuit of the truth to the age of sixty-five,¹²⁹ without regressing and without straying at all. He did not get close to emperors and he was not seen by emperors. He was not on intimate terms with ministers and he was not on intimate terms with officials. Not only did he decline the purple robe and the master’s title but also, his whole life through, he never wore a kaşaya of patterned cloth. For formal preaching in the Dharma Hall, or for [accepting] entry into the Master’s room, he always wore a black kaşaya and black monk’s robes. He instructed the monks as follows, *“In practicing [Za]zen¹³⁰ and learning the truth, the most important thing is to have the will to the truth: it is the starting point of learning the truth. For two hundred years now, the truth of the ancestral Master has been falling into disuse—it is lamentable. Needless to say, then, that skinbags who have expressed the truth, in even a single phrase, are few and far between.”*

129. Master Tendo was born in 1163, and so when Master Dogen practiced under him, between 1225 and 1227, Master Tendo would have been in his mid-60s.

130. 参禅 (SANZEN), lit. “experiencing/participating in/practicing dhyāna.” Chap. 58, *Zazengi* begins 参禅は坐禅なり (SANZEN wa ZAZEN nari), “To practice Zen is to sit in Zazen.”

[259] *“In former days I hung my traveling staff at Kinzan mountain,¹³¹ at which time the head of the table was Ko Bussho.¹³² In formal preaching in the Dharma Hall he said, ‘In the Buddha-Dharma, the Way of Zen, you need not seek the words of others. Let each of you grasp the principle by yourself!’ So saying, he paid no attention whatsoever to what happened inside the Monks’ Hall. The monks, senior and junior, also were totally unconcerned; they were only interested in meeting and courting official guests. Bussho was singularly ignorant of the pivot of the Buddha-Dharma; he only craved fame and loved gain. If we could each grasp the principle of the Buddha-Dharma by ourself, how could there be old drills who went looking for teachers and searching out the truth? Truly, Ko Bussho never experienced [Za]zen¹³³ at all. Old veterans in all directions today who have no will to the truth are solely the offspring of Ko Bussho. How can the Buddha-Dharma exist in their hands? It is so regrettable, so very regrettable.”* When he spoke like this, Bussho’s children and grandchildren would often be listening, but they did not resent him.

[261] Again [Master Tendo] said, *“Practicing [Za]zen is the dropping off of body and mind. We need not burn incense, do prostrations, recite the Buddha’s name, confess, or read sutras. When we are just sitting, we have attainment from the beginning.”*

In truth, through all directions of the great kingdom of Sung today, the skinbags who profess to be Zen practitioners, and who call themselves the descendants of the ancestral founders, number not only one or two hundred: they are [as numerous as] rice, flax, bamboos, and reeds. Nevertheless, we hear no rumor at all of any who recommends sitting for the purpose of sitting. Between the four oceans and the five lakes, only my late Master Tendo did so. [Monks in] all directions praised Tendo with one voice, but Tendo did not praise [the monks of] all directions. At the same time, there were leaders of great temples who did not know of Tendo at all. This was because, although they were born in China as the center of civilization, they might be a lower species of bird or beast, who did not serve where they should have served, but idly squandered their time. It is pitiful that people who never knew Tendo mistook the clamor of outlandish preaching and confused assertions for the traditional customs of the Buddhist patriarchs. My late Master would usually say in his in-

131. Kosho Manju-ji temple on Kinzan mountain was one of the five most famous temples in China. Its site is in present-day Chekiang province.

132. Bussho Tokko, successor of Master Dai-e Soko.

133. 参禅 (SANZEN). See note 130.

formal preaching, “From the age of nineteen, I widely visited monasteries in all directions, but there was no master who could teach people. Since the age of nineteen, I have not passed a single day or a single night without flattening the round cushion. Before the time when I took residence [as master] of a temple, I did not converse with the people of villages, because time is too precious. At places where I hung my traveling staff, I never entered or saw inside a hut or dormitory.¹³⁴ How much less could I expend effort on outings and jaunts among the mountains and waters? Besides sitting in Zazen in the Cloud Hall and the common areas, I would sit in Zazen at quiet and convenient places, going alone to an upper floor or in search of some secluded spot. I always carried a round cushion inside my sleeve,¹³⁵ and sometimes I would even sit in Zazen at the base of a crag. I always felt I would like to sit through the Diamond Seat¹³⁶—that was the end which I hoped to gain. There were times when the flesh of my buttocks swelled up and burst. At these times, I liked Zazen all the more. This year I am sixty-five. My bones are old and my brain is dull; I do not understand Zazen. Even so, out of compassion for my brothers in the ten directions, I have become abbot of this temple, so as to counsel those who come from [all] quarters and to transmit the truth to the monks of the assembly. How can the Buddha-Dharma exist in the orders of the old veterans in all directions? So I preach like this in formal preaching in the Dharma Hall, and I preach like this in my informal preaching.” Further, he would not accept gifts of personal salutation from the monks who came from all directions.

[264] Minister Cho¹³⁷ was of the ancestral line of the sacred sovereign¹³⁸ of the Kajo era;¹³⁹ he was a general of the Minshu¹⁴⁰ army, and the District Envoy for Promotion of Agriculture. When he invited my late Master to come to the capital of the district and to ascend the seat of formal preaching, he presented a donation of ten thousand pieces of silver. After my late

134. Master Tendo lived and slept in the Zazen Hall.

135. The robe worn by monks in China and Japan under the *kaşaya* has very wide sleeves, the hems of which form a kind of pocket.

136. There was said to be a flat bed of rock under the soil upon which the Buddha was sitting, beneath the bodhi tree in Bodhgaya, when he realized the truth. This bed of rock is called the Diamond Seat.

137. 趙提舉 (CHO-TEIKYO). 提舉 (TEIKYO) was the official title of a minister in charge of irrigation, tea and salt, and other matters. Minister Cho was the 8th-generation descendant of the Sung Emperor Taiso who reigned from 976 to 998.

138. The Emperor Neiso (reigned 1195–1225). See also para. [254].

139. 1208 to 1225.

140. 明州 (MINSHU) was a district of what is now Chekiang province in east China.

Master had finished his formal preaching, he thanked the Minister and said, “As is the custom, I have left my temple and ascended the seat of formal preaching, and I have proclaimed the right-Dharma-eye treasury and the fine mind of nirvāṇa, in order respectfully to offer happiness to your late father in the realm of the departed. But I would not dare to accept this silver. Monks have no need for this kind of thing. With thousands and tens of thousands of thanks for your generosity, I will humbly return [the silver] as it formerly was.” The Minister said, “Master, this humble officer is fortunate to be the relative of his majesty the Emperor, so I am honored wherever I go, and I have riches in veritable abundance. Today is the day to celebrate my late father’s happiness in the next world, and so I wished to contribute something to the realm of the departed. Master, why will you not accept? This has been a day of abundant happiness. In your great kindness and great compassion, retain without further ado this small donation.”¹⁴¹ My late Master said, “Minister! Your order is a very grave matter, and I dare not decline. I only have [the following] excuse. When I ascended the seat of formal preaching and preached the Dharma, was the Minister able to hear me clearly or not?” The Minister said, “This humble officer listened with pure joy.” My late Master said, “Minister, you have appreciated my words sagaciously, and I cannot hide my awe. I would like to ask further, while you graced us with your kind attendance, conferring great happiness, and this mountain-monk was upon the lecture seat, what Dharma was I able to preach? Try to express it yourself. If you are able to express it, I shall respectfully accept the ten thousand pieces of silver. If you are unable to express it, then let your emissaries keep the silver.” Teikyo rose and said to my late Master, “With respect, Master, this morning your Dharma-presence, your movement and stillness, were full of health and happiness.” My late Master said, “That is [only] the state that I manifested. What state did you get by listening?” The Minister faltered. My late Master said, “The happiness of the departed has been roundly realized. Let us leave the contribution to the decision of your late father himself.” So saying, [the Master] took his leave and Teikyo said, “I do not resent your not accepting [the gift]. I am very glad to have met you.” With these words, he saw my late Master off. Many monks and lay people, east and west of the Setsu river,¹⁴² praised this event, which was recorded in the diary of the attendant monk Hei. Attendant monk Hei said, “This old Master is a person [whose like] cannot be found. How could he be easily met anywhere else?” Is there any among people

141. 囑 (SHIN) represents the sound of the Sanskrit *dakṣina*, which means a donation.

142. 浙江 (SEKKO), lit. “Setsu River,” is the name not only of a river but also of Chekiang province itself. 浙東浙西 (SETSU-TO-SETSU-SEI), “east of Setsu and west of Setsu,” therefore means east and west Chekiang.

in all directions who would not have accepted the ten thousand pieces of silver? A person of old said, *“When we see gold, silver, pearls, and jewels, we should see them as filth and soil.”* Even if we see them as gold and silver, it is the traditional custom of monks not to accept them. In my late Master this observance was present. In other people this observance was absent. My late Master always used to say, *“There has not been a counselor like me for three hundred years. You must all painstakingly strive in pursuit of the truth.”*

[269] In the order of my late Master, there was a certain Dosho, a man from the Menshu district of the western province of Shoku,¹⁴³ who belonged to the Taoist tradition. He was in a group of five companions who together made the following vow: *“In our lifetimes we shall grasp the great truth of the Buddhist patriarchs, or else we shall never return to our home country.”* My late Master was especially delighted at this, and he let them walk and practice the truth¹⁴⁴ as one with the monks. When arranging them in order, [however,] he positioned them below the bhikṣuṇīs¹⁴⁵—an excellent example, rare through the ages.¹⁴⁶ In another case, a monk from Fukushu,¹⁴⁷ whose name was Zennyō, made the following vow: *“Zennyō shall never in this life travel one step towards the south,¹⁴⁸ but shall solely partake in the Buddhist patriarchs’ great truth.”* There were many such characters in the order of my late Master—I saw them with my own eyes. Though absent from the orders of other masters, this was the conduct and observance of the [true] order of monks in the great kingdom of Sung. It is sad that this attitude of mind is absent among us [Japanese]. We are like this even in an age when we can meet the Buddha-Dharma: in an age when we could not meet the Buddha-Dharma, our bodies and minds would be beyond even shame.

[271] Let us quietly consider: a lifetime is not so long, [and yet] if we are able to speak the words of a Buddhist patriarch—even if three and three [words] or two and two—we will have expressed the state of truth of the Buddhist patriarchs themselves. Why? [Because] the Buddhist patriarchs are the oneness of body and mind, and so the one word or the two words will be totally the warm body-and-mind of a Buddhist patriarch. That body-and-mind comes to us and expresses as the truth our own body-

143. Corresponds to present-day Sichuan province in southwest China.

144. 經行道業 (KINHIN-DOGYO) means to walk in *kinhin* and to sit in Zazen.

145. The Sanskrit *bhikṣuṇī* means female monks, nuns.

146. It was rare for men to be ranked lower than women.

147. In present-day Fujian province in southwest China.

148. That is, towards his home in Fujian.

and-mind. At just the moment of speaking, the state of expressing the truth comes and expresses our own body-and-mind. It may be that *with this life we can express the body which is the accumulation of past lives*.¹⁴⁹ Therefore, when we become buddha or become a patriarch, we go beyond being buddha and go beyond being a patriarch.¹⁵⁰ Words spoken by conduct and observance, [even if only] three and three or two and two, are like this. Do not chase after the empty sounds and forms of fame and gain. Not to chase them may be the conduct and observance transmitted one-to-one by the Buddhist patriarchs. I recommend you, whether you are a great hermit or a small hermit,¹⁵¹ a whole person or half a person, throw away the ten thousand things and the myriad involvements, and maintain the practice of conduct and observance in the state of the Buddhist patriarchs.

Shobogenzo Gyoji

Written at Kannon-dori-kosho-horin-ji temple, on the 5th day of the 4th lunar month in the 3rd year of Ninji.¹⁵²

149. Master Ryuge Koton, quoted at the end of chap. 9, *Keisei-sanshiki*, said: “*With this life we can deliver the body which is the accumulation of past lives.*” Master Dogen substituted 道取 (DOSHU), “express,” for 度取 (DOSHU), “deliver.”

150. In other words, when we become buddha we express nothing other than ourselves.

151. Alludes to the Chinese saying quoted in notes to para. [155]: “*Small hermits conceal themselves in hills and thickets, / Great hermits conceal themselves in palaces and towns.*”

152. 1242.

[31]

海印三昧

KAI-IN-ZANMAI

Samādhi, State Like the Sea

Kai means “sea” and *in* (a translation of the Sanskrit word *mudrā*) means “seal” or “stamp.” *Zanmai* (a phonetic representation of the Sanskrit word *samādhi*) means the state in Zazen. So *kai-in-zanmai* means “sea-stamp *samādhi*” or “*samādhi* as a state like the sea.” These words appear frequently in the Garland Sutra. Master Dogen explains that the words describe the state in Zazen, or the mutual interrelation between subject and object here and now. In this chapter Master Dogen expounds on *samādhi* as a state like the sea, quoting from the Vimalakīrti Sutra, the Lotus Sutra, and from a conversation between Master Sozan Honjaku and his disciple.

[3] **Those who are buddhas and patriarchs** are always in *samādhi*, the state like the sea.¹ Swimming in this *samādhi*, they have times of preaching, times of experiencing, and times of moving. The virtue of their moving over the surface of the sea includes movement along the very bottom of that [sea]: they move over the surface of the sea [knowing] this to be “*movement along the bottom of the deepest ocean.*”² To seek to make the uncertain currents of life and death return to their source is not to be moving along in the ineffable state of mind. While past instances of passing through barriers and breaking joints were, of course, individual instances of the buddhas and the patriarchs themselves, at the same time, each was governed by *samādhi*, the state like the sea.

[4] The Buddha said:

1. 海印三昧 (KAI-IN-ZANMAI), according to *Bukkyogo-daijiten*, represents the Sanskrit *sāgara-mudrā-samādhi*. Other sources give the phrase *samudra-mudrā-samādhi*. *Sāgara* and *samudra* both mean the sea.

2. From a verse by Master Yakusan Igen, quoted in chap. 11, Uji: “*Sometimes standing on top of the highest peak/Sometimes moving along the bottom of the deepest ocean...*”

*Only of real dharmas is this body composed.
The moment of appearance is just the appearance of dharmas;
The moment of disappearance is just the disappearance of dharmas*

*At the moment when these dharmas appear we do not speak of
the appearance of self.*

*At the moment when these dharmas disappear we do not speak of
the disappearance of self.³*

An instant before, an instant after: instant does not depend on instant;

A dharma before, a dharma after: dharma does not oppose dharma.

Just this is called samādhi, state like the sea.

- [5] We should painstakingly learn in practice and consider these words of the Buddha. Attaining the truth and entering the state of experience do not always depend upon an abundance of knowledge or upon an abundance of words. Scholars of wide learning and abundant knowledge have gone on to attain the truth under four lines. Scholars extensively versed [in texts as numerous as] the sands of the Ganges have eventually entered the state of experience under a single line or verse. Still less are the present words about seeking inherent enlightenment in the future or about grasping initiated enlightenment in the middle of experience. In general, though the real manifestation of inherent enlightenment and so on is a virtue of a Buddhist patriarch, the various kinds of enlightenment such as initiated enlightenment and inherent enlightenment do not define a Buddhist patriarch.

- [7] The Buddha said:

*Only of real dharmas is this body composed.
The moment of appearance is just the appearance of dharmas;
The moment of disappearance is just the disappearance of dharmas.
At the moment when these dharmas appear we do not speak of
the appearance of self.*

*At the moment when these dharmas disappear we do not speak of
the disappearance of self.*

An instant before, an instant after: instant does not depend on instant;

A dharma before, a dharma after: dharma does not oppose dharma.

Just this is called samādhi, state like the sea.

3. The poem up to this point is quoted in *Yuima-kyo*, pt. 2, chap. 5 (the chapter in which Mañjuśrī asks after Vimalakīrti's health). It is not known if Master Dogen found the rest of the poem in another sutra.

- [7] The concrete moment of this “*sea-like samādhi*” is just a concrete moment *only of real dharmas*, and it is expression of the truth of *sole reliance on real dharmas*.⁴ This moment is said to be “*this composed body*.” The integrated form which is *composed of real dharmas*, is *this body*. We do not see *this body* as “an integrated form”: real dharmas compose it. This composed body has been expressed as the truth as “*this body*.”
- [8] *The moment of appearance is just the appearance of dharmas*. This *appearance of dharmas* never leaves “appearance” trailing behind. For this reason, *appearance* is beyond sensing and beyond knowing, and this state is expressed as “*not speaking of the appearance of self*.” It is not that, while we are *not speaking of the appearance of self*, other people are perceiving, realizing, thinking, and discriminating that *these dharmas appear*.⁵ Just in the moment of the ascendant state of mutual realization, we fall upon convenient opportunities for mutual realization.⁶ *Appearance* is inevitably a concrete moment having arrived; for *the moment is appearance*. Just what is this “*appearance*”? It may be *appearance* itself. It is *appearance* which is itself already a *moment*, and it never fails to disclose the naked skin, flesh, bones, and marrow. Because *appearance is appearance* which is *composed*,⁷ *appearance as this body* and *appearance as appearance of the self is only of real dharmas*. It is beyond only perception of sound and form: it is *the real dharmas* which are the *appearance of the self*, and it is *the appearance of the self* which is *beyond speech*.⁸ “*Not speaking*” does not mean failing to express anything; for being able to express the truth is not the same as being able to speak. *The moment of appearance is these real dharmas here and now*: it is not of the twelve hours. *These real dharmas here and now are the moment of appearance*;

4. From this paragraph to paragraph [17], Master Dogen expands the meaning of each character of the Buddha’s verse, character by character. The first line of the poem says 但以衆法合成此身 (*tada shuho [o] mot[te] ko[no] mi [o] gojo [su]*). In this paragraph Master Dogen considers the meaning of each of the four elements of the sentence: 但以 (TAN-I), “only of” or “sole reliance,” 衆法 (SHUHO), “real dharmas,” 合成 (GOJO), “composed,” or “realized composition,” and 此身 (SHISHIN), “this body.”

5. Cessation of subjective tendencies on the one hand, and realization of real things on the other, are not separate but are realized in the oneness of subject and object.

6. 相見 (SOKEN), “meeting each other,” or “mutual realization,” suggests oneness between the subjective side (not speaking of self) and the concrete side (appearance of dharmas).

7. In other words, which is real.

8. 不言 (FUGON) means “do not speak” or “beyond speaking.”

they are beyond the competitive appearance of the three worlds.⁹ An ancient buddha said, “*Suddenly fire appears.*”¹⁰ The *independence* of this real appearance is expressed as “*fire appears.*” An ancient buddha said, “*In the moment, when appearance and disappearance do not cease, what are we to do?*”¹¹ Thus, *appearance and disappearance*, though they are the appearance of the self itself and are the disappearance of the self itself, are *not ceasing*.¹² We should determine the real meaning of these words “*not ceasing*” by entrusting ourselves totally to that buddha.¹³ This *time* in which *appearance and disappearance* are *not ceasing* is cut and continued as the very lifeblood of the Buddhist patriarchs. At the moment when appearance and disappearance are not ceasing, “*It is who that appears and disappears.*” The appearance and disappearance of *who* is *people who must be saved through this body*, is *at once manifesting this body*, and is *preaching for them the Dharma*;¹⁴ it is *past mind being unable to be grasped*;¹⁵ it is “*you having got my marrow*,”¹⁶ and it is “*you having got my bones*”¹⁷—for it is *who*¹⁸ that appears and disappears.

- [11] *At the moment when these dharmas disappear, we do not speak of the disappearance of self. The very moment in which we do not speak of the disappearance of self is just the moment when these dharmas disappear. Disappearance is the disappearance of real dharmas: it is disappearance, but at the same*

9. A monk once asked Master Ganto Zenkatsu (828–887), a successor of Master Tokuzan Senkan, “*What are we to do when the three worlds appear in competition with each other?*” The Master said, “*Just sit!*” The monk said, “*I do not understand. What does the Master mean?*” The Master said, “*Bring Rozan mountain here and I will tell you.*” *Shinji-shobogenzo*, pt. 1, no. 75.

10. Lotus Sutra, *Hiyu (A Parable)*: “*Whereupon the house/Suddenly catches fire./In the four directions, all at once,/Its flames are in full blaze.*” (LS 1.186–188.)

11. Master Razan Dokan, a successor of Master Ganto Zenkatsu, asked Master Ganto, “*When appearance and disappearance do not cease what are we to do?*” Master Ganto replied, “*Who is it that appears and disappears?*” *Wanshi-koroku*, vol. 2.

12. 不停 (FUTEI), “*not ceasing*,” suggests the standing still of time in the present.

13. かれ (kare), “*him*,” means Master Razan.

14. Alludes to the description of Bodhisattva Avalokiteśvara in Lotus Sutra, *Kanzeon-bosatsu-fumon*. See LS 3.252.

15. The Buddha’s words from the Diamond Sutra. See *Shobogenzo*, chap. 18, *Shin-fukatoku*.

16. Master Bodhidharma’s words to his disciple Taiso Eka. See chap. 46, *Katto*.

17. Master Bodhidharma’s words to his disciple Do-iku. *Ibid.*

18. 是誰 (ko[re] tare [ka], ZESUI) means “*who is it?*” or “*concrete who.*” 誰 (tare, SUI), “*who*,” is often used in *Shobogenzo* to represent a person whose state cannot be expressed in words.

time it must also be real dharmas. Because it is real dharmas, it is not confined to the atoms of the objective world, and because it is not confined to the atoms of the objective world, it is untainted.¹⁹ Simply this untaintedness is the buddhas and the patriarchs themselves. They say “*You are also like this,*” [but] who could not be “*you*”?—it may be that all those who have *an instant [of mind] before and an instant [of mind] after*²⁰ are “*you*.” [Buddhas and patriarchs] say “*I am also like this,*” [but] who could not be “*I*”?—because all those who have *an instant [of mind] before and an instant [of mind] after* are “*I*.” This *disappearance* is adorned with abundant varieties of hands and eyes. That is to say, it is *supreme and great nirvāṇa*, which is called “*death,*” which is *insisted to be extinction*,²¹ and which is *seen as an abode*. Such limitlessly abundant hands and eyes²² are all virtues of *disappearance*. *Not speaking* in the moment when disappearance is the self, and *not speaking* in the moment when appearance is the self, while sharing the common liveliness of *not speaking*, may be beyond the not speaking of common deadness. [*Not speaking*] is, already, the disappearance of *the dharma before* and the disappearance of *the dharma after*; it is *the instant before* of Dharma and *the instant after* of Dharma; it is *dharmas before and after* working for the Dharma; and it is *instants before and after* working for the Dharma. *Not to be dependent* is to work for the Dharma. *Not to be opposed* is to work for the Dharma. To cause [dharmas] not to be opposed and not to

19. Master Daikan Eno asks Master Nangaku Ejo, “*Do you rely on practice and experience, or not?*” Master Nangaku says, “*Practice-and-experience is not nonexistent, but it must not be tainted.*” Master Daikan Eno says, “*Just this untaintedness is that which the buddhas guard and desire. You are also like this. I am also like this. And the ancestral masters of India were also like this...*” In the story, “not tainted” means not divided by thinking into means and aim. See, for example, chap. 7, *Senjo*, and chap. 63, *Hensan*.

20. 前念後念 (ZENNEN-KONEN), as in the verse under discussion. 念 (NEN) means 1) thinking, mindfulness, or consciousness; 2) a thought, a mental image, a moment of consciousness; and hence 3) a moment or an instant.

21. *Rokuso-dankyō* (The Sixth Patriarch’s Platform Sutra—section on Master Shido) says, “*Supreme and great nirvāṇa is perfectly bright and always serenely illuminating, but the common man calls it death, non-Buddhists insist that it is extinction, and people who seek the two vehicles see it as non-becoming.*”

22. 許多手眼 (KYOTA-SHUGEN), “limitlessly abundant hands and eyes,” appears in a story quoted and discussed in chap. 33, *Kannon*: Master Ungan Donjo asks Master Dogo Enchi how he understands the limitlessly abundant hands and eyes of Bodhisattva Avalokiteśvara. Bodhisattva Avalokiteśvara is usually understood as a spiritual symbol of compassion, but Master Dogo compared the function of the Bodhisattva to a hand reaching back for a pillow in the night.

be dependent is to *express eighty or ninety percent of the truth*.²³ When *disappearance* makes the four elements and the five aggregates into its hands and eyes, there is taking up and there is drawing back. When *disappearance* makes the four elements and the five aggregates into its course of action, a step forward is taken and a meeting takes place. At this time even [the expression] “*the thoroughly realized body is hands and eyes*”²⁴ is not sufficient, and even “*the whole body is hands and eyes*”²⁵ is not sufficient. In sum, *disappearance* is the virtue of the Buddhist patriarchs.²⁶ In regard to the present expression of the words “*not opposed*” and the expression of the words “*not dependent*,” remember, *appearance* in the beginning, middle, and end, is *appearance*—“*Officially, there is no room for a needle, but privately, a horse and cart can get through.*”²⁷ [Appearance] neither depends upon nor opposes *disappearance* at the beginning, middle and end. It makes real dharmas suddenly appear where there was formerly *disappearance*, but it is not *appearance* defined by *disappearance*: it is the appearance of real dharmas. Because it is the appearance of real dharmas, it is a form beyond opposition and dependence.²⁸ At the same time, *disappearance* and *disappearance* neither depend upon each other nor oppose each other. *Disappearance* also, at the beginning, middle, and end, is *disappearance*—“*While we are meeting it, it does not stand out, but when our attention is drawn then we recognize its existence.*”²⁹ *Disappearance* happens suddenly where

23. 八九成の道得 (HAKKUJO no DOTOKU), or “an expression of the truth that is eighty or ninety percent of realization,” are the words of Master Dogo Enchi from the discussion of Bodhisattva Avalokiteśvara in chap. 33, *Kannon*.

24. 通身是手眼 (TSUSHIN ko[re] SHUGEN), words of Master Dogo. Ibid.

25. 遍身是手眼 (HENSHIN ko[re] SHUGEN), words of Master Ungan. Ibid.

26. 滅 (METSU) means not only *disappearance* but also dissolution or cessation, as in the third of the four noble truths, 滅諦 (METTAI), “the truth of cessation,” from the Sanskrit *nirodha-satya*.

27. Master Kyosei Dofu asks, “*Without the eyes of the sacred, how could we reflect something so ineffable?*” Master Sozan Honjaku answers, “*Officially, there is no room for a needle, but privately, a horse and cart can get through.*” (Keitoku-dento-roku, chap. 17.)

28. 不对待相 (FUTAITAI-SO). 相 (SO) means 1) mutually, and 2) form, aspect, appearance. The verse says 不相待 (FUSOTAI), “not mutually dependent,” and 不相对 (FUSOTAI), “not mutually opposed.” In those compounds 相 (SO) functions as an adverb (“mutually”). In this sentence, Master Dogen moved the position of 相 (SO) so that it functions as a noun (“form”) and its meaning is completely changed.

29. These are originally the words of Master Tanka Tennen. Further to them, a monk asked Master Chokei Eryo, “*A man of old said ‘While we are meeting it, it does not stand out; when our attention is drawn to it, then we recognize its existence.’ What is this situation?*” The Master said, “*Have you recognized existence yet?*” (Keitoku-dento-roku chap. 18).

there was formerly appearance, but it is not disappearance defined by appearance: it is the disappearance of real dharmas. Because it is the disappearance of real dharmas, it is beyond mutual opposition and dependence.³⁰ Either way—whether *disappearance is just this*³¹ or whether *appearance is just this*—sole reliance on *samādhi as the state like the sea is called “real dharmas.”* Practice-and-experience which is *just this* is not nonexistent; it is simply that this untaintedness is called “*samādhi, the state like the sea.*” Samādhi is realization; it is the expression of the truth; it is a night in which a hand reaches back and gropes for the pillow.³² In such reaching back in the night and groping for the pillow, the groping for the pillow is not only a matter of koṭis of koṭis of myriad kalpas; it is “*myself being in the middle of the sea, preaching the Sutra of the Flower of the Wonderful Dharma solely and eternally.*”³³

[17] Because of *not speaking of the appearance of self, “myself is in the middle of the sea.”* The surface before [me]³⁴ is *eternal preaching as ten thousand ripples following a single slight wave;*³⁵ and the surface behind [me] is *the Sutra of the Flower of the Wonderful Dharma as a single wave following ten thousand slight ripples.*³⁶ Even though I have wound and cast a thousand feet or ten thousand feet of fishing line, regrettably, the line just hangs straight down. The aforementioned *surface before and surface behind*³⁷ is *the surface of the sea*

30. 不相对待 (FUSOTAITAI). See note 28.

31. 是即 (ZESOKU). Master Dogen, as was his custom, interpreted even the seemingly innocent characters of the verse as direct representations of reality here and now.

32. Alludes again to the words of Master Dogo quoted in chap. 33, *Kannon*.

33. Lotus Sutra, *Devadatta*. LS 2.218.

34. 前面 (ZENMEN). 面 (MEN) means face, surface, scene, or instance. 前面 (ZENMEN) suggests the concrete scene before the eyes and at the same time it suggests the instant before the moment of the present.

35. From a verse by Master Sensu Tokujo: “*For a thousand feet my line hangs straight down,/The slightest wave is followed by ten thousand ripples./The night is quiet, the water cold, the fish not biting./My boat filled with a vacant cargo of moonlight, I return.*”

36. To suggest the mutual relation of subject and object, Master Dogen reversed the expression in Master Sensu Tokujo’s verse.

37. 前面後面 (ZENMEN-KOMEN), “surface before, surface behind,” mirrors the expressions of the original verse under discussion: 前念後念 (ZENNEN-KONEN), “instant before, instant after,” and 前法後法 (ZENPO-KOHO), “dharma before, dharma after.” The expressions all suggest the momentary occurrence of reality.

that I am on: it is like saying “a concrete thing before, a concrete thing after.”³⁸ “A concrete thing before, a concrete thing after” describes the placement of a thing upon a thing.³⁹ It is not that *in the middle of the sea* there is a person: [the sea of] *my being in the sea* is neither an abode of worldly people nor a place loved by sacred people, but *my being there* exists only in *the middle of the sea*. This is the *preaching* proclaimed *solely and eternally*. This *being in the middle of the sea* neither belongs to the middle nor belongs to inside and outside; it *exists peacefully and eternally, preaching the Sutra of the Flower of Dharma*.⁴⁰ It does not reside in the east, west, south, or north; it is, *in a full boat emptily loaded with moonlight, to come back*. This real refuge⁴¹ is the process itself, here and now, of *coming back*: who could describe it as the drudgery of staying in water?⁴² It is realized only within the steep confines of the Buddha’s state of truth. We call this [realization] the seal that seals water [as water]. Expressing it further, it is the seal that seals space [as space], or still further, the seal that seals mud [as mud]. The seal that seals water, though not necessarily the seal that seals the sea, in the further ascendant state may be the seal that seals the sea.⁴³ This is what is meant by “*the seal of the sea*,”⁴⁴ “the seal of water,” “the seal of mud,” and “the seal

38. 前頭後頭 (ZENTO-KOTO), lit. “head before, head after.” 面 (MEN), “face,” and 頭 (TO), “head,” are both used as counters for things in general. But whereas 面 (MEN) is used to count thin flat objects, and sometimes to count abstractions (see, for example, usage in chap. 20, *Kokyo*), 頭 (TO) is used only to count solid concrete objects. Here Master Dogen seems to be stressing that 面 (MEN) means not only a phenomenal aspect but also a concrete surface.

39. 頭上安頭 (ZU-JO-AN-ZU), lit. “placing a head on a head,” in Master Dogen’s usage, expresses the state in which each concrete thing exists as it is. Master Dogen explains the expression in detail in chap. 38, *Muchu-setsumu*, para. [182].

40. 鎮常在說法華經 (CHINJO-ZAI-SETSU-HOKKEKYO), most likely a quote from the Lotus Sutra, but source not traced.

41. 実帰 (JIKKI), “or the real place to come back to.” 帰 (KI, *kae[ru]*), “come back” or “return,” is the final character of the four-line verse by Master Sensu Tokujō.

42. 滯水之行履 (TAISUI no ANRI). 滯水 (TAISUI) usually occurs in the phrase 挖泥滯水 (DADEI-TAISUI), “dragging through mud and staying in water,” symbolizing mundane daily trials. See, for example, the closing sentences of chap. 22, *Bussho*.

43. As concepts, “water” and “sea” are different, but in reality they may be one thing.

44. 海印 (KAI-IN), as in the last line of the verse, and the title of the chapter.

of the mind." Having been transmitted one-to-one, the mind-seal seals water, seals mud, and seals space.⁴⁵

[20] *Great Master Gensho*⁴⁶ of Sozan mountain on one occasion is asked by a monk, "I have heard it said in the teachings that 'the Great Sea does not accommodate dead bodies.'⁴⁷ What is meant by 'the Sea'?"

The Master says, "It includes myriad existence."

The monk says, "Then how can it not accommodate dead bodies?"

The Master says, "What has stopped breathing does not belong."

The monk says, "Given that [the Sea] includes myriad existence, how can what has stopped breathing not belong?"

The Master says, "Myriad existence, being beyond those virtues, has stopped breathing."⁴⁸

[21] This Sozan is the brother disciple of Ungo.⁴⁹ Here Tozan's⁵⁰ fundamental instruction has found its mark exactly. The present words "*I have heard it said in the teachings*" mean the true teachings of the Buddhist patriarchs, not the teachings of the common and the sacred and not the small teachings of those who attach themselves to the Buddha-Dharma.

45. In other words, Zazen makes water water, makes mud mud, and makes space space. In chap. 72, *Zanmai-o-zanmai*, Master Dogen says that the mind-seal transmitted from the Seven Buddhas is just sitting in the full lotus posture.

46. Master Sozan Honjaku (840–901), successor of Master Tozan Ryokai. Great Master Gensho is his posthumous title.

47. Non-accommodation of dead bodies is one of ten virtues traditionally ascribed to the sea. The Garland Sutra has a chapter called *Jucchi (Ten States)*, comparing the state of a bodhisattva to the following ten states of the sea: 1) It gets gradually deeper; 2) it does not accept dead bodies; 3) its name cannot be given to lesser bodies of water; 4) it has a single taste; 5) it contains many treasures; 6) its depths are impenetrable; 7) it is wide, great, and immeasurable; 8) it contains many creatures with big bodies; 9) its tides do not lose time; 10) it can accept all great rains without overflowing. In the Sutra, the sea not accepting dead bodies (i.e. washing up corpses on the shore) suggests that there is nothing in this world which does not have any life, or meaning.

48. In other words, reality which is beyond thinking just exists in the moment, prior to any intentional movement. *Shinji-shobogenzo*, pt. 2, no. 94.

49. Master Ungo Doyo (?–902), like Master Sozan, was a successor of Master Tozan Ryokai.

50. Master Tozan Ryokai (807–869), successor of Master Ungan Donjo.

[22] *“The Great Sea does not accommodate dead bodies.”* This “Great Sea” is beyond the inland seas, the outlying seas,⁵¹ and suchlike, and it may be beyond the eight seas⁵² and the like. Such things are not the concern of [Buddhist] students. We recognize as sea not only that which is not the sea,⁵³ we recognize as the sea that which is the sea. Even if we forcibly insist that [this sea] is the sea, we cannot call it “*the Great Sea*.”⁵⁴ *The Great Sea* does not always mean profound depths of water of the eight qualities,⁵⁵ and *the Great Sea* does not always mean nine great pools⁵⁶ of salt water and so on: *real dharmas* may be its *realized composition*. Why should *the Great Sea* always be deep water? Therefore, the reason [human beings and gods] ask the question “What is the Sea?” is that *the Great Sea* remains unknown to human beings and gods, and so they express “the Great Sea” in words. People who ask about it are disturbing their attachment to the Sea. “*It does not accommodate dead bodies*”: The meaning of “*not accommodating*” may be *acting with a clear head when a clear head comes, and acting with a dull head when a dull head comes*.⁵⁷ “*A dead body*” is dead ash—a *mind that never changes however many times it meets spring*.⁵⁸ [At the same time] “*a dead body*” is something that no person has ever experienced; therefore no one knows what it is.

51. The Abidharma-kośa-śāstra contains a legendary description of inland seas and outlying seas.

52. The Long Āgama Sutra describes eight seas bordering the eight mountains around Mt. Sumeru.

53. For example, the literary world is called 筆海 (HITSUKAI), lit. “the ocean of the brush.” See chap. 9, *Keisei-sanshiki*. Other examples, the Sea of Buddha-nature and the Sea of Vairocana, follow in the next paragraph.

54. 大海 (DAIKAI), “the Great Sea,” represents not only the sea but the whole of reality.

55. 1) sweet, 2) cool, 3) soft, 4) light, 5) pure, 6) not odorous, 7) not harmful to the throat when being drunk, 8) not harmful to the intestines after being drunk. This list is also from the Abidharma-kośa-śāstra.

56. 九淵 (KYU-EN) refers to nine famous deep river pools in China. They are also mentioned in chap. 14, *Sansui-gyo*. Here they are examples of great bodies of water, beyond which there exists the reality symbolized by the sea.

57. The words of Master Chinshu Fuke, the Happy Buddha (see *Shinji-shobogenzo*, pt. 1, no. 22). Master Dogen suggested that “not accommodating” means not retaining any worrisome concepts.

58. The words of Master Daibai Hojo, from a poem quoted in chap. 30, *Gyoji*. In this case, “dead ash” symbolizes the state of an excellent Buddhist practitioner in whom all interferences have ceased.

[24] The Master's words "*includes myriad existence*" express the Sea. The fundamental principle he is expressing is not the assertion that some anonymous subject includes myriad existence; it is *inclusive myriad existence*. He is not saying that *the Great Sea* includes myriad existence, but that what is expressing *inclusive myriad existence* is just *the Great Sea* itself. Though we do not know what it is, it is, for the moment, *myriad existence*. Even to meet the figure of a buddha or the figure of a patriarch is just a momentary misperception of *myriad existence*. In the time of *inclusion*, even mountains are not confined to *rising to the top of the highest peak* and even water is not confined to *moving along the bottom of the deepest sea*.⁵⁹ Drawing in may be like this, and letting go may be like this.⁶⁰ We speak of "the Sea of Buddha-nature" and we speak of "Vairocana's Sea":⁶¹ these are just *myriad existence*. Although the surface of the Sea is invisible, those who are swimming along do not doubt it. For example, in expressing [himself as] A Bamboo Thicket, Tafuku⁶² says "*The odd one or two stalks are awry*" and "*Three or four stalks are askew*." His is the path of action that realizes *myriad existence* as a confusion of mistakes. Even so, why does he not say "A thousand crooked ones, ten thousand crooked ones!" Why does he not say "A thousand thickets, ten thousand thickets!" We should not forget the truth that is present like this in a thicket of bamboo. Even Sozan's expression "*It includes myriad existence*" is just *myriad existence* itself.

[26] The monk says, "*How can what has stopped breathing not belong?*" Though this might mistakenly be seen in the form of a doubt, it is just the working of the ineffable mind. When [Master Rinzai says] "*I have long had my doubts about this fellow*,"⁶³ it is simply that he is meeting really with [the fellow in] "*I have long had my doubts about this fellow*." At the place where the ineffable exists, *how can what has stopped breathing 'not belong'?*, and *how*

59. References to Master Yakusan's poem. See note 2.

60. 収 (SHU), lit. "accepting," "retracting," or "drawing in," and 放 (HO), "releasing," "casting out," or "letting go," represent passive and active behavior. Actions as well as things are included in the state of inclusion.

61. Vairocana is the Sun Buddha, so Vairocana's Sea suggests a scene flooded with light.

62. Master Koshu Tafuku (dates unknown), a successor of Master Joshu Jushin. His nickname was 一叢竹 (ISSOCHIKU) which means "A Bamboo Thicket." A monk asks him, "*Just what is Tafuku's Bamboo Thicket?*" The Master says, "*One stalk or two stalks are awry*." The monk says, "*This student does not understand*." The Master says, "*Three stalks or four stalks are askew*." (*Keitoku-dento-roku*, chap. 11 and *Goto-egen*, chap. 4.)

63. Master Rinzai's ironic words in praise of his disciple Master Fuke.

can [the Great Sea] 'not accommodate' dead bodies? At this concrete place, this already is inclusive myriad existence; how can what has stopped breathing 'not belong'? Remember, inclusion is beyond "belonging": inclusion is not accommodating.⁶⁴ Even if myriad existence is a dead body, it may be that not accommodating directly goes through ten thousand years, and that not belonging⁶⁵ is this old monk placing one stone. Sozan says, "Myriad existence, being beyond those virtues, has stopped breathing." This myriad existence, whether it has stopped breathing or has not stopped breathing, may be not belonging. Even if a dead body is a dead body,⁶⁶ if it experiences action in the state of myriad existence, it will include [myriad existence], and it may be inclusion itself. In the process before and the process after described as "myriad existence," there are peculiar virtues. [But] this is not the state of having stopped breathing: it is what is usually described as "the blind leading the blind."⁶⁷ The principle of the blind leading the blind, going further, is that of blind person leading blind person, and that of the blind masses leading the blind masses. At the time when the blind masses are leading the blind masses, inclusive myriad existence includes inclusive myriad existence. Are there any number of additional great truths which are other than myriad existence? Before such consideration has ever been realized, the state is samādhi, state like the sea.

Shobogenzo Kai-in-zanmai

Written at Kannon-dori-kosho-horin-ji temple on the 20th day of the first month of summer,⁶⁸ in the 3rd year of Ninji.⁶⁹

64. 不宿 (FUSHUKU), "not accommodating," or "transcending accommodation," suggests a state without division between subject and object.

65. 不著 (FUJAKU), "not belonging" or "transcending attachment," also suggests the state without division between subject and object.

66. 死屍 (SHISHI), "dead body," may be interpreted not only as a corpse, but also, figuratively, as a person whose life is being wasted.

67. 一盲引衆盲 (ICHIMO [no] SHUMO [o] hi[ku]), lit. "a blind person leading many blind people."

68. That is, the 4th month in the lunar calendar.

69. 1242.

[32]

授記

JUKI

Affirmation

Ju means to give, and ki means affirmation, so juki means affirmation.¹ Buddhist sutras contain many descriptions of Gautama Buddha giving his disciples affirmation that they would attain the truth, but few Buddhist scholars concerned themselves with the meaning of these affirmations. Master Dogen, however, saw the great significance of these affirmations in Buddhist philosophy. In this chapter he explained the meaning of affirmation and taught us why Buddhist sutras so often described affirmations of attaining the truth.

[31] **The great truth transmitted one-to-one** by the Buddhist patriarchs, is affirmation. Those who lack a Buddhist patriarch's learning in practice have never seen it even in a dream. With respect to the timing of this affirmation, affirmation is given even to those who have not yet established the bodhi-mind. Affirmation is given to [those who are] without the buddha-nature² and affirmation is given to [those who] have the buddha-nature.³ Affirmation is given to existent bodies⁴ and affirmation is given to

1. 授記 (JUKI) represents the Sanskrit *vyākaraṇa*, which lit. means prediction or prophecy (see Glossary). 記 (KI) of 授記 (JUKI) originally means to write, or to certify. So in a narrow sense, the Chinese characters 授記 (JUKI) suggests the formal certification that a Buddhist practitioner will become buddha. More broadly, this chapter describes affirmation of and affirmation by momentary reality.

2. 無仏性 (MUBUSSHO), "[those who are] without the Buddha-nature," may be interpreted as "those who are without anything, and who [therefore] are the Buddha-nature itself." See chap. 22, *Bussho*.

3. 有仏性 (UBUSSHO). In chap. 22, *Bussho*, Master Dogen explains 無仏性 (MUBUSSHO), "being without the Buddha-nature," and 有仏性 (UBUSSHO), "having the Buddha-nature," as both descriptions of the real state of buddha.

4. 有身 (USHIN), "existent bodies," suggests, for example, Masters Gensa and Seppo described in the following paragraph.

non-existent bodies.⁵ Affirmation is given to buddhas. The buddhas maintain and rely upon the affirmation of the buddhas. We should not learn that they become buddha after receiving affirmation, and we should not learn that they receive affirmation after becoming buddha. In the moment of affirmation there is becoming buddha, and in the moment of affirmation there is practice. For this reason, there is affirmation in the buddhas, and there is affirmation in the ascendant state of buddha. Affirmation is given through the self and affirmation is given through the body-and-mind. To be fulfilled in the learning of and adept in the great matter of affirmation is to be fulfilled in the learning of and adept in the great matter of the Buddha's truth. Affirmation is present before the body and affirmation is present after the body.⁶ There is affirmation recognized by the subject and there is affirmation not recognized by the subject. There is affirmation that others are made aware of and there is affirmation that others are not made aware of. Remember, affirmation has realized the self, and affirmation is just the self which has been realized. Therefore, what has been received from the buddhas and the patriarchs, rightful successor to rightful successor, is nothing other than affirmation. There is not a single dharma that is other than affirmation. How much less could the mountains, rivers, and the Earth, or Sumeru and the vast oceans, be [other than affirmation]? Beyond it there is not a single or even a half of a third son of Chang or fourth son of Lee. Affirmation that we investigate like this is being able to express the truth in one phrase, is being able to hear the one phrase, is *not understanding* the one phrase, and is grasping understanding of the one phrase; it is action itself and it is the act of preaching. It directs a step backward⁷ and it directs a step forward.⁸ That we are able to sit wearing the robe today could never have been realized without our receiving the affirmation that has come from the ancient past. Because we put the palms together and humbly place [the robe] upon the head, reality is affirmation. The Buddha said, "*There are many kinds of affirmation, but if I now briefly summarize them, there are eight kinds, as follows:*

5. 無身 (MUSHIN), "non-existent bodies," suggests, for example, the objects of the Buddha's affirmation described in para. [50] of this chapter.

6. 身前 (SHINZEN), "before the body," suggests intuition before the moment of action, and 身後 (SHINGO), "after the body," suggests recognition after the moment of action. Affirmation is a momentary state in action.

7. 退歩 (TAIHO), "backward step(s)," is a term which Master Dogen uses to describe Zazen. See, for example, *Fukan-zazengi*.

8. 進歩 (SHINPO), "forward step(s)," means movement towards an end.

- 1) *the subject knows, others do not know;*
- 2) *everybody else knows, the subject does not know;*
- 3) *both the subject and everybody else know;*
- 4) *neither the subject nor everybody else knows;*
- 5) *the near realize it, the far do not realize it;*
- 6) *the far realize it, the near do not realize it;*
- 7) *both [the near and the far] realize it;*
- 8) *neither [the near nor the far] realize it.”⁹*

Another sutra says, “[There are] those [affirmations] that the near know, those that the far know, those that both far and near know, and those that neither near nor far know.”

[35] There are such affirmations as these. So do not wildly imagine that, just because it is beyond the recognition of this present soul in a stinking bag of skin, affirmation cannot be. Do not say that affirmation cannot easily be given [even] to human features which are unenlightened. In worldly thoughts what has usually been studied is that affirmation may be given when the merit of practice is fulfilled and becoming buddha is assured, but the Buddha’s truth is not like that. Hearing a single phrase, *sometimes following [good] counselors*, and hearing a single phrase, *sometimes following the sutras*, is just the attainment of affirmation—for [attaining affirmation] is just the original practice of all the buddhas, and because it is the good root of the hundred weeds.¹⁰ If we were to say in words what affirmation is, it may be that people who have attained affirmation are all people who have realized the ultimate. Remember, even an atom is supreme, even an atom is in the ascendant state. Why should affirmation not be an atom? Why should affirmation not be a single dharma? Why should affirmation not be the myriad dharmas? Why should affirmation not be practice-and-experience? Why should affirmation not be the Buddhist patriarchs? Why should affirmation not be effort in pursuit of the truth?¹¹ Why should affirmation not be great realization and great delusion? Affirmation is “In

9. A similar quotation appears in *Bosatsu-yoraku-kyo* (see chapter on non-attachment).

10. 百艸 (HYAKUSO) means miscellaneous things, miscellaneous natural phenomena.

11. 功夫弁道 (KUFU-BENDO) means the practice of Zazen.

your generation our school will flourish greatly in the world,"¹² and affirmation is "You are also like this and I am also like this."¹³ Affirmation is a sign; affirmation is ambiguity;¹⁴ affirmation is a face breaking into a smile;¹⁵ affirmation is living-and-dying, going-and-coming; affirmation is the whole Universe in ten directions; affirmation is the entire Universe never having been hidden.

[38] Great Master Shu-itsu of Gensa-in temple¹⁶ is walking along with Seppo,¹⁷ when Seppo points to the ground in front of them and says, "This plot of land is a good place to build a tombstone."¹⁸

Gensa says, "How high?"

Seppo then looks up and down.¹⁹

Gensa says, "Your happy effects upon human beings and gods are undeniable, but, Master, it appears that you have never dreamt of the affirmation given on Vulture Peak."

Seppo says, "What would you say?"

Gensa says, "Seven feet or eight feet."²⁰

[39] Gensa's present expression, "It appears that the Master has never dreamt of the affirmation given on Vulture Peak" neither says that Seppo lacks the affirmation given on Vulture Peak nor says that Seppo has the affirmation

12. Master Obaku Ki-un said these words in praise of Master Rinzaï Gigen. Quoted from *Rinzaï-zenji-goroku*; also quoted in chap. 30, *Gyōji* [172].

13. Master Daikan Eno to Master Nangaku Ejo. See chap. 7, *Senjo*; chap. 29, *Inmo*; and chap. 62, *Hensan*.

14. 何必 (KAHITSU), lit. "how necessary." A Chinese sentence beginning with these characters would ask the question, "Why should it necessarily be that...?" or "How can it conclusively be decided that...?" Used as a noun, the two characters therefore suggest the state of ambiguity, or something indefinite. See also chap. 3, *Genjo-koan*.

15. Refers to the transmission between the Buddha and Master Mahākāśyapa (see chap. 68, *Udonge*).

16. Master Gensa Shibi (835–907), successor of Master Seppo Gison. Great Master Shu-itsu is his posthumous title.

17. Master Seppo Gison (822–907), successor of Master Tokuzan Senkan.

18. 無縫塔 (MUHOTO), lit. "seamless stūpa." This is an oval stūpa, or tombstone, carved in solid rock (hence "seamless") and placed on square steps, as a monument to a deceased Buddhist master. In this case, Master Seppo was thinking about a tombstone for himself.

19. Master Seppo indicated the height by shifting his line of vision up and down.

20. A slightly different version of the story is recorded in *Shinji-shobogenzo*, pt. 2, no. 46. and pt. 2, no. 63.

given on Vulture Peak: it says “It appears that the Master has never dreamt of the affirmation given on Vulture Peak.”²¹ “The affirmation given on Vulture Peak” is the Eye which is worn on high.²² It is “I possess the right-Dharma-eye treasury and the fine mind of nirvāṇa. I transmit them to Mahākāśyapa.”²³ Remember, in regard to the sameness of experience at the time when Seigen gave affirmation to Sekito,²⁴ that Mahākāśyapa was receiving the affirmation of Seigen and Seigen was giving the affirmation of Śākyamuni; therefore, it is clear that every buddha and patriarch is in possession of the transmission of the right-Dharma-eye treasury. Thus Sokei²⁵ had given his affirmation to Seigen already. And when Seigen had received the affirmation of the Sixth Patriarch, he was, maintaining and relying upon the affirmation, Seigen. At this time, what the Sixth Patriarch and all the patriarchs had learned by experience was directly being put into practice through the affirmation of Seigen. This state is described: “Clear, clear are the hundred weeds; clear, clear is the will of the Buddhist patriarchs.”²⁶ So is there any Buddhist patriarch who is other than the hundred weeds? And how could the hundred weeds be other than *I* and *you*?²⁷ Do not be so stupid as to think that the dharmas with which we are equipped are necessarily recognizable and visible to us. It is not so. The dharmas which we ourselves recognize are not always our own possessions, and our own possessions are not always seen by us or recognized by us. So do not suspect that, just because [affirmation] is beyond our present ability to know it or to consider it, it cannot be present in us. Needless to say, the affirmation given on Vulture Peak means the affirmation given by Śākyamuni Buddha. This affirmation is the affirmation which has been given by

21. Master Gensa’s expression is not to be understood intellectually, one way or the other.

22. 高著眼 (KO-CHAKU-GAN); in other words, the exalted viewpoint.

23. *Daibonten-o-monbutsu-ketsugi-kyo* records that the Buddha spoke these words to a great gathering on Vulture Peak when he transmitted the Dharma to Master Mahākāśyapa. See for example chap. 68, *Udonge*.

24. Master Seigen Gyoshi (?–740) and Master Sekito Kisen (700–790) were both disciples in the order of the sixth patriarch, Master Daikan Eno (638–713). When the sixth patriarch was about to die, he recommended the young Master Sekito to become the disciple of Master Seigen.

25. Sokei means Master Daikan Eno. It is the name of the mountain where he lived.

26. This was a famous expression in Chinese Buddhism, quoted for example by Layman Ho-on in *Shinji-shobogenzo*, pt. 1, no. 88.

27. 吾汝 (*ware-nanji*), “I, you,” alludes to Master Daikan Eno’s words, “I am also like this and you are also like this.” See para. [35].

Śākyamuni Buddha to Śākyamuni Buddha. The principle here may be that before affirmation becomes a joining together, affirmation is not given. In other words, the principle is that even where affirmation is already present there is no obstacle to affirmation, and where affirmation has been absent affirmation does not make something surplus. Nothing lacking, nothing surplus: this is the principle of the affirmation which has been given by all the Buddhist patriarchs to all the Buddhist patriarchs. For this reason, an ancient Buddha²⁸ said:

*[Masters of] the past and present hold up the whisk
to preach to East and South,
Their great intention is deep and subtle—not easily experienced.
If the masters had not given us this principle in their teachings,
By means of what view could we discuss the profound?*²⁹

[42] Now to investigate Gensa's point, in consideration of *how high is a tombstone* there should be expression of the truth of *how high* it is—it is never five hundred yojanas or eighty thousand yojanas.³⁰ Thus, it is not that [Gensa] dislikes the looking up and down. It is simply that—although [Seppo's] happy effects upon human beings and gods are undeniable—his looking at the height of the tombstone is not what is affirmed by Śākyamuni Buddha. What obtains the affirmation of Śākyamuni Buddha is an expression of the truth which is "*seven feet or eight feet.*" To examine the real affirmation given by Śākyamuni Buddha, we should examine it by means of an expression of the truth which is "*seven feet or eight feet.*" So then, setting aside for the moment the ascribing of fitness or unfitness to the expression of the truth "*seven feet or eight feet,*" affirmation must definitely include the affirmation of Seppo and the affirmation of Gensa.³¹ Moreover, we should express how high a tombstone is by utilizing affirmation. If we utilize anything other than affirmation to express the Buddha-Dharma, it will not be an expression of the truth. [But] if we understand, hear, and say that our self is really our self, the Universe that realizes affirmation will definitely be present. To those in the position of giving affirmation there has come the effort which commonly experiences the state of affirmation. It is in order to master the giving of affirmation

28. Master Tokufu of Uncho-zan mountain.

29. *Keitoku-dento-roku*, chap. 29.

30. It is not figurative or imagined length.

31. In other words, affirmation as reality must include the affirmation of Seppo and the affirmation of Gensa.

that so limitlessly many Buddhist patriarchs have realized the right state of truth. And it is the power of the effort to give affirmation that brings out the buddhas themselves: this is why it is said that “*only by reason of the one great purpose do [the buddhas] appear in the world.*”³² The point here is that, in the ascendant state, it is inevitably non-self which receives the affirmation of non-self. This is why buddhas receive the affirmation of buddhas. In general in their giving of affirmation, with a single hand they give affirmation, with both hands they give affirmation, and with a thousand hands and eyes³³ they give affirmation and are given affirmation. On one occasion [the Buddha] gave affirmation by holding up an uḍumbara flower and on another occasion he gave affirmation by taking up a robe of golden brocade.³⁴ Neither of these was an enforced act; they were the words and deeds of affirmation itself. There may be affirmation received from within and affirmation received from without. The principle of mastering within-and-without should be learned in practice under affirmation. Learning of the truth as affirmation is a single track of iron for ten thousand miles. Mountain-still sitting as affirmation is ten thousand years in a single instant.

[45] An ancient Buddha³⁵ said:

*Following one after another, they are able to realize buddha;³⁶
And from one to the next in turn, they give affirmation.³⁷*

32. Lotus Sutra *Hoben (Expedient Means)*. See LS 1.88-90. See also Shobogenzo, chap. 17, *Hokke-ten-hokke*.

33. Refers to the thousand hands and eyes of Bodhisattva Avalokiteśvara. See chap. 33, *Kannon*.

34. Refers to stories of the transmission between the Buddha and Master Mahākāśyapa.

35. Śākyamuni Buddha in Lotus Sutra *Gohyaku-deshi-juki (Affirmation of Five Hundred Disciples)*; “*Five hundred bhikṣus, / One by one will become buddha, / With the same title, “Universal Light,” / And one after another, they will give affirmation.*” (LS 2.112).

36. 相繼得成仏. The standard Chinese translation of the Lotus Sutra (by Kumārajīva) says 次第當作佛, “*One by one will become buddha.*” The expression used by Master Dogen, 相繼 (*ai-tsu[gite]*), “*following one after another,*” and the expression in Kumārajīva’s translation, 次第 (*shidai [ni]*), “*one by one,*” both may be interpreted as descriptions of instantaneousness.

37. 轉次而授記. 轉 (TEN) means “*to turn,*” “*to change,*” or “*to move,*” and 次 (JI) means “*the next.*” In the Lotus Sutra, the Chinese characters seem to suggest person by person, but again Master Dogen interpreted the characters in a way that emphasizes instantaneousness—moving, or changing, from one moment to the next.

The realization of buddha expressed here inevitably follows one [moment] after another. Through tiny intervals that follow one after another, we realize buddha. Through this means, the giving of affirmation, turns from one [moment] to the next. Turning from one to the next is turning attaining turning,³⁸ and turning from one to the next is being next attaining being next.³⁹ It is, for example, “the moment.”⁴⁰ The moment is activity. This activity is beyond “the intentionally-produced body” of limited thought, is beyond “the intentionally-produced circumstances” of limited thought, is beyond doing which is fathomed out, and is beyond the created mind.⁴¹ Truly, intentional production of circumstances and non-production of circumstances should both be investigated by relying utterly on the principle of turning from one [moment] to the next. Doing and not doing should both be investigated by relying utterly on the principle of turning from one [moment] to the next. That the buddhas and the patriarchs are now being realized is because they are being turned from one [moment] to the next by activity. Five buddhas and six patriarchs coming from the west are being turned from one [moment] to the next by activity. Still more, fetching of water and carrying of firewood⁴² has continued turning from one [moment] to the next. The actual appearance of an existent buddha with mind here and now⁴³ is [moments] turning from one to the next. In regard to the extinction of an existent buddha with mind here and now, one extinction and two extinctions are not to be seen as odd: [buddhas] may pass through limitlessly abundant extinctions, may realize limitlessly abundant realizations of the truth,

38. 転得転 (TEN-TOKU-TEN), “turning attaining turning,” suggests change as something as it is.

39. 次得次 (JI-TOKU-JI), “being next attaining being next,” suggests the independence of each successive moment.

40. 造次 (ZOJI) is a compound which means “moment.” At the same time, its component characters, 造 (ZO), “produce, create,” and 次 (JI), “be next, follow after,” feature independently in this paragraph of Master Dogen’s commentary.

41. The four elements of this sentence are 造身 (ZOSHIN), 造境 (ZOKYO), 造作 (ZOSA), and 造心 (ZOSHIN). In general, 造 (ZO), which means make, produce, build, or create, carries a connotation of intentionality or of something forced into being with difficulty. Here, however, the four elements can be interpreted in four phases: subject, object, regulated action, and the realized mind.

42. 運水般柴 (UNSUI-HANSAI), “carrying water and lugging firewood,” symbolizes our mundane daily tasks. See chap. 25, *Jinzu*, para. [194].

43. 即心是仏 (SOKU-SHIN-ZE-BUTSU). As a statement, this means “the mind here and now is buddha” (see chap. 6, *Soku-shin-ze-butso*). Here, however, 即心是 (SOKU-SHIN-ZE) modifies 仏 (BUTSU).

and may manifest as signs and features limitlessly abundant signs and features.⁴⁴ This is, *in one [moment] after another, being able to realize buddha*; it is, *in one [moment] after another, being able to accomplish extinctions*; it is, *in one [moment] after another, being able to give affirmation*; and it is, *in one [moment] after another, being able to turn from one to the next*. *Turning from one [moment] to the next* is not inherent; it is simply that which is all-pervasive and totally penetrating. Buddhas and patriarchs now seeing each other face-to-face and meeting each other face-to-face is *one [moment] following after another*. There is no gap whereby buddhas and patriarchs might flee the turning, from one [moment] to the next, of their giving of affirmation.

[47] An ancient Buddha⁴⁵ said:

*Now, that we have heard from the Buddha
Of the splendid matter of affirmation,
And, from one to the next in turn, have received affirmation,
Body-and-mind everywhere rejoices.*⁴⁶

[47] This says that *the splendid matter of affirmation* is always what *we now hear from the Buddha*. What we now hear from the Buddha, that “*Onward⁴⁷ turning from one [moment] to the next receives affirmation*,” describes *body-and-mind everywhere rejoicing*. *Onward turning from one [moment] to the next* might be *we now*: it may be unconnected with the self and others of past, present, and future. It might be what is *heard from the Buddha*, not what is heard from others. It is beyond delusion and realization, beyond living beings, and beyond grass, trees, and national lands: it is *the splendid matter of affirmation*, which is *heard from the Buddha*, and it is *onward turning from one [moment] to the next receiving affirmation*. The fact of *turning from one [moment] to the next* cannot stop in any nook or cranny even for an instant, and *body-and-mind everywhere rejoices* incessantly. Joyful receiving of affirma-

44. 相好 (SO-GO), “pleasing features,” represents the meaning of the Sanskrit *lakṣaṇa* and *vyañjana*. See Glossary. A buddha is said to require a hundred great kalpas to develop the thirty-two signs and eighty distinguishing features.

45. Ājnātakaunḍinya. He is the first of the five hundred disciples affirmed by the Buddha in the Lotus Sutra *Gohyaku-deshi-juki* chapter.

46. These are the last four lines of *Gohyaku-deshi-juki*. (LS 2.120.)

47. 及 (GYU, *oyo[bi]*), in the sutra means “And...” but in his commentary, Master Dogen treats the character as part of the verb phrase rather than as a simple conjunction. The character represents extension towards something; for instance, extension from means to end.

tion in onward turning from one [moment] to the next, is always commonly experienced and everywhere explored⁴⁸ with the body, and is always commonly experienced and everywhere explored with the mind. Furthermore, because the body everywhere pervades the mind and the mind everywhere pervades the body, [the Sutra] says “body-and-mind everywhere.” Just this state is the whole world,⁴⁹ the whole [of space in all] directions, the whole body, and the whole mind. It is, in other words, a singular state and an individual case of *rejoicing*. This *rejoicing* makes sleep and wakefulness conspicuously joyful and makes delusion and realization joyful, at which time [rejoicing, and sleep, wakefulness, delusion, or realization] are in immediate contact with each other but are not tainted by each other.⁵⁰ Thus, *turning from one [moment] to the next and thereby receiving affirmation, is the splendid matter of affirmation.*

[50] Śākyamuni Buddha addresses eighty-thousand mahāsattvas through the Bodhisattva Medicine King:⁵¹ “Medicine King! You see among this great assembly countless gods, dragon kings, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, mahoragas,⁵² humans and nonhumans, as well as bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās, those who seek to be śrāvakas, those who seek to be pratyekabuddhas, and those who seek the truth of Buddha. When such beings as these are, all before the Buddha, hear a single verse or a single word of the Sutra of the Flower of the Wonderful Dharma and rejoice in it even for a single moment of consciousness, I give affirmation to them all: ‘You will attain anuttara-samyak-saṃbodhi.’”⁵³

48. 徧參 (HENSAN), “Everywhere Exploring,” or “Thorough Exploration,” is the title of chap. 62, *Hensan*.

49. 徧界 (HENKAI), or “the world everywhere.” In the Lotus Sutra 徧 is read as an adverb (*amane[ku]*), “everywhere.” In Master Dogen’s commentary, 徧 is also used 1) as a verb 徧ず (*hen[zu]*, “to pervade,” and, 2) as an adjective 徧 (HEN), “whole.”

50. 不染汚 (FUZENNA), “not being tainted,” means no separation of means and end. Enjoyment is not the aim of practice but the Buddhist process itself.

51. 藥王 (YAKU-O), from the Sanskrit *Bhaiṣajya-rāja*.

52. Yakṣas (ghosts), gandharvas (fragrance-devouring celestial musicians), asuras (belligerent devils), garuḍas (dragon-devouring birds), kiṃnaras (half-horses, half-humans), and mahoragas (serpent-headed demons) are mythical beings introduced to add color to Buddhist preaching.

53. These are the opening words of the *Hosshi* (*Dharma-teacher*) chapter of the Lotus Sutra. See LS 2.140.

[51] Thus, in the present gathering of countless multitudes, although the pursuits and the understandings of gods, dragon kings, the four groups,⁵⁴ and the eight groups⁵⁵ are different, who among them could not be of the Wonderful Dharma? What does it mean to let a single word or a single verse be heard? It means that even a single moment of your own consciousness can make external things rejoice. *“Beings such as they are”*⁵⁶ means beings of the Flower of Dharma. *“All before the Buddha”* means totally inside the Buddha. *Humans and nonhumans*—whether [the distinction] is delusion in regard to myriad phenomena or whether it is a seed already planted in the hundred weeds—may be beings as they are. To beings as they are, *“I totally give affirmation.”* The state of *“I totally give affirmation,”* which is right from head to tail, is itself just the attainment of anuttara-samyak-saṃbodhi.

[52] Śākyamuni Buddha addresses Medicine King: *“Moreover, after the Tathāgata’s extinction, if there are any people who hear even a single verse or a single word of the Sutra of the Flower of the Wonderful Dharma and rejoice in it for even a single moment of consciousness, again, I give affirmation of anuttara-samyak-saṃbodhi.”*⁵⁷

[53] What passage of time might be being described by the present words *“After the Tathāgata’s extinction...”*? Forty-nine years? Or the whole eighty-year span?⁵⁸ For the present, they may be describing the whole eighty-year span. *“If there are any people who hear even a single verse or a single word of the Sutra of the Flower of the Wonderful Dharma and rejoice in it for even a single moment of consciousness...”* Does this describe [the Sutra] being heard by the wise or being heard by those without wisdom? Does it describe fallible hearing or infallible hearing? If we express it for others, [the expression] should be *“If there are any people, [the Sutra] is heard.”* Never

54. *Bhikṣus, bhikṣuṇīs, upāsakas, and upāsikās*, i.e. monks, nuns, lay men, and lay women.

55. *Devas* (gods), *nāgas* (dragons), *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.

56. 如是等類 (NYOZE-TORUI). In the Lotus Sutra this means “beings like these.” Here it means “beings as they are,” or “real beings.”

57. This quotation follows immediately after the previous quotation in Lotus Sutra *Hosshi* (LS 2.140).

58. One account says that Gautama Buddha realized the truth when he was thirty, and then lived for eighty years in total. Master Dogen asked whether we should judge the state after realization to be *nirvāṇa*, or whether the whole of life is in the state of *nirvāṇa*.

discuss [those people] as beings who have wisdom, who do not have wisdom, and so on. Speak as follows: although what hears the [Sutra of the] Flower of Dharma is the profound and unfathomable wisdom of countless buddhas,⁵⁹ when [the Sutra] is heard it is always a single word, when [the Sutra] is heard it is always a single verse, and when [the Sutra] is heard it is always a single moment of joy. Such a moment might be, “*My giving again affirmation of anuttara-samyak-saṃbodhi.*” There is giving of affirmation *again*, and there is giving of affirmation *to all*. Do not leave [affirmation] at the mercy of any blundering third son of Chang: experience it in the same state [as buddhas] through painstaking effort. Rejoicing at a word or a verse may be *an instance of an existent person hearing*⁶⁰—there being no spare time to place ‘skin,’ ‘flesh,’ ‘bones,’ and ‘marrow’ on top of skin, flesh, bones, and marrow.⁶¹ To be given affirmation of anuttara-samyak-saṃbodhi is my own wish having been fulfilled; [at the same time] it may describe countless bags of skin; it is the hopes of the many also being satisfied; and it might be countless *instances of existent people hearing*. There have been affirmations given by taking up a sprig of pine;⁶² there have been affirmations given by picking up an uḍumbara flower;⁶³ there have been affirmations given by the wink of an eye; and there have been affirmations given by a face breaking into a smile. There is a past example of [affirmation] being transmitted with a pair of sandals.⁶⁴ These may be so many examples of *this Dharma not being able to be understood by*

59. Alludes to Lotus Sutra *Hoben* (LS 1.66).

60. 若有人聞 read in the Lotus Sutra as *mo[shi] hito a[rite] ... ki[ku]* means “If there are any people who hear...” but Master Dogen liked to interpret all the words of the Lotus Sutra as direct suggestions of reality. Thus, 若 “if” becomes “possibility,” “case,” or “instance,” and 有 “there are” becomes “existent” or “actual.”

61. 頭上安頭 (ZUJO-ANZU), “to place the head on the head,” is explained in chap. 40, *Gabyo*. This phrase, lit. “to place-the-head-on-the-head to skin, flesh, bones, and marrow,” suggests that when body-and-mind is really rejoicing, our skin, flesh, bones, and marrow do not have self-consciousness of rejoicing.

62. May allude to a story of Master Rinzai and Master Obaku recorded in *Goto-egen* chap. 11. See also Shobogenzo, chap. 30, *Gyoji* [172].

63. It is said that the Buddha picked up an uḍumbara flower and winked before a great gathering on Vulture Peak, whereupon Master Mahākāśyapa smiled. See chap. 68, *Udonge*.

64. *Goto-egen* chap. 14 relates how Master Taiyo Keigen entrusted some portraits, sandals, and clothing to Master Fuzan Ho-en to pass onto Master Tosu Gisei, thus making Master Tosu the successor of Master Taiyo. See also Shobogenzo, chap. 15, *Busso*.

thinking and discrimination.⁶⁵ Affirmation is given in *my body being it*, and affirmation is given in *your body being it*. This truth can affirm the past, the present, and the future. Because the past, the present, and the future are included in the giving of affirmation, they are realized when the self is affirmed, and they are realized when the external world is affirmed.

[56] Vimalakīrti⁶⁶ says to Maitreya,⁶⁷ “Maitreya! The World-honored One [it is said] has given you affirmation that in a certain life⁶⁸ you will attain anuttara-samyak-saṃbodhi. With which life might you accomplish the affirmation: past, future, or present? If [you say] a past life, [I say] past lives have already vanished. If a future life, future lives have not yet come. If the present life, the present life does not abide at all. According to the Buddha’s preaching, just in the now, bhikṣu, you live and age and die. If affirmation is accomplished through non-birth,⁶⁹ the non-birth is just the right state. [But] in the right state there is neither “receiving affirmation” nor “attaining anuttara-samyak-saṃbodhi.” So how, Maitreya, can you receive affirmation for a certain life? Are you expecting to accomplish the affirmation by following the appearance of reality?⁷⁰ Are you expecting to accomplish the affirmation by following the disappearance of reality? If [you expect] to accomplish the affirmation through the appearance of reality, [I say] reality does not have appearance. If [you expect] to accomplish the affirmation through the disappearance of reality, [I say] reality does not have disappearance. All living beings are just reality; all dharmas are also just reality; saints and sages are also just reality; and even [you,] Maitreya, are also just reality. If Maitreya is able to receive affirmation, all living beings must receive affirmation too. Why? [Because] reality is not dual and not differentiated. If Maitreya attains anuttara-samyak-saṃbodhi, all living beings must attain it too. Why? [Because] all living beings are just the manifestation of bodhi.”⁷¹

65. Quoted from Lotus Sutra, Hoben: “This Dharma cannot be understood by thinking and discrimination.” (LS 1.88–90.)

66. Vimalakīrti was a lay student of the Buddha. He was said to be so excellent in Buddhist philosophy that monks feared to enter into discussions with him. At the same time, Master Dogen criticized him for not becoming a monk himself (see chap. 73, *Sanjushichi-bon-bodai-bunbo*).

67. Maitreya is a bodhisattva believed to be living in Tuṣita Heaven, waiting for the time when he will come down to this world and succeed Śākyamuni Buddha.

68. 一生 (ISSHO), lit. “one life,” or “one birth.”

69. 無生 (MUSHO), lit. “non-birth” or “non-appearance,” is a synonym for nirvāṇa.

70. 如生 (NYO [no] SHO). 如 (NYO), as a preposition, means “like,” but here it is used as a noun meaning “reality,” “that which is as it is.”

71. *Yuimakitsu-shosetsu-kyo*, vol. 1.

[58] The Tathāgata does not say that what Vimalakīrti says is wrong. At the same time, Maitreya's accomplishment of affirmation has already been assured. Therefore, all living beings' accomplishment of affirmation must likewise be assured. Without the affirmation of living beings, the affirmation of Maitreya could not be—for, indeed, *all living beings are just the manifestation of bodhi*. Bodhi receives the affirmation of bodhi. And the reception of affirmation is life today. Thus, because all living beings establish the mind together with Maitreya, it is a common reception of affirmation, and it may be a common realization of the truth. But from Vimalakīrti's words "*In the right state there is no 'receiving affirmation'*" [Vimalakīrti] seems not to know that the right state is just affirmation, and he seems not to be saying that the right state is just bodhi. Again, he says, for instance, that "*past lives have already vanished, future lives have not yet come, and the present life does not abide.*" [But] the past is not necessarily "*already vanished,*" the future is not necessarily "*yet to come,*" and the present is not necessarily "*non-abiding.*" While studying such [attributes] as "*non-abiding,*" "*not yet come,*" and "*already vanished*" as the past, the future, and the present, we should always express the principle that what has not yet come is just "*the past,*" "*the present,*" and "*the future.*" There may be, then, a principle that *appearance* and *disappearance* both accomplish affirmation, and a principle that *appearance* and *disappearance* both attain bodhi. When all living beings accomplish affirmation, Maitreya also accomplishes affirmation. Now, Vimalakīrti, I ask you: Is Maitreya the same as all living beings? Or is he different? Try to say something, and I will test you. You have said already that "*If Maitreya accomplishes affirmation, all living beings will also accomplish affirmation.*" If you are saying that Maitreya is other than living beings, living beings cannot be living beings, and Maitreya cannot be Maitreya. Is this not so? Just at such a moment, even [Vimalakīrti] could not be Vimalakīrti. If he were not Vimalakīrti, this expression of his would be useless. In conclusion we can say that when affirmation makes all living beings exist, all living beings and Maitreya exist. Affirmation can make everything exist.

Shobogenzo Juki

Written at Kannon-dori-kosho-horin-ji temple on the 25th day of the 4th lunar month in the summer of the 3rd year of Ninji.⁷²

Copied in the attendant monks' quarters of Kippo-ji temple in Eshu,⁷³ on the 20th day of the 1st lunar month in the 2nd year of Kangen.⁷⁴

72. 1242.

73. Corresponds to modern-day Fukui prefecture.

74. 1244.

[33]

觀音

KANNON

Avalokiteśvara

Kannon is the Japanese pronunciation of the Chinese name of the Bodhisattva called *Avalokiteśvara* in Sanskrit. *Avalokiteśvara* is described in the Lotus Sutra as someone who always comes to this world to save a man or woman who cries for help.¹ **Kannon** literally means “Regarder of Sounds,” and this expresses the character of *Avalokiteśvara* who always responds to the cries for help of living beings in this world. Thus, *Avalokiteśvara* is usually thought of as a symbol of compassion. But Master Dogen understood *Avalokiteśvara* as a symbol of a life force that is more fundamental to living beings than compassion. So in this chapter he explained the true meaning of *Avalokiteśvara*, quoting a famous conversation about *Avalokiteśvara* between Master Ungan Donjo and Master Dogo Enchi.

[63] **Great Master Ungan Muju**² asks Great Master Shu-itsu³ of Dogo-zan mountain, “What does the Bodhisattva of Great Compassion⁴ do by using his limitlessly abundant hands and eyes?”⁵

1. See Lotus Sutra *Kanzeon-bosatsu-fumon* (*The Universal Gate of the Bodhisattva Regarder of the Sounds of the World*): “Good son! If there are countless hundred thousand myriad koṭis of living beings who, suffering from many agonies, hear of this Bodhisattva Regarder of the Sounds of the World and with undivided mind call [the Bodhisattva’s] name, the Bodhisattva Regarder of the Sounds of the World will instantly regard their cries, and all will be delivered.” (LS 3.242)

2. Master Ungan Donjo (782–841), successor of Master Yakusan Igen. He studied under Master Hyakujo Ekai for 20 years until the latter’s death, after which he studied under Master Yakusan. His disciples included Master Tozan Ryokai and Master Shinzan Somitsu. Great Master Muju is his posthumous title.

3. Master Dogo Enchi (769–835), also a successor of Master Yakusan Igen. Great Master Shu-itsu is his posthumous title.

Dogo says, "He is like a person in the night reaching back with a hand to grope for a pillow."

Ungan says, "I understand. I understand."

Dogo says, "How do you understand?"

Ungan says, "The whole body⁶ is hands and eyes."

Dogo says, "Your words are nicely spoken. At the same time, your expression of the truth is just eighty or ninety percent of realization."

Ungan says, "I am just like this. How about you, brother?"

Dogo says, "The thoroughly realized body⁷ is hands and eyes."⁸

[65] Many voices expressing the truth of Kannon have been heard, before and since, but none has been equal to Ungan and Dogo. If we want to learn Kannon in experience, we should investigate the present words of Ungan and Dogo. *The Bodhisattva of Great Compassion* described now is the Bodhisattva Regarder of the Sounds of the World.⁹ He is also called the Bodhisattva Free in Reflection.¹⁰ He is studied as the father and mother¹¹ of all the buddhas. Do not learn that he is a lesser expression of the truth than the buddhas: he is the past Tathāgata Clarifier of the Right Dharma. Then let us take up and investigate the words spoken by Ungan, "What does the Bodhisattva of Great Compassion do by using his limitlessly abundant hands and eyes?" There are lineages that maintain and rely upon Kannon, and there are lineages that have never dreamt of Kannon. Kannon is pres-

4. 大悲菩薩 (DAIHI-BOSATSU), "Bodhisattva of Great Compassion"; 觀音 (KANNON), "Regarder of Sounds"; 觀世音 (KANZEON), "Regarder of the Sounds of the World"; and 觀自在 (KANJIZAI), "Free in Reflection," are all names for the Bodhisattva known in Sanskrit as Avalokiteśvara. Throughout this chapter 觀音 (KANNON) has been left untranslated. Other versions of the name have been rendered by approximate English translations.

5. Bodhisattva Avalokiteśvara is said to have thousands of hands and eyes.

6. 徧身 (HENSHIN).

7. 通身 (TSUSHIN). Both 徧身 (HENSHIN) and 通身 (TSUSHIN) mean "the whole body," but 徧 (HEN), lit. "everywhere," is more general and not as dynamic as 通 (TSU), which describes something pervading throughout something.

8. *Shinji-shobogenzo*, pt. 2, no. 5, and *Hekigan-roku (Blue Cliff Record)*, no. 89.

9. 觀世音菩薩 (KANZEON-BOSATSU).

10. 觀自在菩薩 (KANJIZAI-BOSATSU). The *Maka-hannya-haramitta-shin-gyo*, or Heart Sutra, begins with the words 觀自在菩薩 (KANJIZAI-BOSATSU). See chap. 2, *Maka-hannya-haramitsu*.

11. Bodhisattva Avalokiteśvara is sometimes portrayed, especially in East Asia, as a goddess of mercy.

ent in Ungan, who has been experiencing it together with Dogo. And not only one or two Kannon, but hundreds of thousands of Kannon are experiencing the same state as Ungan. Kannon is really allowed to be Kannon only in the order of Ungan. Why? The difference between the Kannon expressed by Ungan and the Kannon expressed by other buddhas is the difference between being able to express the truth and not being able to express the truth. The Kannon expressed by other buddhas is only twelve faces.¹² Ungan is not like that. The Kannon expressed by other buddhas is merely a thousand hands and eyes. Ungan is not like that. The Kannon expressed by other buddhas is just eighty-four thousand hands and eyes. Ungan is not like that. How can we recognize that it is so? Because when Ungan says “*The Bodhisattva of Great Compassion is using his limitlessly abundant hands and eyes,*” the words *limitlessly abundant* do not mean only eighty-four thousand hands and eyes. How much less could they describe only kinds numbered as twelve, or thirty-two, or thirty-three? *Limitlessly abundant*¹³ means countless. It is an expression of *infinite abundance*¹⁴—of diversity without restriction. Given that the diversity is originally unrestricted, we should not limit it even with a measure of limitlessness. We should learn in practice the arithmetic of *using limitless abundance*, like this. It is already beyond the bounds of countlessness and limitlessness.

[67] Now, when the words of Ungan take up the words *limitlessly abundant hands and eyes*, Dogo never says that the words express nothing, and there may be import in this. Ungan and Dogo, since becoming fellow students under Yakusan,¹⁵ have already practiced together for forty years, in which time they have discussed stories of the past and present, weeding out the false and verifying the true. Because they have been continuing like this, today, in speaking of *limitlessly abundant hands and eyes*, Ungan speaks and Dogo verifies. Remember, *limitlessly abundant hands and eyes* have been expressed equally by the two eternal buddhas. *Limitlessly abundant hands*

12. Statues of Bodhisattva Avalokiteśvara sometimes have eleven small faces carved around the head. The Kannon of twelve faces suggests the idealistic image of Kannon.

13. 許多 (KYOTA). Master Dogen explained the meaning of these Chinese characters with the Japanese phonetic word *いくそばく (ikusobaku)* which means “how much?”, “how many?”, or “countlessly many.”

14. 如許多 (NYOKYOTA). Master Dogen said that 許多 (KYOTA) is short for 如許多 (NYOKYOTA). 如許 (NYOKO) means “how much?” and 多 (TA) means “many” or “abundance.”

15. Master Yakusan Igen (745–828).

and eyes, clearly, are a state that Ungan and Dogo are experiencing together. Now [Ungan] is asking Dogo “*The use does what?*”¹⁶ We should not liken this question to questions asked by teachers of sutras and teachers of commentaries, or by [bodhisattvas at] the ten sacred stages or three clever stages. This question has manifested an assertion; it has manifested *hands and eyes*. While [Ungan] now says “*Using limitlessly abundant hands and eyes does what,*” there may be old buddhas and new buddhas who are realizing buddha by virtue of his effort. He might equally have said, “*Utilizing¹⁷ limitlessly abundant hands and eyes does what.*” And there might equally have been expressions of “doing something”¹⁸ or “moving something”¹⁹ or “expressing something.”²⁰

[69] Dogo says, “*He is like a person in the night reaching back with a hand to grope for a pillow.*” This means that [the Bodhisattva] is like, for example, a person in the night who reaches back with a hand and gropes for a pillow.²¹ “*To grope for*” means to search around for. “*In the night*” is an expression of the darkness: it is like speaking of seeing the mountains in the light of day. *The use of hands and eyes is like a person in the night reaching back with a hand to grope for a pillow*; on this basis we should learn the use of hands and eyes. We should examine the difference between night-time as it is supposed in the light of day and the night-time as it is in the night. In sum, we should examine it as that time which is not “day” or “night.” When people grope for a pillow, though we do not comprehend that this

16. 用什麼 (YO-SOMO). In Master Ungan’s words 用 (*mot[te]*), “with” or “by using,” functions as a preposition. Here, 用 (YO) means “use” or “function.” Master Dogen’s question means, in other words, “Is there any aim other than simply to function?”

17. 使 (*SHI, tsuka[u]*), which is clearly a verb (to use, to utilize) is substituted for 用 (YO, *mot[te]*), which can be a verb (to use, to function) or a preposition (with, by). This again draws the attention back from the end (doing something) to the means or the function (using hands and eyes).

18. 作什麼 (SA-SHIMO). In Master Ungan’s words 作麼 (SOMO), “doing what,” is a compound which is a common construction in Chinese sentences. 作什麼 (SA-SHIMO), however, separates into 作 (SA), “doing,” and 什麼 (SHIMO), “something.” Master Dogen thus emphasizes that the individual character 作 (SA), “doing,” represents action.

The elements of Master Dogen’s sentence are 作什麼 (SA-SHIMO), “doing something,” 動什麼 (DO-SHIMO), “moving something,” and 道什麼 (DO-SHIMO), “speaking something” or “expressing something.”

19. 動什麼 (DO-SHIMO).

20. 道什麼 (DO-SHIMO).

21. Master Dogen simply explained the meaning of the Chinese characters in the story with a Japanese sentence.

behavior is just like Kannon using hands and eyes, we cannot escape the truth that it is like that. Is *the person* in the words “*like a person*” only a word in a metaphor? Or is this person, being a normal person,²² no ordinary person?²³ If studied as a normal person in Buddhism, [the person] is not only metaphorical, in which case there is something to be learned in the groping for a pillow. Even *pillows* have certain shapes and grades that deserve inquiry. *The night-time*, too, is not necessarily only the night-time of the “day and night” of human beings and gods. Remember, what is now being discussed is neither grasping the pillow, nor pulling in the pillow, nor pushing away the pillow. [Dogo] is speaking of “*reaching back with a hand in the night to grope for a pillow*,” and if we are to examine the state that Dogo is expressing, we should notice, we should not disregard, that eyes realize the night.²⁴ A hand that is groping for a pillow has not yet touched the edge of the pillow. If reaching back with the hands is essential, is it essential to reach back with the eyes?²⁵ We should clarify *the night-time*. Might it be called “the World of Hands and Eyes”? Does it have a person’s hands and eyes? Is it simply hands and eyes alone, flashing by like a thunderbolt? Is it one instance or two instances of hands and eyes which are right from beginning to end? When we closely examine principles like these, the use of limitlessly abundant hands and eyes is present—but still, just who is *the Bodhisattva of Great Compassion*? It is as if all that can be heard is *the Bodhisattva of Hands and Eyes*. In that case we might ask, “What does the Bodhisattva of Hands and Eyes do by using his limitlessly abundant bodhisattvas of great compassion?” Remember, hands and eyes do not hinder each other;²⁶ at the same time, their *use doing what* is the ineffable functioning and is the use of the ineffable. When the ineffable expresses the truth we should not expect to be able to express the whole of hands and eyes—although the whole of hands and eyes has never been hidden—as “the whole of hands and eyes.” Unhidden hands and eyes exist at that concrete place and unhidden hands and eyes exist at this con-

22. 平常の人 (HEIJO no NIN). In this case, 平常 (HEIJO) means “balanced and constant,” as in the phrase 平常心 (HEIJO-SHIN), “balanced and constant mind,” or “the normal mind,” or “the everyday mind.”

23. 平常の人 (HEIJO no NIN). In this case, 平常 (HEIJO) means ordinary or common.

24. In other words, eyes (mental function) and night (objective fact) are one reality.

25. Master Dogen’s question encourages consideration of the relation between body and mind.

26. Hands and eyes not hindering each other suggests the state in which physical actions and mental processes are harmonized.

crete place, but they are not the self, they are not the mountains and oceans, they are not the face of the sun and the face of the moon, and they are not the mind here and now as buddha.

[73] Ungan's words "*I understand, I understand*" are not saying that "*I understand*" the words of Dogo. In speaking of the hands and eyes that use the ineffable, and in causing them to express the truth, [Ungan says,] "*I understand, I understand.*" This might be freedom in using this place, and might be freedom in having to get into today. Dogo's words "*How do you understand?*" are another way of saying "*I understand.*" Although they do not get in the way of [Ungo's expression] "*I understand,*" Dogo has his own words, which are "*How do you understand?*" This [common state of Ungan and Dogo] is, already, *I understand, you understand*. Could it be other than *eyes understand, hands understand*? Is it understanding that has been realized, or is it understanding that has not been realized yet? The understanding described by "*I understand*" is the "I" itself; at the same time we should consider its existence as "you" in "*How do you understand?*" With respect to the words of Ungan which have been manifested in the present, that "*The whole body is hands and eyes,*" there are very many Kannons who, when orating upon *reaching back with a hand in the night to grope for a pillow*, study that [Ungan] has said that *the whole body* is the same as *hands and eyes*. These Kannons, though they are Kannons, are Kannons who have not yet expressed themselves. When Ungan says "*The whole body is hands and eyes*" he is not saying that *hands and eyes* are a *body which is everywhere*.²⁷ *Being everywhere* is the whole world, but the very moment of the body-hands and body-eyes cannot be pervaded by "*being everywhere.*" Even if there is, in the body-hands and body-eyes, the virtue of being everywhere, they cannot be hands and eyes that would rob from a street-market. [At the same time] the virtue of hands and eyes should not be seeing, practicing, or preaching that recognizes "*rightness.*"²⁸ Hands and eyes have already been described as *limitlessly abundant*: they are beyond thousands, beyond ten thousands, beyond eighty-four thousands, and beyond countlessness and limitlessness. It is not only *the whole body as hands and eyes* which is like this. Saving the living and preaching

27. "A body which is everywhere" is 身徧 (SHIN-HEN). "Whole body" is 徧身 (HENSHIN).

28. 是 (ZE, *ko[re]*) here means rightness, as in the compound 是非 (ZEHI), "right and wrong." In Master Ungan's words 徧身是手眼 (HENSHIN *ko[re]* SHUGEN), "the whole body is/as hands and eyes," 是 functions as a copula—"is" or "as."

the Dharma may be like this, and the radiance of national lands may be like this. Therefore, Ungan's expression may be *the whole body as hands and eyes*. We should learn in practice that he does not make "hands and eyes" into "the whole body." Though we use *the whole body as hands and eyes*, though we make it into our movements and demeanors, active and passive, we must not disturb it.

[76] Dogo says, "Your words are nicely spoken. At the same time, your expression of the truth is just eighty or ninety percent of realization." The point here is that *expression of the truth is speaking to a nicety*. "Speaking to a nicety" means hitting the target by speaking, clearly manifesting something by speaking, and leaving nothing unexpressed. When what has hitherto been unexpressed is finally expressed so that nothing remains that words might express, *the expression of the truth is just eighty or ninety percent of realization*. Even if study of this point is realized a hundred percent, if the power to speak has not been perfected, that is not mastery of the state. An expression of the truth is *eighty or ninety percent of realization*; at the same time, the words to be spoken may be spoken eighty-or-ninety-percent perfectly, or they may be spoken a hundred-percent perfectly. At the very moment [when Ungan speaks] he can express himself in a hundred thousand myriad expressions of the truth, but his power is so wonderful that, utilizing a bit of his power, he simply expresses the truth in the state of *eighty or ninety percent of realization*. Even if, for example, we would need the power of a hundred thousand myriads to summon up the whole Universe in the ten directions, [to try] may be better than not taking it up at all. [A person such as Ungan], then, who can summon up [the whole Universe] with the power of one, must be beyond ordinary power. The meaning of the present *eighty or ninety percent of realization* is like this. Nevertheless, [people] understand, when they hear the Buddhist Patriarch's words "Your expression of the truth is just eighty or ninety percent of realization," that expressions of the truth can be one hundred percent of realization, and so an expression of the truth which does not reach that level is called "*eighty or ninety percent of realization*." If the Buddha-Dharma were like that, it could never have reached the present day. We must learn through experience that the said "*eighty or ninety percent of realization*" is like saying "hundreds of thousands" or like saying "limitless abundance." [Dogo] has said, already, "*eighty or ninety percent of realization*," and we have seen that he means we

must not be restricted to eights and nines.²⁹ Stories of the Buddhist patriarchs are studied like this. When Ungan says, “*I am just like this. How about you, brother?*” he speaks about “*being just like this*” because he wants to make Dogo himself speak words that Dogo has called *expression of eighty or ninety percent of realization*. This [being just like this] is *not retaining any new sign or old trace*; at the same time, it is *arms being long and sleeves being short*. “The words I have just spoken are imperfect in expression but I will leave them as they are,” is not the meaning of “*I am just like this.*”³⁰

[79] Dogo says, “*The thoroughly realized body is hands and eyes.*” These words do not mean that *hands and eyes*, as hands and eyes each existing independently, are *a thoroughly realized body*. *The thoroughly realized body as hands and eyes* is expressed “*The thoroughly realized body is hands and eyes.*” So [Dogo also] is not saying that *the body* is the same as *hands and eyes*. “*Using limitlessly abundant hands and eyes*” describes the limitless abundance of using hands and using eyes, in which state hands and eyes are inevitably *the thoroughly realized body as hands and eyes*. If someone were to ask, “Whatever is he doing by using limitlessly abundant bodies and minds?” there might be [in answer] the expression of the truth that “*thoroughly realized body is the doing of whatever.*”³¹ Furthermore, it is not true that, comparing Ungan’s “*whole*” and Dogo’s “*thoroughly realized,*” one is perfect in expression and the other is imperfect in expression. Ungan’s “*whole*” and Dogo’s “*thoroughly realized*” are both beyond relative comparisons; rather it may [simply] be that, in the limitlessly abundant hands and eyes of each respective [master], such words are present. So the Kannon of which the Old One Śākyamuni speaks is only a thousand hands

29. Master Dogo’s words “*eighty or ninety percent of realization*” are 八九成 (HAKKU-JO), lit. “*eight, nine realized.*” This seems on the surface to be saying “*eight or nine out of ten,*” or “*eighty or ninety percent perfect.*” But Master Dogen understood 八九成 (HAKKU-JO) not as an abstract number expressing relative evaluation, but as a representation of reality which does not conform to the ideal.

30. 祇如是 (TADA-NYOZE), “*being just like this,*” is an expression of reality.

31. In other words, the question might be interpreted, “*Is there any real meaning in all the human activity going on in the world?*” And the answer, “*The real meaning is in the activity itself.*”

and eyes, or twelve faces, or thirty-three bodies³² or eighty-four thousand. The Kannon of Ugan and Dogo is limitlessly abundant hands and eyes—though it is beyond discussion of abundance and scarcity. When they learn in experience Ugan and Dogo’s Kannon of limitlessly abundant hands and eyes, all the buddhas realize Kannon’s samādhi as eighty-or-ninety-percent realization.

Shobogenzo Kannon

Preached to the assembly on the
25th day of the 4th lunar month
in the 3rd year of Ninji.³³

[79] Now, since the Buddha-Dharma came from the west, many Buddhist patriarchs have spoken of Kannon, but they have not equaled Ugan and Dogo; therefore I have spoken of only this latter Kannon. In [the teaching of] Great Master Yoka Shinkaku³⁴ there are the words, “*The state of not seeing a single dharma is called ‘the Tathāgata’; or it can be called ‘the [Bodhisattva] Free in Reflection’*”³⁵—this is verification that the Tathāgata and Kannon *simultaneously manifest this body*,³⁶ and that they are not separate bodies. There is the encounter, between Mayoku³⁷ and Rinzai,³⁸ concern-

32. Lotus Sutra *Kanzeon-bosatsu-fumon*. LS 3.252: “*Good son! If living beings in any land must be saved through the body of a buddha, the Bodhisattva Regarder of the Sounds of the World manifests at once the body of a buddha and preaches for them the Dharma. To those who must be saved through the body of a pratyekabuddha, [the Bodhisattva] manifests at once the body of a pratyekabuddha and preaches for them the Dharma....*” The list continues through 1) buddha, 2) pratyekabuddha, 3) śrāvaka, 4) King Brahmā, 5) Śakra, 6) Īśvara, 7) Maheśvara, 8) a celestial great general, 9) Vaiśravaṇa, 10) a minor king, 11) a rich man, 12) a householder, 13) a government official, 14) a Brāhman, 15) a bhikṣu, 16) a bhikṣuṇī, 17) an upāsaka, 18) an upāsikā, 19) the wife of a rich man, 20) the wife of a householder, 21) the wife of a government official, 22) the wife of a Brāhman, 23) a boy, 24) a girl, 25) a god, 26) a dragon, 27) yakṣa, 28) gandharva, 29) asura, 30) garuḍa, 31) kiṃnara, 32) mahoraga, 33) vajra-holding god.

33. 1242.

34. Master Yoka Genkaku, successor of Master Daikan Eno. Great Master Shinkaku is his posthumous title.

35. Quoted from Master Yoka’s *Shodoka*.

36. Refers to LS 3.252.

37. Master Mayoku (dates unknown), successor of Master Baso Do-itsu. Master Mayoku on one occasion asks Rinzai, “*Of the thousand hands and eyes of [the Bodhisattva of] Great Compassion, which is the True Eye?*” Rinzai says, “*Of the thousand hands and eyes of*

ing true hands and eyes—it is one [hand] and one [eye] among the limitlessly abundant. In [the teaching of] Unmon³⁹ there is the Kannon who *on seeing sights clarifies the mind, and on hearing sounds realizes the truth*⁴⁰—what sound or sight could be other than the Bodhisattva Regarder of the Sounds of the World seeing and hearing? In [the teaching of] Hyakujo there is [Kannon’s] gate of entry into truth.⁴¹ In orders of the Śūraṃgama⁴² there is the Kannon of all-pervading realization. In orders of the Flower of Dharma⁴³ there is the Kannon who is universally manifest on all sides.⁴⁴ All these are in the same state as Buddha and are in the same state as mountains, rivers, and the Earth. At the same time, they are just one or two instances of *limitlessly abundant hands and eyes*.

[the Bodhisattva of] Great Compassion, which is the True Eye? Tell me at once! Tell me at once!” The Master pulls Rinzai down from the Zazen platform and sits there in his place. Rinzai stands up and says, “I do not understand.” The Master pauses for thought. Then Rinzai pulls the Master down from the Zazen platform and sits there in his place. The Master exits at once. (*Shinji-shobogenzo*, pt. 3 no. 45.)

38. Master Rinzai Gigen (815?–867), successor of Master Obaku Ki-un.

39. Master Unmon Bun-en (864–949), successor of Master Seppo Gison.

40. Master Unmon preaches to the assembly, “To hear sounds is to realize the truth, to see sights is to clarify the mind. Just what does it mean to realize the truth by hearing sounds and to clarify the mind by seeing sights?” He holds up his hand and says, “The Regarder of the Sounds of the World comes with cash to buy my rice cakes. If I drop them, then they are originally just bits of dough.” (*Goto-egen*.)

41. Master Hyakujo Ekai (749–814), a successor of Master Baso Do-itsu. One day when Master Hyakujo has asked everyone to work in the fields, a certain monk is holding up his rake when he suddenly hears the sound of the temple drum, throws down his rake, and laughing loudly, goes straight back to the temple. The Master exclaims, “What a splendid thing this is! It is Kannon’s gate of entry into truth.” When the Master returns to the temple, he calls the monk and asks him, “What truth have you seen to make you behave as you did just before?” The monk says, “Before I was hungry, so when I heard the sound of the drum I went back for something to eat.” The Master laughs loudly. (*Shinji-shobogenzo*, pt. 2 no. 28, and *Keitoku-dento-roku* chap. 6.)

42. “Orders of the Śūraṃgama” means Buddhist orders which rely upon the teachings of the Śūraṃgama-samādhi-nirdeśa-sūtra—or *Shu-ryogon-kyo* in Japanese. The sixth chapter of the sutra preaches the many forms of Kannon’s all-pervading realization.

43. That is, Buddhist orders, such as the Tendai Sect, which are based upon the teaching of the Lotus Sutra.

44. 普門示現觀音 (FUMON-JIGEN-KANNON). The 25th chapter of the Lotus Sutra is called 觀世音菩薩普門 (KANZEON-BOSATSU-FUMON). 普門 (FUMON), which means “universal gate” or “all-sidedness,” represents the Sanskrit *samantamukha* (see Glossary, Book 1).

[34]

阿羅漢

ARAKAN

The Arhat

Arakan represents the sound of the Sanskrit word *arhan* or *arhat*, which means a person who is worthy of veneration. Arhathood is also the ultimate state of the *śrāvaka*, or rigorous Buddhist. The *śrāvaka* belongs to Hīnayāna Buddhism, and so Mahāyāna Buddhists usually did not value arhathood. But Master Dogen did not share this opinion. According to Master Dogen, there cannot be any difference between Hīnayāna Buddhism and Mahāyāna Buddhism, because he believed that there is only one Buddhism, which has been transmitted from Gautama Buddha to us. He thought that the difference between Mahāyāna Buddhism and Hīnayāna Buddhism was a difference produced by the difference between ages, and so we should not affirm the existence of more than one Buddhism. From this basis he explained the supreme value of the arhat in this chapter.

[83] ***All excesses completely exhausted;*** without troubles; self-possessed; realizing all bonds of existence; liberated in mind.¹ Such is the great state of arhat, the ultimate effect of one who studies buddha, called the fourth effect,² buddha-arhat. *All excesses* are a broken wooden dipper with no handle:³ it has already been used for long ages, but its *complete exhaustion* is the springing forth of the wooden dipper's whole body. *Self-possession* is

1. From the opening words of the Lotus Sutra, Jo (Introductory), LS 1.8: "Thus have I heard. At one time the Buddha was living at Rājagṛha. On Mount Gṛdhrakūṭa, he was with twelve thousand great bhikṣus. They were all arhats, having ended all excesses, being without troubles, self-possessed, realizing all bonds of existence, and liberated in mind."

2. In Hīnayāna Buddhism, the *śrāvaka* is said to pass through four stages or effects. In Sanskrit, the first is *srotāpanna* (entry into the stream), the second is *sakṛdāgāmin* (being subject to return only once again), the third is *anāgāmin* (not being subject to returning), and the fourth is arhat.

3. Symbolizes an old monk.

to leave and to enter the brain. *Realization of all bonds of existence* is the whole Universe in ten directions never having been hidden. We investigate the form and grade of *liberation of the mind* as “*high places being naturally balanced being high and low places being naturally balanced being low*”⁴—upon which basis fences, walls, tiles, and pebbles exist. The meaning of *liberation* is the mind as the manifestation of all functions. *Without troubles* means that troubles have yet to arise, that troubles are restricted by troubles. An arhat’s mystical powers, wisdom, balanced state of dhyāna, preaching of Dharma, instruction, radiance of brightness, and so on, are never to be likened to those discussed by non-Buddhists, celestial demons, and the like. Doctrines such as [the arhat’s] seeing of hundreds of Buddha-worlds⁵ must never be associated with the views and opinions of the common man. The principle here is *having just said that a foreigner’s beard is red, there also being the fact that a red-beard is a foreigner*.⁶ Entering nirvāṇa is an arhat’s conduct of getting inside a fist. For this reason [an arhat’s conduct] is the fine mind of nirvāṇa and is the place of no escape. Arhats who have entered their own nostrils are truly arhats. Those who have never got out of or into their own nostrils are not arhats.

[86] Of old it was said: “*Now we are truly arhats, causing all to hear the voice of the Buddha’s truth.*”⁷

The point of this “*causing all to hear*” is to make all dharmas into the voice of Buddha. How could [“*all*”] refer only to the buddhas and their disciples? All beings that have consciousness, that have intelligence, that have skin, have flesh, have bones, and have marrow: causing these to hear is described as “*causing all.*” “That which has consciousness and has intelligence” means national lands, grass and trees, fences and walls, tiles and pebbles. Rising and falling, flourishing and fading away, living and dying,

4. Reference to the words of Master Kyozan Ejaku, quoted in *Shinji-shobogenzo*, pt. 1, no. 23. In the *Shinji-shobogenzo* version, “naturally” (自, *onozuka[ra]*) is omitted.

5. *Daichido-ron* says, “*The mystical eyes of an arhat see merely a thousand worlds, the mystical eyes of a pratyekabuddha see a hundred thousand worlds, the mystical eyes of a buddha see all the Buddha-lands.*”

6. The words of Master Hyakujo Ekai, quoted, for example, in chap. 76, *Dai-shugyo*. In this context, the quote means that an arhat has mystical powers, wisdom, etc., and someone who has mystical powers, wisdom, etc., is an arhat.

7. Lotus Sutra, *Shinge (Belief and Understanding)*. LS 1.260: “*Now we are/Truly voice-hearers,/The voice of the Buddha’s truth/We cause all to hear./Now we are/Truly arhats.*”

going and coming; all these hear. [But] the basis for *causing all to hear the voice of the Buddha's truth* is not simply study of the whole world as an ear.⁸

[87] Śākyamuni Buddha said, "If any of my disciples, calling themselves arhats or *pratyekabuddhas*, neither hear nor recognize the fact that the *buddha-tathāgatas* instruct only *bodhisattvas*, they are not the Buddha's disciples, nor arhats, nor *pratyekabuddhas*."⁹

The fact of the instruction of only *bodhisattvas*, of which the Buddha speaks, is [the fact in] "I, and buddhas in the ten directions, alone can know this fact;"¹⁰ it is that *buddhas alone, together with buddhas, are directly able to perfectly realize that all dharmas are real form;*¹¹ and it is *anuttara-samyak-saṃbodhi*.¹² This being so, the self-evaluation¹³ of *bodhisattvas* or *buddhas* must be utterly equal to [arhats and *pratyekabuddhas*] *calling themselves arhats or pratyekabuddhas*. Why? Because [truly] to evaluate oneself is just to hear and to know the fact that *buddha-tathāgatas* instruct only *bodhisattvas*.

[89] Of old it was said, "In the sutras of *śrāvakas*, *arhat* is the name given to the state of *buddha*."¹⁴

The words expressed here are verification of the Buddha's truth; they are not mere speculation from the sentimental hearts of commentary-teachers; they contain the standard which is universal to Buddhism. We must learn in practice the principle of calling arhat the state of buddha, and we must also learn in practice the principle of calling the state of buddha arhat. Beyond the effect of arhathood, not a single atom or a single dharma of surplus remains—how much less could the truth of *samyak-saṃbodhi* remain? Beyond the truth of *anuttara-samyak-saṃbodhi*, again, not a single atom or a single dharma of surplus remains—how much less

8. The basis is Buddhist practice-and-experience.

9. Lotus Sutra *Hoben* (*Expedient Means*). See LS 1.98–100.

10. Lotus Sutra, *Hoben*. See LS 1.70. See also Shobogenzo chap. 60, *Juppo*.

11. Ibid. See LS 1.68. See also Shobogenzo chap. 50, *Shoho-jisso*, and chap. 91, *Yui-butsu-yo-butsu*.

12. 事 (JI, *koto*), means "fact" or "matter." In the Lotus Sutra, the character is used incidentally [recognize the fact that = recognize that]. But Master Dogen picked up the character to emphasize that the Buddha's instruction is the realization of facts.

13. 自謂 (JI-I), translated in the Lotus Sutra as "calling themselves..." 謂 (I) means to call or to consider. The same characters 自謂 (JI-I), translated as "think to themselves," appear in para. [91].

14. *Maka-shikan*, chap. 3.

could the four processes and four effects¹⁵ remain? Just at the moment when arhats are bearing all the dharmas upon their shoulders, these dharmas are, in truth, neither “eight ounces” nor “half a pound.”¹⁶ They are beyond the concrete mind, beyond the concrete state of buddha, and beyond concrete things. Even the Buddha’s eyes cannot glimpse them. We need not discuss the eighty thousand kalpas before or after. We must learn in practice the ability to gouge out the Eye. If anything is surplus, the whole Dharma is surplus.

[91] Śākyamuni Buddha said, “If these bhikṣus and bhikṣuṇīs think to themselves, ‘I have already attained the state of arhat; this is my last life, ultimate nirvāṇa,’ and then they no longer desire and pursue anuttara-samyak-saṃbodhi, you should know that these are all people of lofty arrogance. Why? [Because] there is no such thing as a bhikṣu really attaining the state of arhat without believing in this teaching.”¹⁷

These words certify that one who is able to believe in anuttara-samyak-saṃbodhi is an arhat. Definitely to believe in *this teaching*¹⁸ is to belong to *this teaching*, to receive the one-to-one transmission of *this teaching*, and to practice and experience *this teaching*. Real attainment of the state of arhat is beyond [the understanding that] “*This is my last life, ultimate nirvāṇa,*” because [real attainment] is *to desire and to pursue anuttara-samyak-saṃbodhi*. *To desire and to pursue anuttara-samyak-saṃbodhi* is to play with the Eye; it is to sit facing the wall;¹⁹ it is to face the wall²⁰ and open the Eye. It is the whole world inclusively; and at the same time it is gods appearing, demons vanishing.²¹ It is the whole of Time inclusively; and at

15. 四向四果 (SHIKO-SHIKA) refers to the four effects of srotāpanna, sakṛdāgāmin, anāgāmin, and arhat, and the four processes leading to those four effects.

16. Lit. eight 兩 (RYO) or half a 斤 (KIN). Eight 兩 (RYO) and half a 斤 (KIN) are the same weight. One 斤 (KIN) is approximately equal to a pound (or 600 grams).

17. This quotation from the Lotus Sutra follows directly after the quotation in para. [87] of this chapter. See LS 1.98–100.

18. 此法 (SHIHO) means “this teaching” or “this Dharma” or “concrete reality.”

19. 壁面 (HEKIMEN).

20. 面壁 (MENPEKI). Master Dogen reversed the characters to suggest the mutual relation of wall and sitter, sitter and wall.

21. 神出鬼没 (SHINSHUTSU-KIBOTSU), “gods appear, demons vanish,” describes unexpected random happenings. The phrase appears in a verse by Master Engo Kokugon quoted in chap. 23, *Gyobutsu-yuigi*.

the same it is [arhats] reciprocally throwing themselves into the moment.²² Such is “to desire and to pursue anuttara-samyak-saṃbodhi,” which is, therefore, to desire and to pursue the state of arhat. To desire and to pursue the state of arhat is to be satisfied with your gruel and to be satisfied with your rice.²³

[93] Zen Master Engo²⁴ of Kassan mountain said, “After people of old had attained the gist, they went deep into the mountains and, in [huts of] straw and bramble, or in stone caves, they lived for ten or twenty years on rice cooked in broken three-legged cauldrons; they completely forgot the human world and said good-bye forever to dusty circumstances. In this age, I do not desire such a situation, but only to conceal my name, cover my tracks, and stick to my original task; to become an old monk who is a bony and stern old drill and who naturally accords with the state experienced [by the Buddha]; to receive and use the state according to my own ability; to let my past karma melt away and to adapt to the long-practiced customs. If I have energy to spare, I will extend it to others, establishing conditions for prajñā, and we will train to perfection our own legs and feet. We will be as if in a wilderness, gouging out one real individual or half of one: together we will know existence and together we will get free of life and death, creating more and more benefit for the future, and thus repaying the profound benevolence of the Buddhist patriarchs. If the frost and dew cannot be stopped from ripening the fruit, and through my continuing effort I am manifest in the world,²⁵ I will harmonize with circumstances, I will open up and cultivate human beings and gods, but I will never dispose my mind towards gain. Still less will I depend upon the power of the nobility and become a vulgar and obsequious teacher whose behavior deceives ordinary people and defies the saints, who pursues gain and contrives fame, producing the karma of incessant [hell].²⁶ Though I

22. 互換投機 (GOKAN-TOKI). This phrase also appears in the verse by Master Engo Kokugon.

23. Monks in China and Japan in Master Dogen’s time took two meals a day. Gruel was for breakfast, rice was for the midday meal.

24. Master Engo Kokugon (1063–1135), successor of Master Goso Ho-en. He received the title of Zen Master Bukka from the Sung emperor Kiso and the title of Zen Master Engo from the Southern Sung emperor Koso. His posthumous title is Zen Master Shinkaku. Master Engo edited *Heki-gan-roku* (*Blue Cliff Record*) based on Master Seccho Juken’s collection of poems and stories.

25. 出世 (SHUSSE) means in this case to become the master of a big temple. To become the master of a big temple was not Master Engo’s aim, but he recognized that it might be the natural consequence of his efforts as a monk.

26. 無間業 (MUGENGO). 無間 (MUGEN), “incessant,” represents the Sanskrit Avīci, the name of a particular hell.

*lack the makings and the conditions, if I can simply go through the world like this, and be without karmic effects, might I be a true dust-transcending arhat?"*²⁷

Thus, a genuine monk here and now is *a true dust-transcending arhat*. If we want to know the nature and form of an arhat, we should know them like this. Do not deludedly consider the words of the commentary-teachers of the Western Heavens. Zen Master Engo of the Eastern Lands is a Buddhist patriarch who is a rightful successor of the true transmission.

[96] Zen Master Daichi²⁸ of Hyakujo-zan mountain in Koshu²⁹ said, "*Eyes, ears, nose, tongue, body, mind: each does not covet and is not tainted by all substantial things and immaterial phenomena. This state is called 'to be receiving and retaining a four-line verse,' and is also called 'the fourth effect.'*"

The head-to-tail rightness here and now of the *eyes, ears, nose, tongue, body, and mind* which are beyond self and others, is unfathomable. For this reason, the whole body is naturally *beyond coveting and taintedness*. In the wholeness of *all substantial things and immaterial phenomena*, [the whole body] is *beyond coveting and taintedness*. The naturally whole wholeness of *receiving and retaining a four-line verse* is called *beyond coveting and taintedness*. This state is also called "*the fourth effect*," and the fourth effect is arhat. Therefore, *eyes, ears, nose, tongue, body, and mind* which are realized here and now are the state of arhat itself. If we maintain basics and reverse details, the state will naturally be transparent and free. *To arrive for the first time at a solid barrier is to be receiving and retaining a four-line verse*, which is the fourth effect. *Right through to the top and right through to the bottom, the whole is being realized*, and there is not the slightest remnant. Ultimately, if we want to express it, how can we express it? We can say: *When arhats are in the state of the profane, all things and phenomena disturb them, and when arhats are in the state of the sacred, all things and phenomena liberate them. [So] we should know that arhats and things and phenomena are in the same state. Once we have experienced arhat, we are restricted by arhat. Thus, since before the King of [the Kalpa of] Emptiness,*³⁰ [arhat] has been an old fist.

27. Engo-zenji-goroku, chap. 14.

28. Master Hyakujo Ekai (749–814), successor of Master Baso Do-itsu. At Master Baso's instruction, he went to teach in Nanko, where he lived on Mt. Hyakujo. Zen Master Daichi is his posthumous title.

29. In present-day Jiangxi province.

30. 空王 (KU-O), "Emptiness King," is the name of the legendary first Buddha, who appeared in the Kalpa of Emptiness. Master Dogen uses the phrase 空王以前 (KU-O-IZEN), "since before the King of Emptiness," to describe something which has eternal value.

Shobogenzo Arakan

Preached to the assembly on the 15th day of the 5th lunar month in the summer of the 3rd year of Ninji,³¹ while residing at Kannon-dori-kosho-horin-ji temple in the Uji district of Yoshu.³²

31. 1242.

32. Corresponds to present-day Kyoto prefecture.

[35]

栢樹子

HAKUJUSHI

Cedar Trees

*The koan, or story, of **Hakujushi**, “The Cedar Trees,” is very famous both in China and in Japan. Although many Buddhists have presented their interpretations of the story, most of them are unsatisfactory. In this chapter, Master Dogen gives his own interpretation. First he describes Master Joshu’s character, then he interprets the story. In the story a monk asks Master Joshu Jushin what was Master Bodhidharma’s intention in coming to China from the west. Master Joshu says “The cedar trees in the garden.” His intention is “It was just reality” or “It was just Dharma.” But the monk understood him to mean that cedar trees are just objective things. So he asked the Master for another answer. But the Master again insisted that cedar trees in the garden are just reality.*

[101] **Great Master Shinsai of Joshu**¹ is the thirty-seventh patriarch after the Tathāgata Śākyamuni. He first establishes the [bodhi-]mind when he is sixty-one years old, and leaves home to learn the truth. At that time he vows, “*Even if someone is a hundred years old, if he is inferior to me, I shall teach him. Even if someone is seven years old, if he is superior to me, I shall ask him to teach me.*” Vowing thus, he travels as a cloud through the south. As he continues on his quest for the truth, he arrives at Nansen and goes to do prostrations to the Master [Nansen Fu]gan.² Nansen happens to be ly-

1. Master Joshu Jushin (778–897), successor of Master Nansen Fugan. He also studied under Masters Obaku, Hoju, Enkan, and Kassan. “Great Master Shinsai” is his posthumous title.

2. Master Nansen Fugan (748–834). He received the precepts from another master but later became the disciple, and eventually a successor, of Master Baso Do-itsu. It is said that after building a small temple at Nansen [“Southern Spring”] in the Chiyo district, he passed thirty years without coming down from his mountain. He had many students, including Master Joshu Jushin and Master Chosa Keishin.

ing down in the abbot's quarters, and when the Master comes to see him, [Nansen] asks him straight away,³ "Where are you from?"⁴

The Master says, "Zuizo-in [Auspicious Image Temple]."⁵

Nansen says, "Have you seen the auspicious image yet?"

The Master says, "I have not seen any auspicious image, but right now I see a reclining Tathāgata."

Then Nansen gets up at once and asks, "Are you a novice⁶ who has a master or a novice without a master?"

The Master replies, "A novice who has a master."

Nansen says, "Who is your master?"

The Master says, "It is early spring and still cold. With respect, Master, I am very happy to see you in such fine form."⁷

Nansen immediately calls the *ino*⁸ and says, "Find a special place for this novice."

Thus [Joshu] joins the order of Nansen, where he directs his energy in pursuit of the truth for thirty years, without visiting other districts at all. He does not waste a moment of time and is free of miscellaneous preoccupations. Eventually, after he has received the transmission of the truth and received the behavior, he resides for another thirty years as master of Kannon-in temple in Joshu. The facts and features of his life as a temple master are never the same as those of the ordinary masters of other districts.⁹

[104] On one occasion he says:

3. That is, without getting up.

4. Lit. "Recently what place have you left?"

5. 瑞像院 (ZUIZO-IN), "Auspicious Image Temple," was the name of Master Nansen's temple. 瑞像 (ZUIZO), "Auspicious Image," would usually suggest a statue, for instance, the Buddha-image in the Buddha Hall.

6. 沙弥 (SHAMI) represents the sound of the Sanskrit *śrāmaṇera*, meaning "novice."

7. 尊体起居万福 (SONTAI-KIKYO-BANPUKU), lit. "[Your] venerable body, and standing up and sitting down, are ten thousand happinesses." Master Joshu meant that he had already become a novice in the order of Master Nansen.

8. 維那 (INO), also called 堂司 (DOSU), "Hall Chief," is one of the six main officers, responsible for supervising the monks in the Zazen Hall. The term 維那 (INO) derives from the Sanskrit *karma-dāna*.

9. The information in this paragraph is contained in *Keitoku-dento-roku*, chap. 10.

*Fruitlessly we stare at the smoking fires of neighbors all around.
 We have not seen a bun or a rice cake since last year.
 Thinking of them today, I vainly swallow my spit.
 Periods of composure are scarce, sighs are frequent.
 Among one hundred people there is no good person.
 Those who come here only say that they want to drink tea.
 Unable to drink tea, they leave in anger.¹⁰*

Pitifully, [in Joshu's order] a smoking fire is a rare event. They have little plain food and they have not had a meal of many tastes since the previous year. If a hundred people come, they are [all] looking for tea. Those who are not after tea do not come.¹¹ There may be no-one among a hundred people who could bring tea. There are common monks¹² who meet the wise man, but there might be no dragons and elephants¹³ who want to be the same as him.

[105] On another occasion he says:

*Considering people throughout the country who have left home,
 How many can there be who endure a life like mine?
 A bed of earth and a tattered straw mat,
 The old elm log pillow is totally bare.
 I burn no incense¹⁴ before the honored images,
 In the ashes I smell only the whiff of cow-dung.¹⁵*

From these words of the truth we can know the spotless cleanliness and purity of that order; we should study and learn these ancient traces today. The monks were not many; it is said that the assembly numbered less than twenty, and the reason was that [the life] was so difficult to endure. The Monks' Hall was not large; it had neither a front hall¹⁶ nor a rear

10. *Kosonshuku-goroku*, chap. 14.

11. Wanting to get tea suggests wanting to get some concrete effect, for example, enlightenment.

12. 雲水 (UNSUI), "clouds and water," is a usual term for the monks of a temple.

13. 竜象 (RYUZO), "dragons and elephants," means outstanding or transcendent practitioners.

14. 安息香 (ANSOKU-KO), lit. "peaceful breath incense." This is a kind of incense made from benzoin, which is a resin obtained from trees (genus *Styrax*) of southeast Asia.

15. Cow-dung was burned as heating fuel.

16. 前架 (ZENKA), an adjoining hall in front of the Monks' Hall [Zazen Hall] proper, also furnished with a Zazen platform, where monks with jobs to do in the temple could come and go without disturbing the other members.

wash-stand.¹⁷ It had no lighting at night, and no charcoal fire in winter. We might say that they were the living conditions of a pitiful old man. [But] the behavior of eternal buddhas is like this. Once when a leg of the [Zazen] platform broke, they bound it with a charred log and made do with this for years and months. Whenever the temple officers¹⁸ reported that it should be repaired, the Master refused. This is an excellent example, rare through the ages. Usually *the gruel for lunch and breakfast was thinned out so much that it was completely devoid of grain; [they] vainly faced empty windows and the dust in cracks.*¹⁹ Sometimes they would gather nuts, which the monks of the assembly, and [the Master] himself, used to enliven their daily diet. When present students of later ages praise this behavior, although we do not equal the Master's behavior, we assume veneration of the ancients as our attitude of mind.

[107] One day [Joshu] preaches to the assembly, "*For the thirty years I was in the south, I solely sat in Zazen. If you people want to attain this one great matter, you should see if you can master its principle by sitting in Zazen. After three years, five years, twenty years, or thirty years, if you have not attained the truth, you may make the skull of this old monk into a dipper for scooping piss.*" This was his vow. Truly, pursuing the truth by sitting in Zazen is the direct path to the Buddha's truth. We should master its principle by sitting and seeing. Later, people would say "*the eternal Buddha Joshu!*"²⁰

[108] The Great Master is once asked by a monk, "*What is the ancestral Master's*²¹ *intention in coming from the west?*"

The Master says, "*The cedar trees in the garden.*"²²

17. 後架 (KOKA), mentioned, for example, in chap. 56, *Senmen*.

18. 知事 (CHIJI). There were six of these main officers; namely, 1) 都寺 (TSUSU), chief officer, head of the temple office, comptroller; 2) 監寺 (KANSU) prior; 3) 副司 (FUSU), assistant prior; 4) 堂司 (DOSU) or 維那 (INO), supervisor of monks in the Zazen Hall, rector; 5) 典座 (TENZO), head-cook; and 6) 直歲 (SHISUI), caretaker.

19. Quotation of Master Joshu's words from *Kosonshuku-goroku*, chap. 14.

20. Master Seppo Gison's words, quoted in chap. 44, *Kobusshin*. See also *Shinji-shobogenzo*, pt. 3, no. 84.

21. 祖師 (SOSHI) is often used, as in this case, for Master Bodhidharma himself. See chap. 67, *Soshi-sairai-no-i*.

The monk says, “*Master, do not teach a person with objective things.*”²³

The Master says, “*I do not teach people with objective things.*”

The monk says, “*What is the ancestral Patriarch’s intention in coming from the west?*”

The Master says, “*The cedar trees in the garden.*”²⁴

This koan,²⁵ although it stemmed from Joshu, ultimately is that which all buddhas, with their whole bodies, have established. Just who is *the boss*?²⁶ The truth we should recognize in the present [story] is the principle that *cedar trees in the garden* are beyond objective things, and the principle that cedar trees are beyond the self—because [the monk says], “*Master, do not teach a person with objective things,*” and because [Joshu says], “*I do not teach people with objective things.*”²⁷ What *Master* could be restricted by being “*Master*”? Because he is not restricted, he may be *I*.²⁸ What *I* could be restricted by being “*I*”? Even if restricted, [*I*] may be *a person*.²⁹ What *objective thing* could not be restricted by [*the ancestral Master’s*] *intention in*

22. 栢樹子 (HAKUJUSHI). In Japanese this kind of tree is called 兎の手栢 (*konotega-shiwa*), which the Kenkyusha dictionary gives as “an Oriental arborvitae; a thuja.” The name *arborvitae* [lit. tree of life] applies to any of various evergreen trees of the pine family, but it applies especially to the genus *Thuja*. The name *cedar* applies firstly to the genus *Cedrus*, but secondly to numerous other coniferous trees that resemble the true cedars, including trees of the genus *Thuja*. Therefore, for the sake of using a more familiar term than “arborvitae” or “thuja,” the translation “cedar trees” has been preferred.

23. That is, “Don’t teach me with objective things.”

24. *Kosonshuku-goroku*, chap. 13.

25. 公案 (KOAN). In *Shobogenzo*, the word *koan* is used to represent 1) a story which points to reality, following the universal principles of Buddhist theory, and 2) the Universal law, that is, Dharma.

26. 主人公 (SHUJINKO) alludes to the words of Zen Master Zuigan who used to call to himself “Boss!” and answer himself “Yes.” (See *Shinji-shobogenzo*, pt. 3, no. 48). Master Dogen begins his commentary by asking what the self is, so he picks up the word “Boss” from this story, to express the self as a person who is living in reality.

27. Both Master Joshu and the monk knew that Master Bodhidharma’s intention and cedar trees are real, and therefore beyond subject and object.

28. 吾 (*wa[re]*), “I,” is the first character in Master Joshu’s line “*I do not teach people with objective things.*” So 吾 (*wa[re]*) means the Master as himself. In order to describe a real thing, Master Dogen often describes the thing as not being restricted by the concept “thing.”

29. The character 人 (*hito*), or “human being,” appears in both the monk’s words (“a person”) and Master Joshu’s words (“people”). The point is that, whether restricted or not, we cannot escape the fact that we are human beings.

coming from the west—because objective things must inevitably be his intention in coming from the west.³⁰ At the same time, the intention in coming from the west is beyond dependence upon objective things. The ancestral Master's intention in coming from the west is not necessarily "the right-Dharma-eye treasury and the fine mind of nirvāṇa"; it is beyond the concrete mind, beyond the concrete state of buddha, and beyond concrete things.³¹ The present expression, "What is the ancestral Master's intention in coming from the west?" is not only the asking of a question and is not only two people having got the same idea. Just at the moment of such a question, it is impossible for [the questioner] to meet with anybody,³² and by himself he can attain how much?³³ To express it further, he is free of wrongness, and therefore he is one mistake after another mistake.³⁴ Because he is mistake after mistake, he sees a mistake as a mistake. Could this be other than on hearing silence, touching sound?³⁵ Because the all-pervading soul is free of attachment and detachment, it is cedar trees in the garden. Without being objective things, [cedar trees] cannot be cedar trees. Even though [cedar trees] are objective things, [Joshu says,] "I do not teach people with objective things" and [the monk says,] "Master, do not teach a person with objective things." [Cedar trees] are beyond an old shrine. Because they are beyond an old shrine, they keep on vanishing. Because they keep on vanishing, "Give me back my effort!"³⁶ Because the state is [expressed] "Give me back my effort!" [Joshu

30. Another formula used by Master Dogen to describe a real thing is to describe the thing as being restricted by the thing itself.

31. 不是心なり, 不是仏なり, 不是物なり. (FUZESHIN nari, FUZEBUTSU nari, FUZEMOTSU nari.) Exactly the same expression appears in chap. 34, *Arakan*, para. [89].

32. In other words, the questioner is a person existing independently.

33. 幾 (*ikubaku*), "how much" or "how many," may be interpreted as an expression of the immeasurable, or the ineffable. At the same time the words suggest that the independent self has nothing to attain.

34. In other words, someone who is doing his or her best is not wrong, but at the same time, in actual life he or she has to make many mistakes. For example, Master Dogen affirmed the efforts made by the monk in the story, but at the same time, the monk did not understand the intention of Master Joshu's first answer.

35. When we are silent, we can recognize what sound and non-sound is. Similarly, when we are humble enough to recognize that life is full of mistakes, we can recognize what mistakes and non-mistakes are.

36. Because every present moment is cut off from the past, the present is empty of past efforts. "Give me back my effort!" represents the reality of the present.

says] “I do not teach people with objective things.” What else might he use to teach people? Maybe “I am also like this.”³⁷

[113] The Great Master is asked by a monk, “In the end, do cedar trees have the buddha-nature or not?”

The Great Master says, “They have.”

The monk says, “When do cedar trees become buddha?”

The Great Master says, “They time³⁸ it with space falling to the ground.”³⁹

The monk says, “When does [space] fall to the ground?”

The Great Master says, “In time³⁸ with the cedar trees becoming buddha.”⁴⁰

We should listen to the present words of the Great Master, and we should not disregard the questions of this monk. When the Great Master speaks of the time of space falling to the ground and the time of cedar trees becoming buddha, he is not expressing a state in which two factors are waiting on each other. [The monk] is questioning *cedar trees* and questioning *the buddha-nature*. He is questioning *becoming buddha* and is questioning *time*.⁴¹ He is questioning *space* and is questioning *falling to the ground*. When, in reply to the monk, the Great Master now says, “they have,” [he is saying that] the buddha-nature of cedar trees *actually exists*.⁴² Attaining mastery of this truth, we should thus penetrate the life-blood of the Buddhist patriarchs. The words quoted here that cedar trees have the buddha-nature ordinarily cannot be expressed, and they have never before been expressed. [But cedar trees] do indeed have the buddha-nature, and we should clarify this situation. How high in the [Universal] order are these cedar trees that do have the buddha-nature situated, here and now?

37. 吾亦如是 (GO-YAKU-NYOZE) are the words spoken by the Sixth Patriarch to Master Nangaku Ejo. See *Shinji-shobogenzo*, pt. 2, no. 1. See also, *Shobogenzo*, chap. 29, *Inmo*.

38. 待 (TAI, *ma[tsu]*) lit. means “to wait.” As an adverb, the character sometimes means “at the time when” but here it is used as a verb. Master Joshu however, is not saying that cedar trees are waiting for realization in future; he is emphasizing that realization occurs in real time.

39. “Space falling to the ground” suggests reality as it is, without illusions.

40. *Kosonshuku-goroku*, chap. 14.

41. The monk’s second and third questions begin with the words 幾時 (IKU-JI), “What time...?”

42. 有 (U, *a[ri]*), as a transitive verb means “to have” and as an intransitive verb means “to exist.” As a noun, it means “existence.” See also discussion of 有仏性 (U-BUSSHO), “having the buddha-nature,” in chap. 22, *Bussho*.

We should investigate the length of their age, their life, and their physical bodies. We should identify their families and species. To go further, do hundreds of thousands of cedar trees all belong to the same caste, or do they have distinct bloodlines? Is it possible that there are cedar trees which become buddha, cedar trees which undergo training, and cedar trees which establish the mind? Or is it that although cedar trees become buddha, they are not furnished with [virtues] such as training and establishment of the mind? What causes and conditions are there linking cedar trees and space? If cedar trees becoming buddha is inevitably in time with you⁴³ falling to the ground, does that mean that a cedar tree's virtue as a tree is necessarily related with space?⁴⁴ As regards the stages of a cedar tree, is space [a cedar tree's] initial state or [a cedar tree's] ultimate stage?⁴⁵ We should consider and investigate [these questions] in detail. Let me ask you, Old Joshu: Is it because you yourself are a withered old cedar tree that you could breathe life into such vivid thoughts? In summary, that cedar trees have the buddha-nature is beyond non-Buddhists, the two vehicles, and the like, and is beyond the perceptions of teachers of sutras and commentaries. How much less could it be preached by the flowery words of [people like] withered trees and dead ash? It is learned and mastered only by those of the Joshu species.

[116] The words now spoken by Joshu that cedar trees have the buddha-nature [ask] "Are cedar trees restricted by cedar trees, or not?" and "Is the buddha-nature restricted by the buddha-nature, or not?" This expression had never been perfectly realized before, not by one buddha or by two buddhas. [Even] those who have the Buddha-countenance cannot always perfectly realize this expression of the truth. Even among buddhas, there may be buddhas who can express it, and there may be buddhas who cannot express it. The aforementioned "*waiting⁴⁶ for space to fall to the ground*" does not describe something that may never happen: at every time when cedar trees become buddha, space falls to the ground. The sound of such

43. By substituting "you" (i.e., that monk, or a concrete person) for "space," Master Dogen suggested that space falling to the ground and a person coming down to earth (becoming practical) are the same fact.

44. The question encourages us to take a whole or integrated view, not only considering the elements one by one.

45. Master Dogen generally considers problems in four phases: conceptual, physical, actual, and real. Thus, the space of a cedar tree is 1) a concept, 2) a physical area, 3) the place where the cedar tree actually exists, and 4) the cedar tree itself.

46. 待 (*ma[tsu]*). See note 38.

falling to the ground is louder than a hundred thousand rolls of thunder. The time of cedar trees becoming buddha, while provisionally described as “*in the twelve hours*,”⁴⁷ is also *the twelve hours themselves*.⁴⁸ The space that falls to the ground is not merely the space seen by the common and the sacred. There is a unity of space beyond this, which is not seen by other people, but Joshu alone sees it. The ground on which space falls is also other than the ground occupied by the common and the sacred. There is a unity of ground beyond this, which is not reached by the forces of yin and yang,⁴⁹ but Joshu alone has reached it. The moment when space falls to the ground—even for the sun and moon and mountains and rivers—must be a matter of *timing*. Who can assert that the buddha-nature must necessarily become buddha? The buddha-nature is an adornment which follows after becoming buddha. Furthermore, there may also be buddha-nature which appears together with, and experiences together with, becoming buddha. In conclusion, *cedar trees* and *the buddha-nature* are not *different sounds in the same tune*.⁵⁰ They are, in other words, the indefinable.⁵¹ We should investigate them, asking “*like what?*”⁵²

47. 十二時中 (JUNJI-CHU).

48. 十二時中 (JUNJI-CHU). 中 (CHU) means 1) inside, and by extension, 2) the inside of, the reality of, the thing itself. See also chap. 11, *Uji*, and chap. 39, *Muchu-setsumu*.

49. 陰陽 (ONYO), “yin and yang” represent the negative and positive poles, respectively, within the flow of energy. See also chap. 40, *Gabyo* para. [222].

50. 異音同調 (I-ON-DO-CHO), lit. “different sounds, same tune,” means “different words for the same thing.” We should not call cedar trees and the buddha-nature different words for the same thing—because we honestly do not know what they are.

51. 何必 (KA-HITSU) lit. means “How can it be decided that...” Used as a noun, the characters therefore suggest ambiguity, the ineffable, or something indefinable. See also note 11 to chap. 3, *Genjo-koan*.

52. 作麼生 (SOMOSAN) expresses a questioning attitude. The expression often appears in the Chinese stories quoted by Master Dogen from *Keitoku-dento-roku* et cetera. In chap. 33, *Kannon*, for example, in order to get Master Dogo to express himself, Master Ungan uses the words 作麼生 (SOMOSAN), “how about you?” or “what do you say?” In chap. 32, *Juki*, Master Seppo uses the words in the same way with Master Gensa.

Shobogenzo Hakujuhi

Preached to the assembly at Kanon-dori-in temple in the Uji district of Yoshu,⁵³ on the 21st day of the 5th lunar month—the season of the Japanese iris—in the 3rd year of Ninji.⁵⁴

53. Corresponds to present-day Kyoto prefecture.

54. 1242.

[36]

光明

KOMYO

Brightness

Komyo means luminosity, light, or brightness. Such light has been revered in Buddhism since ancient times, and has both a physical and a mental or spiritual side. Generally speaking, idealistic people believe in spiritual light whereas materialistic people only believe in physical light, but according to Buddhist theory, brightness has both a physical side and a mental side. In this chapter Master Dogen explained this brightness. He explained that the Universe is our own brightness, that the Universe is just brightness, that our behavior in the Universe is brightness, and that there is nothing other than brightness.

[124] **Great Master Chosa Shoken¹ of Konan²** in the great kingdom of Sung, in formal preaching in the Dharma Hall, preaches to the assembly:

The whole Universe in ten directions is the eye of a śramaṇa.

The whole Universe in ten directions is the everyday speech of a śramaṇa.

The whole Universe in ten directions is the whole body of a śramaṇa.

The whole Universe in ten directions is the brightness of the self.

The whole Universe in ten directions exists within the brightness of the self.

In the whole Universe in ten directions there is no-one who is not themselves.³

1. Master Chosa Keishin (?–868), successor of Master Nansen Fugan. People of the time called him *Shin Daichu* (Shin, the Big Cat) because he was as sharp and quick as a tiger.

2. In present-day Hunan province.

3. *Keitoku-dento-roku*, chap. 10. See also *Shobogenzo*, chap. 60, *Juppo*.

Learning in practice of the Buddha's truth must always be done in earnest; it should not be *more and more distant, further and further removed*. [But] the past masters who have learned brightness through such effort are rare. The Chinese Emperor Komyo of the Later Han Dynasty⁴—whose name during his reign was So and whose posthumous name was Emperor Kenso—was the fourth son of Emperor Kobu. During the reign of Emperor Komyo, in the 10th year of the Eihei era,⁵ [Kāśyapa-]mātāṅga⁶ and Jiku-horan⁷ first introduced the Buddha's teaching into the Han kingdom. Before altars for the burning of sutras, they defeated a false group of Taoists and demonstrated the mystical power of the buddhas.⁸ Thereafter, in the Futsu era during the reign of Emperor Bu of the Liang dynasty,⁹ the First Patriarch¹⁰ personally journeyed from India to Koshu¹¹ district on the South [China] Sea. He was the rightful heir to the authentic transmission of the right-Dharma-eye treasury, and the twenty-eighth generation Dharma-descendant of Śākyamuni Buddha. At that time he hung his traveling staff at Shorin-ji temple of Shoshitsu-ho peak in the Su-zan mountains. He authentically transmitted the Dharma to the second patriarch, Zen Master Taiso.¹² This was the direct experience of the Buddhist patriarchs' brightness. Before this, no-one had seen or heard of the brightness of the Buddhist patriarchs. How could any have known their own brightness? Even if they came across that brightness, fetching it via the brain, they did not learn it in experience with their own eyes. Therefore, they did not clarify whether the brightness is long or short, square or

4. The Later (or Eastern) Han Dynasty (25–220 A.D.) was founded by the Emperor Kobu in 25 AD.

5. 67 A.D.

6. A monk from central India.

7. (Chinese: Chu-fa-lan). Also a monk from central India, but the Sanskrit rendition of his name is not known. The arrival of Kāśyapamātāṅga and Jiku-horan was traditionally believed to be the introduction of the theoretical teaching of Buddhism into China from India.

8. The Chinese history book 故事 (KOJI) relates how two stands were erected in the garden of the imperial palace, one on the left for Taoist sutras and one on the right for Buddhist sutras. When the sutras were set on fire, the Taoist sutras burned but the Buddhist sutras did not.

9. The Liang Dynasty (502–556) was founded by Emperor Bu (or Wu) in 502. The Futsu era was from 520 to 527.

10. Master Bodhidharma.

11. Kuangchou.

12. Master Taiso Eka. See, for example, chap. 30, *Gyoji*.

round; and they did not clarify whether the brightness is winding or unwinding, focusing in or radiating out. Because they hated to meet with the brightness, the brightness became *more and more distant and further and further removed* from the brightness. This alienation—although it is itself brightness—is restricted by alienation.¹³ Stinking skin bags who are *more and more distant and further and further removed* hold the following views and opinions: “The Buddha’s light and the brightness of the self must be red, white, blue, and gold, like light from a fire or light on water, like the light of a pearl or the light of a jewel, like the light of dragons and gods, like the light of the sun and moon.” Although they *sometimes follow good counselors* and *sometimes follow the sutras*, when they hear the spoken teaching on brightness they think that [brightness] might be like the light of a firefly. This is never learning in practice through the eyes and the brain. From the Han through the Sui, Tang, and Sung dynasties¹⁴ to the present, there have been very many such streams. Do not learn from literary Dharma-teachers. And do not listen to the outlandish explanations of Zen masters.

[126] The aforementioned “brightness of the Buddhist patriarchs” is the whole Universe in ten directions; it is the whole of buddhas and the whole of patriarchs; it is buddhas alone, together with buddhas; it is the Buddha’s state of brightness and the bright state of Buddha. Buddhist patriarchs see Buddhist patriarchs as the brightness. Practicing and experiencing this brightness, they become buddha, sit as buddha, and experience buddha. For this reason, there is the expression that “*This light illuminates the eighteen thousand Buddha-lands of the East.*”¹⁵ This is the light in words.¹⁶ *This light*¹⁷ is the Buddha’s light. *Illumination of the East* is the

13. “Alienation restricted by alienation” means true alienation or undeniable alienation. Alienation here means not being ourselves.

14. Han (206 B.C.–220 A.D.), Sui (c. 581–618), Tang (618–c. 907), and Sung (960–1279).

15. Lotus Sutra, Jo (Introductory): “*This light illuminated the eastern quarter/Of eighteen thousand Buddha-lands.*” (LS 1.54.)

16. 話頭光 (WATO-KO). 話頭 (WATO) means “words,” “talk,” “comment,” “conversation,” or “story.” In the Rinzai sect, comments and stories (so-called *koans*), such as those recorded by Master Dogen in *Shinji-shobogenzo*, are called 話頭 (WATO). See also chap. 20, *Kokyo* para. [162].

17. 此光 (SHIKO). 此 (SHI), “this,” in Master Dogen’s commentaries means the real, the concrete, that which is not abstract. 光 (KO) means “light.”

East's luminance.¹⁸ *The East* is beyond secular doctrines of this place and that place:¹⁹ it is the heart of the Dharma-doctrine, and the middle of a fist.²⁰ Even though [the word "East"] restricts *the East*, it is describing eight pounds of brightness.²¹ We should learn in experience the principle that *the East* exists in this land, *the East* exists in other lands, and *the East* exists in *the East*. As for the meaning of "eighteen thousand,"²² a *ten thousand*²³ is half a fist, and is half of the mind here and now: it is not always a matter of ten units of a thousand, or of myriad myriad hundred myriads and so on. "Buddha-lands" means the inside of the eyes. If, when we see and hear the words "illuminating the East," we assume and learn that it is as if a line of white silk were extending to the East, that is not learning of the truth. The whole Universe in ten directions is nothing other than *the East*. *The East* is called "the whole Universe in ten directions." On this basis the whole Universe in ten directions exists. And the words by which it proclaims itself as the whole Universe in ten directions, we hear as the sound of "the eighteen thousand Buddha-lands."

[128] The Tang Emperor Kenso²⁴ is the father of the two emperors Bokuso²⁵ and Senso,²⁶ and the grandfather of the three emperors Keiso,²⁷ Bunso,²⁸ and Buso.²⁹ At his devout request, the Buddha's relics are brought into the palace for the service of offerings and in the night, the story goes, they

18. 照東方は東方照なり (SHO-TOHO wa TOHO-SHO nari). By reversing the order of the elements 照 (SHO), "illumination," and 東方 (TOHO), "East" or "eastern quarter," Master Dogen suggested oneness between illumination and place.

19. "Doctrines of this place" means materialistic philosophies (which affirm indulgence in this world) and "doctrines of that place" means idealistic philosophies (which affirm life in the next world).

20. 東方 (TOHO), "the East," or "the eastern quarter," symbolizes a concrete and real place, not an abstraction.

21. 光明の八両 (KOMYO no HACHIRYO), "eight pounds of brightness," means the concrete reality of brightness, not abstract or purely spiritual brightness.

22. 万八千 (MAN-HASSEN), lit. "a ten thousand and eight thousands"—in the Chinese and Japanese system, 18,000 is counted as one unit of 10,000 and eight units of 1,000.

23. Master Dogen discussed the unit of 10,000—it sounds like an abstraction, but he did not understand it like that.

24. Reigned from 806 to 821.

25. Reigned from 821 to 825.

26. Reigned from 847 to 860.

27. Reigned from 825 to 827.

28. Reigned from 827 to 841.

29. Reigned from 841 to 846.

radiate light. The Emperor is overjoyed. Early next morning all his retainers present letters of congratulation saying, “*It is the response of the sacred to His Majesty’s sacred virtue.*” But there is one retainer, Kan Yu Bunko³⁰—his pen-name is Taishi—who in the past has studied in the back row of the orders of Buddhist patriarchs. Only Bunko fails to write the letter of congratulation. Emperor Kenso asks him, “*All my retainers have presented letters of congratulation. Why have you not written a letter of congratulation?*” Bunko answers, “*Your humble seroant has seen it written in Buddhist texts that the Buddha’s light is not blue, yellow, red, or white. The present [light] was just the light that is guarded by dragon-gods.*” The Emperor asks, “*What is the Buddha’s light?*” Bunko does not answer.³¹ This Bunko, though a layman, has the spirit of a stout fellow. His talent might be said to turn the heavens and spin the earth. Study like this is the starting point in learning the state of truth. Study which is not like this is not in the state of truth. Even if our lecturing on sutras causes heavenly flowers to fall, if we have not arrived at this truth, it is vain effort. Even if we are [only a bodhisattva in] the ten sacred stages or the three clever stages, if we can retain the long tongue³² in the same mouth as Bunko, that is establishment of the will, and practice-and-experience. Nevertheless, Kan Bunko, there is still something in the Buddhist texts that you have not seen or heard. How have you understood these words that “*The Buddha’s light is not blue, yellow, red, or white*”? If you have the ability to understand, when you look at blue, yellow, red, and white, that they are not the Buddha’s light, then further, when you look at the Buddha’s light, you must never see it as blue, yellow, red, or white. If Emperor Kenso were a Buddhist patriarch, he would pursue such a line of questioning. In summary, the brightness which is utterly clear is the hundred weeds.³³ The brightness of the hundred weeds is, already, their roots, stems, twigs, leaves, flowers, fruits, light, and color—it is never something added on or taken away. There is the bright-

30. 韓愈文公 (KAN YU BUNKO). 韓 (KAN) was his family name, 愈 (YU) his first name, 文 (BUN), lit. “Letters,” his posthumous title as a man of letters, and 公 (KO) a title of respect for an officer. *Kan Yu Bunko* was said to be one of the eight great men of letters during the Tang and Sung dynasties.

31. *Shinji-shobogenzo*, pt. 2, no. 73.

32. 長舌 (CHOZETSU), “a long tongue,” is one of the 32 distinguishing marks of the Buddha. Figuratively, it symbolizes excellent ability in speaking or, as in this case, in not speaking.

33. Alludes to the saying 明明百艸頭 (MEI-MEI taru HYAKU-SO-TO), “utterly clear are the hundred weeds.” The hundred weeds symbolize miscellaneous concrete things.

ness of the five worlds,³⁴ and the brightness of the six worlds:³⁵ perhaps *this is just the place where the ineffable exists*. [The expression] which explains light and explains brightness might be: *“How is it that mountains, rivers, and the Earth suddenly appear?”*³⁶

[132] We must painstakingly learn in practice the words spoken by Chosa that *“The whole Universe in ten directions is the brightness of the self.”* We must learn the self which is brightness, as the whole Universe in ten directions. Living-and-dying, going-and-coming, are the going-and-coming of the brightness. Transcendence of the common and transcendence of the sacred are the indigo and vermilion of the brightness. Becoming buddha and becoming a patriarch are the black and gold of the brightness. Practice and experience are not nonexistent: they are the brightness being tainted.³⁷ Grass, trees, fences, and walls; skin, flesh, bones, and marrow: these are the red and white of the brightness. Smoke, mist, water, and stone; the way of birds, the hidden paths: these are the turning cycle of the brightness. To see and hear the brightness of the self is proof of having directly encountered buddha; it is proof of having met buddha. *The whole Universe in ten directions is the concrete self,*³⁸ and *the concrete self is the whole Universe in ten directions*—there is no scope for evasion. If there is a place of escape, it is the vigorous road of getting the body out.³⁹ The present seven feet of skull and bones is just the form and the image of the whole Universe in ten directions. The whole Universe in ten directions that we practice and experience in Buddhism is the skull and bones, the physical body, the skin, flesh, bones, and marrow.

[134] Great Master Daiji-un Kyoshin of Unmon-zan mountain,⁴⁰ is the thirty-ninth generation descendant of the World-honored Tathāgata. He

34. 五道 (GODO), the five worlds, are hell, hungry ghosts, animals, humans, and gods.

35. 六道 (ROKUDO) are the five worlds plus the world of angry demons (asuras).

36. A similar expression, by Master Roya Ekaku, is quoted in chap. 9, *Keisei-sanshiki*.

37. 染汚 (ZENNA), “taintedness,” means separation. Master Nangaku Ejo described the practice and experience of Zazen as “not to be tainted”; that is, not to be separated into means and end. See, for example, chap. 7, *Senjo*.

38. 是自己 (ZE-JIKO). In Master Chosa’s words 是 (ZE, *kore*) is a copula (“is”). Here Master Dogen uses 是 (ZE, *kore*) as an adjective (“the concrete”). See also chap. 6, *Soku-shin-ze-butsum*.

39. 出身の活路 (SHUSSHIN no KATSURO), see Book 1, *Fukan-zazengi*.

40. Master Unmon Bun-en (864–949), successor of Master Seppo Gison, and founder of the Unmon sect. Great Master Daiji-un Kyoshin is his posthumous title.

has succeeded to the Dharma of Great Master Shinkaku of Seppo.⁴¹ Though a junior in the Buddha's retinue, he is a hero in the order of the Patriarch.⁴² Who could say that on Unmon-zan mountain no brilliant buddha has ever manifested himself in the world? Once, in formal preaching in the Dharma Hall, he preaches to the assembly: "Each human being totally possesses the brightness. When looked for it is invisible, obscured in utter darkness. Just what is this brightness that is present in all people?" The assembled monks make no reply. [Unmon] himself says in their place, "The Monks' Hall, the Buddha Hall, the Kitchen, and the Three Gates."⁴³

[135] The present words of the Great Master, "Each human being totally possesses the brightness," do not say that [brightness] will appear in future, do not say that [brightness] was there in the past, and do not say that [brightness] is the realization of some onlooker: they assert that each human being naturally possesses the brightness—and we should clearly hear this and retain it. [Unmon] is bringing together a hundred thousand Unmons, letting them experience the same state, and letting them speak, with a common voice, from one mouth. "Each human being totally possesses the brightness:" Unmon is not dragging [these words] out of himself; the brightness of each human being is gathering itself up and speaking. "Each human being totally possesses the brightness" means the whole of humanity naturally is the brightness. "The brightness" means *each human being*. [The brightness] gathers hold of the brightness and makes it into object and subject. It may be that the brightness totally possesses each human being!⁴⁴ The brightness naturally is each human being;⁴⁵ each human being naturally possesses each human being;⁴⁶ each moment of brightness naturally possesses each moment of brightness;⁴⁷ each moment of existence totally possesses each moment of existence;⁴⁸ and the existence of each

41. Master Seppo Gison (822–907). Great Master Shinkaku is his posthumous title.

42. 祖席 (SOSEKI), "the order of the Patriarch," usually refers to the lineages descended from the first patriarch in China, Master Bodhidharma.

43. *Shinji-shobogenzo*, pt. 1, no. 81.

44. 光明尽有人人在。This is a simple reversal of the elements of Master Unmon's words 人人尽有光明在。In the following sentence, Master Dogen uses various permutations of the characters in Master Unmon's words, including the additional characters 自 "naturally," and 是 "is."

45. 光明自是人人

46. 人人自有人人在

47. 光光自有光光在

48. 有有尽有有在。The character 有 means both "to possess" and "existence."

moment of totality possesses each moment of totality.⁴⁹ So remember, *the brightness that each individual human being totally possesses* is the realized individual human being, and is the individual human being that each individual state of brightness totally possesses. Now let us ask Unmon, What do you mean by “*each human being*”? What do you mean by “*brightness*”? Unmon himself has said, “*Just what is this brightness?*” This question is brightness in which doubt kills comment.⁵⁰ Nonetheless, when words are being spoken like this, each individual human being is an individual state of brightness. The monks in the assembly make no reply. Though they have a hundred thousand expressions of the truth, they speak by means of no reply. This state is the right-Dharma-eye treasury and the fine mind of nirvāṇa, which are authentically transmitted by the Buddhist patriarchs.

[138] Unmon, putting himself in the place [of the assembly], says, “*The Monks’ Hall, the Buddha Hall, the Kitchen, and the Three Gates.*” The words expressed now, “*putting himself in the place,*” mean putting himself in Unmon’s place, putting himself in the place of the assembly, putting himself in the place of the brightness, and putting himself in the place of the Monks’ Hall, the Buddha Hall, the Kitchen, and the Three Gates. But what does Unmon mean by “*The Monks’ Hall, the Buddha Hall, the Kitchen, and the Three Gates?*” We should not call the assembly, and *each human being* [in it], “*the Monks’ Hall, the Buddha Hall, the Kitchen, and the Three Gates.*”⁵¹ How many Monks’ Halls, Buddha Halls, Kitchens, and Three Gates are there?⁵² Should we see them as Unmon? Should we see them as the Seven Buddhas? Should we see them as four lots of seven?⁵³ Should we see them as two lots of three?⁵⁴ Should we see them as a fist? Should we see them as nostrils? Though the aforementioned Monks’ Hall, Buddha Hall, Kitchen, and Three Gates are any Buddhist patriarch, they are not immune to *each individual human being*. Therefore, they are beyond *each*

49. 尽尽有有尽在

50. 疑殺話頭の光明 (GI-SATSU-WATO *no* KOMYO). See note 16.

51. We should not confuse the subjects (monks) and the objects (temple buildings).

52. Subjectively, the temple buildings are different for each person who sees them. Objectively, they are the same.

53. 四七 (SHI-SHICHI), “four sevens,” that is, twenty-eight, suggests the twenty-eight patriarchs in India up to Master Bodhidharma.

54. 二三 (NI-SAN), “two threes,” suggests the six patriarchs in China up to Master Daikan Eno.

*individual human being.*⁵⁵ Once they have become so, there are instances of there being Buddha Halls without buddhas,⁵⁶ and there are states of being without buddha in which there is no Buddha Hall.⁵⁷ There are buddhas who have light;⁵⁸ there are luminant buddhas who are without;⁵⁹ there is the light of Buddha in being without;⁶⁰ and there is the light of Buddha which is existence.⁶¹

[139] *Great Master Shinkaku*⁶² of Seppo preaches to the assembly, “In front of the Monks’ Hall, I have met you all.”⁶³ This is just the time when Seppo’s whole body is the Eye, it is the moment Seppo glimpses Seppo, and it is the Monks’ Hall meeting the Monks’ Hall.

*Referring to this, Hofuku*⁶⁴ asks Gako,⁶⁵ “Let us set aside for a while the front of the Monks’ Hall. At what place are we to meet Boshu-tei pavilion,⁶⁶ or Useki-rei

55. In other words, because the temple buildings are real (they have the universal objective state of a Buddhist patriarch, and at the same time they are open to different subjective perceptions by each human being), they are beyond the subject.

56. 有仏殿の無仏 (U-BUTSUDEN *no* MUBUTSU *naru*) suggests, for example, a temple where ceremonies are conducted only for profit.

57. 無仏殿の無仏 (MU-BUTSUDEN *no* MUBUTSU *naru*) suggests, for example, the state of Master Reiuin Shigon who realized the truth on seeing peach blossoms in the mountains. 無仏 (MUBUTSU), “being without buddha,” is explained in chap. 22, *Bussho*.

58. 有光仏 (U-KO-BUTSU).

59. 無光仏 (MU-KO-BUTSU).

60. 無仏光 (MU-BUTSU-KO).

61. 有仏光 (U-BUTSU-KO).

62. Master Seppo Gison (822–907). Shinkaku is his posthumous name.

63. Traditionally, the Dharma Hall (where the Master gives formal preaching) is located in front of the Monks’ Hall (where the monks practice Zazen). A slightly different version of the quotation is recorded in *Shinji-shobogenzo*, pt. 3, no. 91, in which, Master Seppo says, “At Boshu-tei pavilion I have met you, at Useki-rei peak I have met you, in front of the Monks’ Hall I have met you.” In the *Shinji-shobogenzo* version, “you” is 汝 (*nanji*). In the version quoted in this chapter, “you all” is 諸人 (SHONIN), lit. “all/many people” or “everyone.” A related quotation also exists in *Keitoku-dento-roku* chap. 19 (section on Master Hofuku Juten). In the third line of the *Keitoku-dento-roku* quotation, 諸人 (SHONIN), “everyone,” is both the subject and object of to meet: “Brothers! I went to Boshu-tei pavilion and met you, I went to Useki-rei peak and met you. Everyone has met everyone in front of the Monks’ Hall.”

64. Master Hofuku Juten (867?–927), successor of Master Seppo.

65. Master Gako Chifu (dates unknown), also a successor of Master Seppo.

66. 望州亭 (BOSHUTEI), lit. “Pavilion that Surveys the Province,” was one of the twenty-three beauty spots on Mt. Seppo in Fuchou province, and therefore a symbol of an ideal place.

peak?"⁶⁷ *Gako runs back to the abbot's quarters. Hofuku goes straight into the Monks' Hall.*

The present *returning to the abbot's quarters* and *going into the Monks' Hall* are getting the body free as a comment, are the truth of the state of meeting each other, and are the Monks' Hall having met itself.

[141] Great Master Shin-o of Jizo-in temple⁶⁸ says, "*The Cook*⁶⁹ *is going into the Kitchen Hall.*"⁷⁰ This comment is a matter before the Seven Buddhas.

Shobogenzo Komyo

Preached to the assembly at Kan-non-dori-kosho-horin-ji temple, in the 4th period of the 3rd watch⁷¹ of the night of the 2nd day of the 6th lunar month, in the 3rd year of Ninji.⁷² At the time, the rain of the wet season fell thick and heavy, drops dripping endlessly under the eaves. *Just what is this brightness?* The monks in the assembly could not help being pierced by Unmon's words.

67. 烏石嶺 (USEKI-REI), lit. "Crow's Rock Peak," a gently sloping mountain located close to Fuchou city.

68. Master Rakan Keichin (867–928), successor of Master Gensa Shibi. Great Master Shin-o is his posthumous title.

69. 典座 (TENZO), one of the six main officers in a temple.

70. *Keitoku-dento-roku*, chap. 24.

71. 三更四点 (SANKO-SHITEN). Each night was divided into five 更 (KO), or watches, and each watch was divided into five 点 (TEN).

72. 1242.

[37]

身心学道

SHINJIN-GAKUDO

Learning the Truth with Body and Mind

Shinjin means “body and mind,” and *gakudo* means “learning the truth,” so *shinjin-gakudo* means “Learning the Truth with Body and Mind.” Generally speaking, people usually think that they can arrive at the truth through intellectual reasoning. In Buddhism, however, it is taught that the truth can be attained not by the intellect alone, but through action. Therefore learning the truth in Buddhism includes both physical pursuit of the truth and mental pursuit of the truth. This is why Master Dogen called the Buddhist pursuit of the truth “learning the truth with body and mind.” In this chapter he explained learning the truth with body and learning the truth with mind, and at the same time, he explained that the two ways of pursuing the truth are always combined in the oneness of action. So we can say that the division of learning the truth into two ways is only a method of explaining the Buddhist pursuit of the truth through action.

[143] **The Buddha’s truth** is such that if we intend not to practice the truth we cannot attain it, and if we intend not to learn [the truth] it becomes more and more distant. Zen Master Dai-e¹ of Nangaku said, “*Practice-and-experience is not nonexistent, but it must not be tainted.*”² If we do not learn the Buddha’s truth, we are bound to fall into the states of non-Buddhists, *icchantikas*,³ and so on. Therefore former buddhas and later buddhas all unfailingly practice the Buddha’s truth. Provisionally, there are two ways

1. Master Nangaku Ejo (677–744), successor of Master Daikan Eno. Zen Master Dai-e is his posthumous title.

2. See, for example, chap. 7, *Senjo*.

3. The Sanskrit *icchantika* means one who pursues desires to the end and therefore has no interest in the truth.

to learn the Buddha's truth: to learn it with the mind, and to learn it with the body.

[144] "To learn with the mind" is to learn with all the kinds of mind that there are. "All the kinds of mind" means the mind [called] *citta*,⁴ the mind [called] *hṛidaya*,⁵ the mind [called] *vṛiddha*,⁶ and so on. Further, after we have established—through sympathetic communication of the truth⁷—the bodhi-mind, we take refuge in the great truth of the Buddhist patriarchs and learn the concrete actions which are the establishment of the bodhi-mind. Even if the real bodhi-mind has not yet arisen in us, we should imitate the methods of the Buddhist patriarchs who established the bodhi-mind before us. This is the establishment of the bodhi-mind, it is the naked mind moment by moment, it is the mind of eternal buddhas, it is the normal mind, and it is the triple world as the one mind. There is learning of the truth through casting aside these kinds of mind, and there is learning of the truth through taking them up. In such instances, the truth is learned through thinking, and the truth is learned through not thinking. In some instances, a robe of golden brocade is authentically transmitted and a robe of golden brocade is received.⁸ In other instances, there is "You have got my marrow" and there is standing in place after making three prostrations.⁹ Or there is the learning of the mind with the mind¹⁰ in pounding of

4. The Sanskrit *citta* means thought, intention, reason, intelligence. (See Book 1, Glossary.)

5. The Sanskrit *hṛidaya* means the heart (especially as the seat of emotions and mental activity), soul, or mind. The Chinese commentary *Maka-shikan* translates *hṛidaya* as 草木心 (SOMOKU-SHIN), "the mind of grass and trees." Broadly then, *hṛidaya* can be interpreted as the unconscious or subconscious mind. Ibid.

6. The Sanskrit *vṛiddha* means grown up, experienced, wise. *Maka-shikan* translates *vṛiddha* as 積聚精要心 (SHAKUJU-SHOYO-SHIN), "experienced and concentrated mind." Ibid.

7. 感応道交 (KANNO-DOKO). 感応 (KANNO) means response, 道 (DO) means way, truth, or state of truth, and 交 (KO) means intercourse, interchange, or intersection. 感応道交 (KANNO-DOKO) is a traditional phrase which JEBD translates as "responsive communion," adding: *The communication between the Buddha and human beings. Moreover in zen Buddhism, rapport between a zen master and his disciple characterized by full communication.*

8. Refers to the transmission between the Buddha and Master Mahākāśyapa.

9. Refers to the transmission between Master Bodhidharma and Master Taiso Eka.

10. 以心学心 (I-SHIN-GAKU-SHIN), lit. "with the mind learning the mind," is a modification of the common phrase 以心伝心 (I-SHIN-DEN-SHIN), lit. "with the mind transmitting the mind," which describes intuitive transmission from mind to mind—as sound is transmitted through the sympathetic resonance of tuning forks.

rice and transmission of the robe.¹¹ To shave one's head and dye one's clothes are just to convert one's mind and to enlighten one's mind. To scale the city walls and go into the mountains¹² is to leave one mind and enter another mind. That the mountains are being entered is "*Thinking the concrete state of not thinking.*"¹³ That the world is being abandoned is "*Non-thinking.*"¹⁴ To be amassing this state as an Eye is a matter of two or three bushels.¹⁵ To be playing with this state as karmic consciousness is a matter of a thousand myriad concrete characteristics. In learning the truth like this—whether acclaim has naturally accrued to the effective or whether effectiveness has yet to accrue to the acclaimed—secretly to borrow the nostrils of a Buddhist patriarch and let them expel air, or to use the hooves of a horse or a donkey to stamp the seal of real experience, is just a signpost for ten thousand ages.

[148] In brief, mountains, rivers, and the Earth, and the sun, moon, and stars, are the mind. [But] just at the moment this is so, what state is being actualized before us? As regards the meaning of "mountains, rivers, and the Earth," "mountains and rivers" are for example a mountain and water,¹⁶ and "the Earth" is not only this place.¹⁷ Mountains may be of many kinds—there is the great Sumeru and there are the lesser Sumerus; there are [mountains] which lie horizontally and those which stand vertically; there are those of three thousand worlds and those of countless realms; there are those which depend on matter and those which depend on the immaterial. Rivers also may be of many kinds—there are celestial rivers and earthly rivers, there are the four great rivers,¹⁸ there is the Lake of

11. Refers to the transmission between Master Daiman Konin and Master Daikan Eno.

12. Refers to the Buddha's leaving home to seek the truth.

13. Words of Master Yakusan Igen, describing Zazen. See, for example, chap. 27, *Zazenshin*.

14. Also words of Master Yakusan, describing Zazen. Ibid.

15. 斛 (KOKU) is a measure of capacity equivalent to about 180 liters. The state of non-thinking in action is not only an abstract matter; it has real content.

16. 山水 (SANSUI), or "mountains and water," in general means Nature, or natural scenery (see chap. 14, *Sansuigyō*). Here it means a concrete mountain and real water as opposed to an abstract concept.

17. "The Earth" is not only this concrete place, but is also a concept which is universally valid.

18. 四大河 (SHIDAİKA). In Sanskrit they are *Gaṅgā* (the Ganges), *Sindhu*, *Vaksu*, and *Sita*. These rivers were thought by ancient Indians to flow from Anavatapta, a lake inhabited by a dragon king where all fires of suffering are extinguished.

Freedom from Heat,¹⁹ there are the four Anavatapta lakes in the northern continent of Uttara-kuru,²⁰ there are oceans and there are ponds. The earth is not always soil, and soil is not always the earth.²¹ There can be [“earth” in] land, there can be [“earth” in] a mental state, and there can be [“earth” in] a treasure-site.²² [“Earth”] is of myriad kinds, but that does not nullify [the concept] “earth.” There may be worlds in which space is seen as earth. There may be differences in the way that the sun, moon, and stars are seen by human beings and gods: the views of all creatures are not the same. Because this is so, what is seen by the mind of oneness²³ is uniform. The [mountains, rivers, and Earth, sun, moon, and stars] described above are already the mind—so should we see them as inner or as outer? Should we see them as appearing or as leaving? At the moment of birth is a bit of something added or not? At death is a speck of something taken away or not? Where are we to place this life and death, and these views of life and death? The past was simply one moment of the mind, then a second moment of the mind. One moment of the mind then a second moment of the mind, is one moment of mountains, rivers, and the Earth then a second moment of mountains, rivers, and the Earth. Because the mountains, the rivers, the Earth, and so on are beyond existence and nonexistence, they are not great or small, they are not attainable or unattainable, they are beyond recognition and non-recognition, they are beyond penetrability and impenetrability, and they do not change with realization and non-realization. We should definitely believe that when the mind thus described is acquiring by itself the habit of learning the truth, that is called “the mind learning the truth.” This belief itself is beyond great and small, existence and nonexistence. Our present learning of the truth, *knowing that*

19. 無熱池 (MUNETSUCHI), a synonym for Lake Anavatapta.

20. One of the four great continents imagined by ancient Indians to surround Mt. Sumeru, often described as a realm of everlasting happiness. (See Book 1, Glossary.)

21. 地 (CHI) means “earth” or (as in this sentence) “the earth,” or “the ground.” “The Earth” (capitalized); i.e., planet Earth, is 大地 (DAICHI), lit. “the Great Earth.” This sentence simply points out that the ground is composed of not only soil but also, for example, various forms of rock, and that soil resides not only on the ground but also, for example, in a river, or in a hanging plant pot.

22. 地 (CHI) has various meanings including earth, state, and site. The character 地 (CHI) is present in 土地 (TOCHI), “land,” in 心地 (SHINCHI), “mental state,” and in 宝地 (HOCHI), “treasure-site.” 宝地 (HOCHI), “treasure-site,” suggests a site for the Three Treasures, that is, the grounds of a Buddhist temple.

23. 一心 (ISSHIN), lit. “one mind,” means the whole mind, the undivided mind, the concentrated mind, or the balanced mind.

a home is not our home, giving up our families, and leaving family life: this is beyond estimation as great or small and is beyond estimation as far or near; it is beyond all the patriarchs from the first to the last and is beyond ascending and descending.²⁴ We have *development of things*—of seven feet or eight feet. We have *devotion to the moment*²⁵—for ourselves and for others. The state like this is just learning the truth.

[152] Because learning the truth is like this, fences, walls, tiles, and pebbles are the mind. [Learning the truth] is never that “*the triple world is solely the mind*” or that “*the Dharma-world is solely the mind*”; it is fences, walls, tiles, and pebbles. *Before the Kantsu years* it is nurtured; *after the Kantsu years* it is broken.²⁶ It is dragging through the mud and staying in the water; and it is binding oneself without rope.²⁷ It has the power to extract a gem; and it has skill in entering the water.²⁸ There are days when it is released, there are times when it disintegrates, and there are times when minutely it fades away.²⁹ It is not in the same state as outdoor pillars, and it is not on a par

24. 向上向下 (KOJO-KOGE). 向上 (KOJO), “ascending” or “being in the ascendant state,” is explained in chap. 28, *Butsu-kojo-no-ji*. 向下 (KOGE), “descending,” or “directing oneself downward,” suggests the direction of a teacher who, having realized the ascendant state, hands the teaching down to others.

25. 展事投機 (TENJI-TOKI), “developing things and devoting oneself to the moment,” is an expression of sincerity in everyday life which appears in several places in *Shobogenzo*.

26. Alludes to the words of Master Sozan Kyonin: “*Before the Kantsu years, this humble monk understood matters on the periphery of the Dharma-body. After the Kantsu years I understood matters beyond the Dharma-body.*” (*Goto-egen*, chapter 13). Kantsu was the name of the era during the reign of the Tang emperor Iso, from 860 to 873. Master Dogen picked up the quote to suggest that the nature of learning the truth is not fixed, but changes with time.

27. Suggests endurance and self-restraint in mundane daily behavior.

28. Suggests the ability to realize what is valuable, either through hard work or through subtle means. 玉をひく (GYOKU o hiku), “extracting a gem,” may allude to a story in *Keitoku-dento-roku*, chap. 10: Master Joshu Jushin says, “*Tonight I have given the answer. Let anyone who understands the question come forward.*” A monk steps out and prostrates himself. The Master says, “*Instead of throwing away a tile and extracting a gem, I have drawn out this clod.*” 水にこゝる (MIZU ni iru), “entering the water,” alludes to a story in *Daihatsunehan-kyo* chap. 2: “*There was a wise man who, using the power of expediency, entered the water calmly and gradually, and got the pearl.*”

29. In other words, as the process of learning the truth continues, self-consciousness of learning the truth is lost.

with stone lanterns.³⁰ Because it is like this, in running barefoot we are learning the truth and—who will put in their eyes and look?—in doing a somersault we are learning the truth. Everyone has the state of *just following circumstances*,³¹ at which moment falling walls allow us to learn the ten directions and the absence of gates allows us to learn the four quarters.³²

[154] *Establishment of the bodhi-mind*:³³ this is sometimes achieved in life-and-death, sometimes achieved in nirvāṇa, and sometimes achieved in circumstances other than life-and-death and nirvāṇa. It does not depend on a place; rather, at a place where the mind is established [the establishment] is unhindered. It neither arises from circumstances nor arises from wisdom; it is the bodhi-mind arising³⁴ and is establishment of the bodhi-mind.³⁵ Establishment of the bodhi-mind is beyond existence and beyond nonexistence; it is beyond good, beyond bad, and beyond indifference; it does not originate from a reward-state, and it is not always impossible for gods and sentient beings to realize. It is simply that, in time with time, we establish the bodhi-mind. Because [the establishment] is not concerned with circumstances, in the very moment of establishment of the bodhi-mind, the whole Dharma-world establishes the bodhi-mind. [The establishment] seems to turn circumstances around, but circumstances are not aware of it—[subject and object] are extending one hand together. [At the same time] the establisher is extending his or her own hand, and is going among alien beings. Even in states such as those of hell, hungry ghosts,

30. Learning the truth is a matter of action in which subject and object are combined; it is not the state of purely objective things.

31. 随他去 (ZUITA-KO). 随 (ZUI) means “follow,” 他 (TA) means “others,” “the external,” or “circumstances,” and 去 (KO), lit. “gone,” is emphatic—it suggests that the action described has been performed completely. 随他去 (ZUITA-KO), “just following circumstances,” represents a compromising as opposed to a willful attitude. The phrase appears in the following story: A monk asks Master Daizui Hoshin, “[*They say that*] when the holocaust at the end of a kalpa is blazing, the great-thousandfold world will be totally destroyed. I wonder whether or not this place will be destroyed.” The Master says, “It will be destroyed.” The monk says, “If that is so, should we just follow circumstances?” The Master says, “We just follow circumstances.” (Goto-egen, chap. 4)

32. Master Kankei Shikan said, “In the ten directions there are no falling walls; in the four quarters there are no gates. [Reality] is open, completely naked, bare, utterly clear, and without anything to grasp.” (Goto-egen, chap. 11)

33. 発菩提心 (HOTSU-BODAIISHIN) is the title of chap. 70, and also the theme of chap. 69, *Hotsu-mujoshin* and chap. 93, *Doshin*.

34. 菩提心発 (BODAIISHIN-HOTSU).

35. 発菩提心 (HOTSU-BODAIISHIN).

animals, and asuras, we establish the bodhi-mind.

- [156] “*The naked mind moment by moment:*”³⁶ all things in the *moment-moment* state are the naked mind, which is beyond [separation] into one moment and two moments; it is *moment-moment*.

*Lotus leaves are roundness on roundness,*³⁷

*Their roundness is like a mirror.*³⁸

*Spines of water chestnuts are pointedness on pointedness,*³⁹

Their pointedness is like a drill.

We say that [lotus leaves] are like mirrors, but they are *moment, moment*. We say that [chestnut spines] are like drills, but they are *moment, moment*.

- [157] “*The mind of eternal buddhas:*”⁴⁰ long ago a monk asked the National Master Daisho,⁴¹ “*What is the mind of eternal buddhas?*” Then the National Master said, “*Fences, walls, tiles, and pebbles.*” So remember, the mind of eternal buddhas is beyond fences, walls, tiles, and pebbles; and fences, walls, tiles, and pebbles are not to be called “the mind of eternal buddhas.” This is how we learn the mind of eternal buddhas.

- [158] “*The normal mind,*”⁴² whether in this world or in other worlds, means the normal mind. Yesterday leaves from this place and today comes from this place. When [yesterday] leaves *the whole sky* leaves and when [today] comes *the whole earth* comes. This is the normal mind. The normal mind opens and closes within these confines. Because a thousand gates and ten thousand doors at any one time are open or closed, they are normal.⁴³ The

36. 赤心片片 (SEKISHIN [*no*] HENPEN), lit. “pieces of the red mind.” 赤 (SEKI), lit. “red,” means naked or bare, as red flesh. 片 (HEN) lit. means “piece,” “bit,” or “fragment,” but 片片 (HENPEN) represents the passage of successive moments.

37. 团团 (DAN-DAN), lit. “round-round,” or “roundness moment by moment.”

38. In ancient China and Japan, mirrors were made from round plates of highly polished copper.

39. 尖尖 (DAN-DAN), lit. “pointed-pointed,” or “pointedness moment by moment.”

40. 古仏心 (KOBUSSHIN). See chap. 43, *Kobusshin*.

41. Master Nan-yo Echu (?-775), successor of Master Daikan Eno. National Master Daisho is his title as teacher of the Emperor.

42. 平常心 (BYOJOSHIN, or in modern Japanese pronunciation, HEIJOSHIN), means the balanced and constant mind, the everyday mind, or the normal mind. See also chap. 25, *Jinzu*, para. [211], and *Butsu-kojo-no-ji* of the 28-chapter edition of *Shobogenzo*.

43. In other words, normality is a momentary state of natural functioning which is common to a large number of agents.

present *whole sky* and *whole earth*⁴⁴ are like speech which is unfamiliar, like a voice erupting from the ground, [but] the words are in equilibrium, the mind is in equilibrium, and the Dharma is in equilibrium. The living and dying of lifetimes arise and vanish in the moment, but in regard to [lifetimes] before the ultimate body⁴⁵ we are utterly ignorant. Ignorant though we are, if we establish the mind we will unfailingly progress along the way of bodhi. Already this place is present, and we should have no further doubt. Already there is doubt, but that itself is normal.

[159] “The body learning the truth” means learning the truth with the body, learning the truth with a mass of red flesh. The body derives from learning the truth, and what derives from learning the truth is, in every case, the body. *The whole Universe in ten directions is just the real human body.*⁴⁶ *Living-and-dying, going-and-coming, are the real human body.*⁴⁷ Using this body to quit the ten wrongs,⁴⁸ to keep the eight precepts,⁴⁹ to take refuge in the Three Treasures, and to give up a family and leave family life: this is real learning of the truth. On this basis, we speak of “*the real human body.*” Students of later ages must never be like non-Buddhists of the naturalistic view.

[161] Zen Master Daichi of Hyakujo⁵⁰ says, “*If a person attaches to the understanding that, being originally pure and originally liberated, we are naturally buddha and naturally one with the way of Zen, [that person] belongs among the non-Buddhists of naturalism.*”⁵¹

44. 蓋天 (GAITEN), “the whole sky,” or “the whole of the heavens,” and 蓋地 (GAICHI), “the whole earth,” are uncommon expressions (they both appear in this chapter and in chap. 42, *Tsuki*, and 蓋天 appears in chap. 1, *Bendowa*). However, Master Dogen thought them suitable to describe the normal mind, which is the inclusive Buddha-mind, not the mind of the common person.

45. 最後身 (SAIGOSHIN), “the ultimate body,” means our present life on the earth.

46. The words of Master Chosa Keishin (?–868). See chap. 50, *Shoho-jisso*.

47. The words of Master Engo Kokugon (1063–1135). *Ibid.*

48. 十惡 (JU-AKU), the ten wrongs, are 1) killing; 2) stealing; 3) adultery; 4) lying; 5) flattery; 6) abusive language; 7) two-faced speech; 8) greed; 9) anger; and 10) foolishness.

49. 八戒 (HACHIKAI), the eight precepts, are: 1) not killing living things; 2) not stealing; 3) not having sexual intercourse; 4) not lying; 5) not drinking alcohol; 6) not wearing decorative clothing or make-up, and not enjoying entertainment; 7) not sleeping on high, luxurious beds; 8) not eating after midday. These precepts were sometimes kept by lay people for a period of 24 hours.

50. Master Hyakujo Ekai (749–814), successor of Master Baso Do-itsu. Zen Master Daichi is his posthumous title.

51. *Kosonshuku-goroku*, chap. 2.

These are not the broken tools of an idler; they are the *accumulated merit and heaped-up virtue*⁵² of learning the truth. Having sprung free, they are brilliant in all aspects. Having dropped free, they are like wisteria hanging on the trees. Sometimes they *manifest this body to save others and preach for them the Dharma*;⁵³ sometimes they manifest another body to save others and preach for them the Dharma; sometimes through non-manifestation of this body they save others and preach for them the Dharma; sometimes through non-manifestation of another body they save others and preach for them the Dharma, and so on... as far as not preaching for others the Dharma. At the same time, in [Hyakujo's] abandonment of the body there is something that has stopped all sound by raising its voice,⁵⁴ and in his throwing away of his life there is something that has got the marrow by cutting the bowels.⁵⁵ He develops as his own children and grandchildren even those who set out to learn the truth before the King of Majestic Sound.⁵⁶ The words "*the whole Universe in ten directions*" mean that each of the ten directions is the whole Universe. The East, the West, the South, the North, the four diagonals, up and down—these are called "*the ten directions*." We should consider the moment when their front, back, length, and breadth are perfectly whole. "Considering" means clearly seeing and ascertaining that *the human body*, although it is restricted by self and others,⁵⁷ is *the whole of the ten directions*. We have heard in this [expression] what has never been heard before—because its direction is balanced, and because its sphere⁵⁸ is balanced. *The human body* is the four elements and the five aggregates. Neither the great elements nor the smallest particles can be wholly realized by the common man, but they are mastered in experience by the saints. Further, we should clearly see the ten directions in a single particle. It is not that the ten directions comprise

52. 積功累徳 (SHAKKU-RUITOKU), a phrase borrowed from the Lotus Sutra. See, for example, LS 2.218–220.

53. Alludes to the famous passage in the Lotus Sutra about Bodhisattva Avalokiteśvara. See LS 3.252, and Shobogenzo, chap. 33, *Kannon*.

54. Master Dogen not only praised Master Hyakujo's words, but also supposed Hyakujo's powerful presence as a speaker when he delivered the words to an audience.

55. Master Hyakujo had realized the truth through painstaking effort.

56. 威音王 (I-ON-NO), a very old buddha mentioned in Lotus Sutra *Jofugyo-bosatsu* : "*In the eternal past, countless, infinite, inconceivable asamkhyā kalpas ago, there was a buddha named King of Majestic Voice...*" (LS 3.128).

57. In other words, although a human body must belong to someone.

58. 界 (KAI), as in 尽十方界 (JIN-JUPPO-KAI), "*the whole Universe in the ten directions*."

single particles. In some instances a Monks' Hall and a Buddha Hall are constructed in a single particle, and in some instances the whole Universe is constructed in a Monks' Hall and a Buddha Hall. On this basis⁵⁹ [the whole Universe] is constructed; and construction, on this basis, is realized. Such a principle is that *the whole Universe in ten directions is the real human body*. We should not follow the wrong view of naturalism. That which is beyond spatial measurement is not wide or narrow. *The whole Universe in the ten directions* is the eighty-four thousand aggregates of Dharma-preaching, it is the eighty-four thousand states of samādhi, and it is the eighty-four thousand dhāraṇīs.⁶⁰ Because the eighty-four thousand aggregates of Dharma-preaching are the turning of the wheel of Dharma, a place where the wheel of Dharma turns is all the world and is all of Time. It is not a place without directions or boundaries: it is *the real human body*. You now and I now are people of *the real human body* which is *the whole Universe in ten directions*. We learn the truth without overlooking such things. As we continue, moment by moment, to give up the body and receive the body—whether for three great asaṃkhyas of kalpas, for thirteen great asaṃkhyas of kalpas, or for countless great asaṃkhyas of kalpas—the momentary state of learning the truth is always to learn the truth in forward steps and backward steps.⁶¹ To do a prostration and to bow with joined hands are the moving and still forms of dignified behavior. In painting a picture of a withered tree, and in polishing a tile of dead ash, there is not the slightest interval.⁶² The passing days are short and pressed, but learning the truth is profound and eternal. The air of those who have given up their families and left family life may be bleak, but we are not to be confused with woodcutters. The livelihood is a struggle, but we are not the same as peasants. Do not compare us in terms of deludedness or of good and bad. Do not get stuck in the area of wrong and right or true and false. “*Living-and-dying, going-and-coming, are the real human body*”: These words “*living-and-dying*”⁶³ describe the aimless wandering⁶⁴ of the com-

59. That is, on the basis of unity—through the unity of particles and the Universe, and through the unity of the valuable and the material.

60. Aggregates of Dharma-preaching, samādhis, and dhāraṇīs all suggest Buddhist realization in action. Dhāraṇīs are explained in chap. 55, *Darani*.

61. In other words, in action—both active and passive.

62. In other words, the effort continues 24 hours a day to realize the state in which there are no emotional reactions.

63. 生死 (SHOJI), or “life-and-death,” is the title of chap. 92. Master Dogen saw life and death as a momentary state in the present; hence the translation “living-and-dying.”

mon man and at the same time that which was shed by the Great Saint. The effort to transcend the common and transcend the sacred is not simply to be described as “*the real human body*.” In this effort there are the two kinds and the seven kinds [of life-and-death];⁶⁵ at the same time every kind, when perfectly realized, is totally life-and-death—which, therefore, we need not fear. The reason [we need not fear life-and-death] is that even before we are through with life, we are already meeting death in the present. And even before we are through with death, we are already meeting life in the present.⁶⁶ Life does not hinder death, and death does not hinder life. Neither life nor death is known to the common man. Life may be likened to a cedar tree and death to a man of iron.⁶⁷ Cedar trees are restricted by cedar trees, but life is never restricted by death, for which reason it is the learning of the truth. Life is not the primary occurrence, and death is not the secondary one. Death does not oppose life, and life does not depend on death.

[168] Zen Master Engo⁶⁸ says:

*Life is the manifestation of all functions,
Death is the manifestation of all functions.
They fill up the whole of space.
The naked mind is always moment by moment.*⁶⁹

We should quietly consider and examine these words. Although Zen Master Engo has spoken like this, he still does not know that *life-and-death* is beyond *all functions*. When we learn going-and-coming in practice, there is life-and-death in going, there is life-and-death in coming, there is going-and-coming in life, and there is going-and-coming in death. *Going-and-*

64. 流転 (RUTEN) represents the Sanskrit *saṃsāra* (see Book 1, Glossary).

65. 二種七種 (NISHU-SHICHISHU), “the two kinds and seven kinds,” categorize various forms of wandering in life and death experienced by the common and the sacred respectively. For the common person there are only two kinds: discrimination and change. For sacred beings there are a further five.

66. In short, life and death co-exist in the present.

67. 鉄漢 (TEKKAN), “iron man,” like 古木 (KOBOKU), “withered tree,” and 死灰 (SHIKAI), “dead ash,” represents a practitioner who has got free of all emotional worrying.

68. Master Engo Kokugon (1063–1135), successor of Master Goso Hoen. Master Engo was the compiler of *Hekigan-roku* (*The Blue Cliff Record*).

69. Quoted in *Engo-bukka-zenji-goroku* (*Record of the Words of Master Engo*), chap. 17. See also Shobogenzo, chap. 41, *Zenki*.

coming, with the whole Universe in the ten directions as two wings or three wings, goes flying away and comes flying back, and with the whole Universe in the ten directions as three feet or five feet, steps forward and steps backward. With life-and-death as its head and tail, *the real human body* which is the whole Universe in ten directions can turn somersaults and turn around its brain. In turning somersaults and turning around its brain, it is as if the size of a penny, or like the inside of an atom.⁷⁰ The flat, level, and even state is walls standing a thousand feet high.⁷¹ And the place where walls stand a thousand feet high is the flat, level, and even state. Thus the real features of the southern continent⁷² and the northern continent⁷³ exist; examining their [real features], we learn the truth. The bones and marrow of non-thought and non-non-thought exist; resisting this [idea], we solely learn the truth.

Shobogenzo Shinjin-gakudo

Preached to the assembly at
Horin-ji temple on the day of
double good fortune⁷⁴ in the 3rd
year of Ninji.⁷⁵

70. The actions and thoughts of a real human body, although it is one with the whole Universe, are not abstract and general but concrete and exact.

71. Thousand-foot walls suggests difficult problems in daily life. See also chap. 44, *Kobusshin*.

72. 南洲 (NANSHU), "the southern continent," means Jambudvīpa, the world in which human beings are living.

73. 北洲 (HOKUSHU), "the northern continent," means Uttara-kuru, a blissful realm north of Mt. Sumeru inhabited by celestial beings. See also note 20.

74. 重陽日 (CHOYO [no] HI), "double Yang day," means the 9th day of the 9th lunar month. Seeing nine as a lucky number, the Chinese sometimes represented the number nine as Yang, which represents the bright side of life.

75. 1242.

[38]

夢中說夢

MUCHU-SETSUMU

Preaching a Dream in a Dream

Mu means “dream,” *chu* means “in,” and *setsu* means “preach.” So *muchu-setsumu* means “preaching a dream in a dream.” In Buddhist philosophy there is an idea that our life is a kind of dream, because in everyday life we cannot recognize our life itself. In other words, our actual life is just a moment here and now, and we cannot grasp such a moment. We are living at every moment of the present, and every moment cannot be expressed with words. So we can say that we are living in something like a dream. At the same time, to preach Buddhist theory is a kind of preaching a dream, and furthermore to live our life is also a kind of preaching, telling, or manifesting a dream. So Master Dogen compared our life to preaching a dream in a dream.

[173] **The truth which the buddhas and the patriarchs** manifest is prior to the sprouting of creation; therefore it is beyond discussions that arise from old nests. On this basis there exist virtues, such as those in the vicinity of Buddhist patriarchs and those in the ascendant state of buddha, which are not concerned with the times, and whose age and life are therefore neither long-lasting nor short-lived—they may be far beyond the suppositions of the common world. The turning of the wheel of Dharma, again, is a criterion prior to the sprouting of creation; therefore it is a signpost for a thousand ages whose great virtue is beyond praise. This I preach as a dream in a dream. Because it is the realization of experience in experience, it is *the preaching of the dream-state in the dream-state*.¹

1. 夢中說夢 (MUCHU-SETSUMU), as in the chapter title. In this chapter 夢 (MU), “dream,” means not only images seen by a sleeping person, but rather the state which we are describing when we say that life is like a dream. 中 (CHU) means 1) “in” or “inside,” and 2) “the inside of,” “the center of,” “the state of,” or “the reality of.” 說 (SETSU) means 1) to preach, or to explain in words, and 2) to manifest or to tell in action or in words.

[175] This place of *preaching the dream-state in the dream-state* is the realm of Buddhist patriarchs and is the order of Buddhist patriarchs. The Buddha's realm, the Buddha's order, the patriarchs' truth, and the patriarchs' order, are experience on the basis of experience and are *preaching of the dream-state in the dream-state*. Do not think, when you encounter this speech or this preaching, that it does not belong in the Buddha's order. It is just the Buddha's turning of the wheel of Dharma. Because this wheel of Dharma is the ten directions and eight aspects themselves, the great ocean, Sumeru, national lands, and all dharmas are realized here and now. This [realization] is the *preaching of the dream-state in the dream-state* which is prior to all dreams. The pervasive disclosure of the entire Universe is the dream-state. This dream-state is just *the clear-clear hundred things*²—and it is the very moment in which we doubt that it is so; it is the very moment of confusion. At this moment, it is to dream things,³ it is to be in things,⁴ it is to preach things,⁵ and so on. When we learn this in practice, roots and stalks, twigs and leaves, flowers and fruit, and light and color, are all the great dream-state, which is not to be confused with dreaminess. Yet people who prefer not to learn the Buddha's truth, when they encounter this *preaching a dream in a dream*, idly suppose that it might mean creating insubstantial dreamy things which do not exist at all; they suppose it might be like adding to delusion in delusion. [But] it is not so. Even when we are adding to delusion in delusion, we should endeavor just then to learn in practice the path of clarity⁶ of expression on which the words "delusion upon delusion" are naturally spoken.⁷ *Preaching the dream-state in the dream-state* is the buddhas, and the buddhas are wind, rain, water, and fire. They retain the latter names,⁸ and they retain the former name.⁹

2. 明明たる百艸 (MEIMEI *taru* HYAKUSO), lit. "the clear-clear hundred weeds," alludes to the traditional saying, "Clear-clear are the hundred weeds. Clear-clear is the will of the Buddhist patriarchs." (See *Shinji-shobogenzo*, pt. 1, no. 88.) 百艸 (HYAKUSO), "the hundred weeds," means miscellaneous individual concrete things.

3. 夢艸 (MUSO), "dreaming things," suggests the mental side of reality.

4. 中艸 (CHUSO), "being in things," suggests the material situation of reality. As a verb, 中 (CHU *suru*) means to hit the target, or to exist in a finite, concrete state.

5. 説艸 (SESSO), "preaching things" or "manifesting things," suggests the reality which, in the state of action, is manifested as concrete things.

6. 通霄の路 (TSUSHO *no* RO), lit. "path through the sky," or "path through to the [dawn] sky," means a path through to clarity.

7. Master Dogen understood delusion practically as a momentary state that we should clarify by our effort.

8. "Wind, rain, water and fire."

Preaching the dream-state in the dream-state is eternal buddhas, who, "riding in this precious carriage, arrive directly at the place of truth."¹⁰ Direct arrival at a place of the truth is in the riding of this precious carriage.

*Dreams going awry and dreams coming true,
Holding back and letting go,
We give free play to the elegant ways.¹¹*

The wheel of Dharma at such a moment sometimes turns the vast world of the great wheel of Dharma, unfathomably and boundlessly, and sometimes turns in the smallest particle, operating ceaselessly even inside atoms. The principle here is that in whatever *matter which is it*¹² the Dharma[-wheel] is turned, [*even*] *enemies smile and nod*.¹³ And whatever the place, because the Dharma[-wheel] is turned as a *matter which is it*, it sets in motion *the elegant ways*. Thus, the whole Earth is the instantaneously limitless¹⁴ wheel of Dharma, and all the Universe is unambiguous cause-and-effect. To the buddhas, [the whole Earth and all the Universe] are supreme. Remember, the instruction of the buddhas and the aggregates of Dharma-preaching are each limitlessly establishing the teaching and limitlessly abiding in place. Do not look for the limits of their coming and going: *totally relying on this place they go*, and *totally relying on this place they come*. Thus, the planting of arrowroot and wisteria, and the entanglement of arrowroot and wisteria,¹⁵ are the nature and form of the supreme truth of bodhi. Just as bodhi is limitless, living beings are limitless and supreme. Restrictions are limitless and at the same time release is limitless. *The real-*

9. "The buddhas."

10. Lotus Sutra, *Hiyu (A Parable)*: "Riding in this precious carriage, / We arrive directly at the place of truth." LS 1.202. In the Lotus Sutra, 此宝乘 (SHI-HOJO), "this precious carriage," refers to the one Buddha-vehicle. Here it is identified with the preaching of the dream-state in the dream-state.

11. Words of Master Tendo Nyojo, quoted in *Nyojo-osho-goroku*, part 1.

12. 恁麼事 (INMOJI), or "ineffable something." See chap. 29, *Inmo*.

13. *Joso-seiryō-roku* contains the preaching: "Letting go or holding back, we give free play to the elegant ways. On the whole this makes [*even*] enemies smile and nod." *Joso-seiryō-roku (Records of Patriarch Jo of Seiryō)*, like *Nyojo-osho-goroku*, is a record of the words of Master Tendo Nyojo.

14. 無端 (MUTAN). 無 (MU) expresses absence. 端 (TAN) means end, limit, or origin. 無端 (MUTAN), "limitless," describes freedom or adaptability which can neither be pinned down by the intellect nor totally perceived by the senses.

15. Complicated situations here and now. See chap. 46, *Katto*.

*ity of the Universe will give you thirty strokes:*¹⁶ this is realized *preaching of the dream-state in the dream-state*. So the tree without roots, the land beyond yin and yang, and the valley that does not echo a cry,¹⁷ are just realized *preaching of the dream-state in the dream-state*. It is beyond the bounded worlds of human beings and gods, and beyond the suppositions of the common man. Who could doubt that the dream-state is the state of bodhi?—for it does not fall under the jurisdiction of doubt. And who could affirm it?—for it is not subject to affirmation. Because this supreme state of bodhi is just the supreme state of bodhi, we call the dream-state the dream-state. There is *centering on dreams*,¹⁸ there is *dream-preaching*,¹⁹ there is *preaching of the dream-state*,²⁰ and there is *being in the dream-state*.²¹ Without being in the dream-state there is no preaching of the dream-state, and without preaching of the dream-state there is no being in the dream-state. Without preaching of the dream-state there are no buddhas, and without being in the dream-state, buddhas can never appear in the world to turn the wondrous wheel of Dharma. This wheel of Dharma is of *buddhas alone, together with buddhas*, and it is *preaching of the dream-state in the dream-state*. It is solely in *preaching the dream-state in the dream-state* that the supreme-bodhi-multitude of buddhas and patriarchs exists. Still more, *matters beyond the Dharma-body*²² are just *the preaching of the dream-state in the dream-state*, wherein there is homage to buddhas alone, together with buddhas, and wherein attachment to head and eyes, marrow and brains, body and

16. Master Bokushu, seeing a monk approaching, said, “*The real Universe will give you thirty strokes.*” *Keitoku-dento-roku*, chap. 12.

17. Addressing Śakra-devānām-indra, seven wise women quoted a tree without roots, a land without yin and yang, and a valley that does not echo a cry, as examples of things that are very difficult to find. *Rento-eyo*, chap. 1. The phrases may be interpreted as representations of the reality which defies expression.

18. 中夢 (CHUMU) suggests the idealistic function of concentrating upon one’s dreams or aiming to realize one’s dreams. This and the following three expressions represent different combinations of the characters in the chapter title, 夢中說夢 (MU, CHU, SETSU, MU).

19. 夢說 (MUSETSU) suggests the concrete recounting of a dream.

20. 說夢 (SETSUMU). In this context, 說 (SETSU) suggests not only preaching with words, but also manifestation of what cannot be expressed with words. 夢 (MU) suggests not only dream-images, but the reality that cannot be expressed with words.

21. 中夢 (CHUMU).

22. 法身向上事 (HOSSHIN-KOJO-JI), alludes to the words of Master Sozan Kyonin: “*Before the Kantsu years, this humble monk understood matters on the periphery of the Dharma-body. After the Kantsu years I understood matters beyond the Dharma-body.*” (*Goto-egen*, chapter 13; see also Shobogenzo, chap. 37, *Shinjin-gakudo*, para. [152]).

flesh, or hands and feet, is impossible. Because it is not attached to, the state in which *a seller of gold must be a buyer of gold*,²³ is called “*the profound within the profound*,” is called “*the fine within the fine*,” is called “*experience within experience*,” and is called “*the head being placed on the head*.”²⁴ This state is just the concrete behavior of a Buddhist patriarch. [But] in studying this, [people] simply think that “*the head*” means the top of a human being. They never think of it as *the top of Vairocana*.²⁵ How much less could they think of it as in *the clear-clear hundred weeds*?²⁶ They do not know the head itself.

[182] The phrase “*placing the head on the head*” has been passed down since ancient times. When stupid people hear it, they think it is a saying that remonstrates against something superfluous. To express that there is no need for something, it is accepted as the usual custom to say, “Why place a head on a head?” Truly, is this not mistaken? When [the phrase] is realized as what is being preached, there are no differences [in its meaning] whether it applies to the common or to the sacred.²⁷ Therefore, preaching of a dream in a dream by both the common and the sacred could happen yesterday and can progress today. Remember, when yesterday’s preaching of a dream in a dream was preaching of a dream in a dream being recognized as preaching of a dream in a dream; and when today’s preaching of a dream in a dream is preaching of a dream in a dream being experienced as preaching of a dream in a dream, that is the happiness of directly meeting buddha. How lamentable it is that although the Buddhist

23. 売金須是買金人 (*kin o uru wa subekaraku kore kin o kau hito naru beshi*); in other words, sellers needs to put themselves in the place of buyers. The phrase suggests the desirability of a balance between subject and object. Source not traced.

24. 頭上安頭 (ZU-JO-AN-ZU), lit. “placing the head on the head.” As explained in the following paragraph, this expression was used in China to describe dreamy or superfluous behavior. But Master Dogen interpreted the words as “the head being in the place of the head,” that is, as an expression of the state of reality as it is.

25. 毗盧の頂上 (BIRU no CHOJO), “the top of Vairocana,” appears in *Shinji-shobogenzo*, pt. 1, no. 26. Vairocana Buddha is the Sun Buddha, the main Buddha in the *Buddhavatamsaka-nama-mahāvaiṣṭya-sūtra*, the *Mahāvairocana-sūtra*, the *Vajraśekhara-sūtra*, and others. The sun illuminates all things and phenomena, so the Sun Buddha can be seen as a symbol of the oneness of the Universe.

26. 明明百艸頭 (MEIMEI [*taru*] HYAKUSOTO). In this phrase 頭 (TO), “head,” is a suffix indicating individuality and concreteness. See also note 2.

27. Because the common and the sacred are always preaching (manifesting) themselves as they are, both are always realizing the meaning of “placing the head on the head,” as the phrase is interpreted by Master Dogen.

patriarchs' dream, as *the clear-clear hundred weeds*, is more conspicuous than a hundred thousand suns and moons, the living blind do not see it. How pitiful it is. In the saying "*placing the head on the head*," *the head* is that of the hundred weeds,²⁸ is that of the thousand kinds of things, is that of myriad varieties of things, is that of *the thoroughly realized body*,²⁹ is that of *the whole world never having been hidden*, is that of *the whole Universe in the ten directions*, is that of *one phrase fitting the head*,³⁰ and is *the top of the hundred-foot pole*.³¹ We should experience and should investigate that even [the action of] *placing* and [the state of being] *on* are [the concreteness of] *head-head*. In sum, "*The appearance of all the buddhas and the buddhas' truth of anuttara-samyak-sambodhi, relying entirely on this Sutra*,"³² is the preaching of a dream in a dream in which *the head has been placed on the head*. When *this Sutra* itself preaches a dream in a dream, it manifests the buddhas who are the supreme truth of bodhi. That the buddhas who are the truth of bodhi go on to preach *this Sutra* is decidedly *the preaching of a dream in a dream*. Dream-causes are not obscure, and so dream-effects are unambiguous. [Preaching of a dream in a dream] is just one strike of the clapper making a thousand hits or ten thousand hits, and is a thousand strikes or ten thousand strikes of the clapper making one hit or half a hit. We should know that, because it is like this, there is preaching of a dream in a dream as *matters which are it*,³³ there is preaching of a dream in a dream as *people who are it*,³⁴ there is preaching of a dream in a dream as *matters which are*

28. 百艸頭 (HYAKUSOTO), lit. "hundred weed-heads," means hundreds of individual concrete things. Besides its original meaning of "head," 頭 (TO), is used 1) as a counter, and 2) as a suffix to indicate that the preceding noun is something individual and concrete. Master Dogen is describing the dream-state as concrete things being as they are.

29. 通身 (TSUSHIN). See chap. 33, *Kannon*.

30. 一句合頭 (IKKU-GATTO). Master Sensu Tokujō said, "*Words in which one phrase fits the head [i.e. words that can be understood intellectually] are a stake to which to tie a donkey for ten thousand kalpas.*" See *Shinji-shobogenzo*, pt. 1, no. 90, and *Keitoku-dento-roku*, chap. 14.

31. 百尺竿頭 (HYAKU-SHAKU-KAN-TO). From *Keitoku-dento-roku*, chap. 10 (section on Master Chōsa Keishin): "*On the top [lit. "head"] of a hundred-foot pole a person is not moving./But the ability to enter this state [i.e. a fixed position] is not called true./On top of a hundred-foot pole, we should step forward./The Universe in ten directions is the whole body.*"

32. Diamond Sutra: "*All the buddhas, and the buddhas' state of anuttara-samyak-sambodhi, appear relying entirely on this Sutra.*" 此經 (SHIKYO), "this Sutra," means the Universe itself as a sutra.

33. 恁麼事 (INMOJI), or "matters which are ineffable," are the words of Master Unō Dōyō. See chap. 29, *Inmo*, para. [85].

34. 恁麼人 (INMONIN), or "people who are the ineffable." Ibid.

not it,³⁵ and there is preaching of a dream in a dream as *people who are not it*.³⁶ The truth that is being recognized here is conspicuously evident: it is that preaching of a dream in a dream, all day long, is just preaching of a dream in a dream. For this reason, an eternal Buddha said, “I now, for you, am preaching a dream in a dream, as the buddhas of the three times also preach a dream in a dream, and as the six ancestral masters also preached a dream in a dream.”³⁷ We should clearly study these words. The picking up of a flower and the wink of an eye are just the preaching of a dream in a dream. Doing prostrations and getting the marrow are just the preaching of a dream in a dream. In general, expressing the truth in a single phrase, and not understanding³⁸ and not knowing,³⁹ are all the preaching of a dream in a dream. Because [preaching a dream in a dream] is *the thousand hands and thousand eyes which use limitlessly abundant doings of what*,⁴⁰ the virtues of seeing forms, seeing sounds, hearing forms, and hearing sounds, are everywhere fulfilled. There is preaching a dream in a dream as manifestation of the body. There is preaching a dream in a dream as aggregates of dream-preaching and Dharma-preaching. It is preaching a dream in a dream in *holding back and letting go*.⁴¹ Direct direction is the preaching of a dream, and hitting the target is the preaching of a dream. [In everyday life] whether holding back or letting go, we should learn [the function of] an ordinary weighing scale. When we have learned this, then in all cir-

35. 不恁麼事 (FU-INMOJI). In chap. 29, *Inmo*, para. [106], Master Sekito Kisen uses the term 不恁麼 (FU-INMO) which means “not it,” “not like that,” or “beyond ineffability.”

36. 不恁麼人 (FU-INMONIN).

37. *Seccho-Myokaku-zenji-goroku (Record of the Words of Master Seccho Juken)*, chap. 4, contains the following: “The buddhas of the three times are preaching a dream, and the six ancestral masters are preaching a dream.” The six ancestral masters means the six patriarchs in China from Master Bodhidharma to Master Daikan Eno.

38. 不会 (FU-E), “not understanding [intellectually],” generally alludes to the words of Master Daikan Eno, “I do not understand the Buddha-Dharma” (我不会佛法). See *Shinji-shobogenzo*, pt. 1, no. 59.

39. 不識 (FUSHIKI), “not knowing [intellectually],” alludes to the words of Master Bodhidharma. See chap. 30, *Gyoji* [188], and chap. 20, *Kokyo* [162].

40. Alludes to Master Ungan Donjo’s question to Master Dogo Enchi: “What does the Bodhisattva of Great Compassion do by using his limitlessly abundant hands and eyes?” In Master Dogen’s interpretation 作麼 (SOMO), “doings of what,” means ineffable functions. See chap. 33, *Kannon*.

41. 把定放行 (HAJO-HOGYO), “holding back and letting go,” or “exercising restraint and behaving freely,” expresses the two fundamental attitudes in everyday life, and by extension everyday life itself. The expression comes from Master Tendo’s preaching quoted in para. [175].

cumstances the weight of things is apparent to our eyes, and preaching of a dream in a dream emerges. We need not discuss pounds and ounces,⁴² but unless we reach the point of balance, balance does not actually exist. When we achieve balance, we see balance. At the point where balance has been achieved, it is not resting upon the object [being weighed], nor upon the scale, nor upon chance circumstances:⁴³ it is hanging in space⁴⁴—but if balance is not achieved, balance cannot be seen. We should investigate this in practice. When we ourselves are as if hanging in space, letting the objects we touch float freely in space, this is preaching a dream in a dream, and inside space we are bodily manifesting balance. Balance is a weighing scale's great truth, on which hangs space and on which hang objects. To experience balance—whether it is immaterial⁴⁵ or material—is to be preaching a dream in a dream. There is nothing that is not the liberated state of preaching a dream in a dream. The dream is the whole Earth, and the whole Earth is balance. Therefore, [even] endless cerebral revolutions are nothing other than the belief, and the devout conduct, which experience the dream from inside the dream.

[187] Śākyamuni Buddha said:

42. 銖鏰 (SHURYO), translated in the previous sentence as “weight of things,” are concrete units of weight. There are 24 銖 (SHU) in a 鏰 (RYO), but the weight to which they correspond has changed from age to age.

43. In other words, balance, being dynamic, does not rest on any one thing. We cannot maintain balance by relying upon drugs, for example, or upon a fixed one-sided viewpoint.

44. 空 (KU) means 1) three-dimensional space; 2) emptiness—the circumstances of the state without emotional thought or feeling; and 3) the immaterial—the abstract as opposed to the material or the concrete.

45. 空 (KU). See previous note.

*The buddhas, bodies golden colored
 And adorned with a hundred signs of happiness,
 Hearing Dharma and preaching it for others:⁴⁶
 Their constant existence is a pleasant dream.⁴⁷
 Further, in dream-action, as kings of nations⁴⁸
 They have forsaken palaces, followers,
 And the five desires for the superior and fine,
 To go to a place of the truth.
 At the foot of a Bodhi tree,
 They have sat upon the lion-seat,
 Pursued the truth for seven days,
 And attained the wisdom of the buddhas.
 Having realized the supreme truth
 They arise and turn the wheel of Dharma,
 Preaching the Dharma to the four groups⁴⁹
 For thousands of myriads of koṭis of kalpas.
 They preach the faultless wonderful Dharma
 And save countless living beings,
 After which they naturally enter nirvāṇa
 Like a lamp going out when its smoke is spent.
 If [anyone] in future corrupt ages*

46. In the preceding section of the Lotus Sutra the subject is “someone who reads this Sutra.” This line is therefore easily interpreted as indicating the same subject (who not only reads the Sutra but also hears it and preaches it to others). Thus LSW has: “[*he who reads this sutra is*]... *deep in meditation, / Seeing the universal buddhas. / Golden colored are those buddhas, Adorned with a hundred blessed signs; / [He who] hears and preaches to others / Ever has good dreams like these. / Again he will dream he is a king...*” (LSW pp. 235-236). Master Dogen’s commentary, however, indicates that the subject of this section is the buddhas themselves.

47. 常有是好夢 (JO-U-ZE-KOMU, or *ko[no] komu tsune [ni] ari*) is conventionally interpreted to mean “constantly have this pleasant dream”—thus LSW: “*Ever has good dreams like these.*” However, 有 (U) means both “to have” and “existence,” and 是 (ZE), can mean “this,” can mean “concrete,” and can also function as a copula. Therefore this line can be interpreted “[The buddhas] are the constant existence of the concrete pleasant dream-state,” or “[The buddhas’] constant existence is itself a pleasant dream.”

48. 又夢作国王 (YU-MUSA-KOKU-O), as usually read in Japanese (*mata yume(muraku) koku-o to na[rite]*) means, “Again, [the dreamer] dreams of becoming the king of a nation”—thus LSW: “*Again he will dream he is a king...*” However, 作 (SA) means both “to become” and “to act,” and Master Dogen in his commentary emphasizes that, even in the Sutra, 夢作 (MUSA) means not “to dream of becoming...” but rather “dream-action.”

49. Monks, nuns, lay men, and lay women.

*Preaches this paramount Dharma,
That person will obtain great benefit
Such as the virtues [described] above.*⁵⁰

[189] Learning in practice the present preaching of the Buddha, we should perfectly realize the Buddhist order of the buddhas. This [preaching] is not a metaphor.⁵¹ Because the wonderful Dharma of the buddhas is of *buddhas alone, together with buddhas*, in dreaming and waking alike *all dharmas are real form*.⁵² There is establishment of the mind, training, bodhi, and nirvāṇa in the waking state, and there is establishment of the mind, training, bodhi, and nirvāṇa inside the dream state. The dream state and the waking state are each real form; they are beyond greater and smaller and beyond superior and inferior. Nevertheless, seeing and hearing words such as “*Further, dreaming of becoming the king of a nation...*”⁵³ people of the past and present have misunderstood that, due to the influence of *the preaching of this paramount Dharma*, dreams at night come true. To have understood like this is never to have clarified the Buddha’s preaching. The dream state and the waking state originally are oneness, and are real form. Buddha-Dharma may be a metaphor and at the same time real form.⁵⁴ [But this *dream-action*] in the first place is not a metaphor: *dream-action* is the reality of the Buddha-Dharma. Śākyamuni Buddha, along with all the buddhas and patriarchs, establishes the mind and undergoes training, and realizes the balanced and right state of awakening, in the dream-state. That being so, the lifetime teaching of the Buddha’s truth to the present saḥā world,⁵⁵ is just *dream-action*. “*Seven days*” expresses a length of time for *attaining the Buddha-wisdom. Turning the wheel of Dharma, and saving*

50. Lotus Sutra, *Anraku-gyo (Peaceful and Joyful Practice)*. LS 2.282.

51. That is to say, the Buddha is not giving a metaphorical account of a dream, but is describing actual behavior of buddhas in the state of dream-action.

52. Alludes to Lotus Sutra, *Hoben (Expedient Means)*: “*Buddhas alone, together with buddhas, are directly able to perfectly realize that all dharmas are real form.*” (LS 1.68)

53. 又夢作国王 (YU-MUSA-KOKU-O). See note 48.

54. The Lotus Sutra (the Sutra of the Flower of Dharma), for example, contains many parables or metaphors. In fact the word for parable or metaphor, 比喩 (HIYU), or 喩 (YU) for short, appears in the title of three of the first seven chapters of the Lotus Sutra. But in *Shobogenzo*, chap. 88, *Kie-sanbo*, Master Dogen praises the Lotus Sutra as follows: “*Other sutras and other Dharma are all the subjects and the retinue of the Sutra of the Flower of Dharma. What is preached in the Sutra of the Flower of Dharma is just the truth; what is preached in other sutras always includes an expedient means, which is not the Buddha’s fundamental intention.*”

55. The world of human beings; the mundane world.

living beings, [however,] have been called “for thousands of myriads of koṭis of kalpas”—because the situation in the dream-state is indefinable.

*The buddhas, bodies golden colored
And adorned with a hundred signs of happiness,
Hearing Dharma and preaching it for others:
Their constant existence is a pleasant dream.*

Clearly, here it is verified that *the pleasant dream is the buddhas*. The Tathāgata’s truth is present as *constant existence*,⁵⁶ not only a hundred-year dream. *To preach it for others* is to manifest the body. *To hear Dharma* is for the eyes to hear sound; it is for the mind to hear sound; it is for one’s old nests⁵⁷ to hear sound; it is, prior to the kalpa of emptiness, to hear sound.

*The body of the buddhas is golden colored
And adorned with a hundred signs of happiness.*

The pleasant dream being the body of buddhas is “Arriving directly at the present and doubting no more.”⁵⁸ While the principle remains that the Buddha’s instruction is unceasing in the waking state, the principle of the actual realization of Buddhist patriarchs is always dream-action in the dream-state. We should learn it in practice through *no insulting of the Buddha-Dharma*.⁵⁹ When we are learning in practice *no insulting of the Buddha-Dharma*, the truth now spoken by the Tathāgata is instantly realized.

56. 常有 (JO-U) means “constant existence” or “eternal existence.”

57. 旧巢处闻声 (KYUSOJO-MONSHO), “to hear sound through the organ of old nests,” means to let sound penetrate consciousness that has been conditioned by past habits and experience.

58. 直至如今更不疑 (*jiki [ni] nyokon [ni] itari [te] sara [ni] utaga [wa] zu*). This is the last line of a poem by Master Reiun Shigon. See chap. 9, *Keisei-sanshiki*, and *Shinji-shobogenzo*, pt. 2, no. 55.

59. 莫谤佛法 (*buppo o bo [suru] koto na[shi]*). 谤 (BO, *bo [suru]*), “to insult,” suggests not only verbal abuse of the Buddha-Dharma but also intellectual or sentimental doubts and explanations. The tenth of the ten pure precepts is 不谤三宝 (FUBO-SANBO), “Do not insult the Three Treasures.” See chap. 94, *Jukai*.

Shobogenzo Muchu-setsumu

Preached to the assembly at Kannon-dori-kosho-horin-ji temple in the Uji district of Yoshu,⁶⁰ on the 21st day of the 9th lunar month in the autumn of the 3rd year of Ninji.⁶¹

60. Corresponds to present-day Kyoto prefecture.

61. 1242.

[39]

道得

DOTOKU

Expressing the Truth

Do means “to speak” and *toku* means “to be able,” so *do-toku* literally means “being able to say something.” But over time the meaning of *do-toku* changed to “expressing the truth” or “an expression of the truth.” In this chapter, Master Dogen explained the meaning of *do-toku*, or expressing the truth, from his standpoint.

[193] **The buddhas and the patriarchs** are the expression of the truth.¹ Therefore, when Buddhist patriarchs are deciding who is a Buddhist patriarch, they always ask “*Do you express the truth or not?*” They ask this question with the mind, they ask with the body, they ask with a staff and a whisk, and they ask with outdoor pillars and stone lanterns. In others than Buddhist patriarchs the question is lacking and the expression of the truth is lacking—because the state is lacking. Such expression of the truth is not accomplished by following other people, and it is not a faculty of our own ability. It is simply that where there is the Buddhist patriarchs’ pursuit of the ultimate there is the Buddhist patriarchs’ expression of the truth. In the past they have trained inside that very state of expressing the truth and have experienced it to the end, and now they are still making effort, and pursuing the truth, inside that state. When Buddhist patriarchs, through making effort to be Buddhist patriarchs, intuit and affirm a Buddhist patriarch’s expression of the truth, this expression of the truth

1. 道得 (DOTOKU). Two meanings of 道 (DO) are relevant in this compound: 1) to speak, or to express something, with or without words; and 2) the way, or the truth, that is, bodhi, the state of wisdom, the state of truth. 得 (TOKU) also has two meanings: 1) to be able to do something, or to be possible; and 2) to grasp, to get, to attain, attainment, and (by extension) attainment of the truth itself. As an expression in Buddhism 道得 (DOTOKU) means “expressing the truth,” “saying what one has got,” or “speaking attainment.”

naturally becomes three years, eight years, thirty years, or forty years of effort, in which it expresses the truth with all its energy.² During this time—however many tens of years it is—there is no discontinuation of expressing the truth. Then, when [the truth] is experienced to the end, insight at that time must be true; and, because it confirms as true the insights of former times, the fact is beyond doubt that the present state is the expression of the truth. So the present expression of the truth is furnished with the insights of former times, and the insights of former times were furnished with the present expression of the truth. It is for this reason that expression of the truth exists now and insight exists now. Expression of the truth now and insights of former times are *a single track*, and they are *ten thousand miles* [apart].³ Effort now continues to be directed⁴ by the expression of the truth itself and by insight itself. Having accumulated long months and long years of holding onto this effort, we then get free of the past years and months of effort. While we are endeavoring to get free, the skin, flesh, bones, and marrow are all equally intuiting and affirming freedom. National lands, mountains and rivers, are all intuiting and affirming freedom together. At this time, while we continue aiming to arrive at freedom, as the ultimate treasure-object, this intention to arrive is itself real manifestation—and so, right in the moment of getting free there is expression of the truth, which is realized without expectation. It is beyond the power of the mind and beyond the power of the body, but there is

2. An additional sentence is inserted here in small characters in the source text: “A note on the back says, ‘Thirty or twenty years is the time taken for expression of the truth to be realized. These years and months, with all their energy, cause the truth to be expressed.’” Presumably someone (either a commentator or Master Dogen himself) added a note on the back of an original draft of this chapter and this note was retained in the original text by later editors.

3. Alludes to the phrase 万里一条鉄 (BANRI-ICHIJOTETSU), “a single track of iron for ten thousand miles.” “A single track” represents unity, “ten thousand miles” represents separation. The phrase appears, for example, in chap. 23, *Gyobutsu-yuigi* para. [103].

4. In this clause the Chinese characters 功夫 (KUFU), are used both as a noun, (“effort”) and, inflected by Japanese phonetic characters, as a passive verb (“to be directed”). The meaning of 功夫 (KUFU) is important. Master Dogen often uses this compound in connection with Zazen, as, for example in his verse in chap. 24, *Zazenshin*. Indeed, Master Dogen often uses the phrase 功夫弁道 (KUFU-BENDO), or “striving in pursuit of the truth,” to represent Zazen itself. The *Kenkyusha* dictionary defines the verb 功夫する (KUFU *suru*) as “devise; contrive; design; invent; plan; think out.” In the usage of 功夫 (KUFU) in *Shobogenzo*, this cerebral emphasis is sometimes retained, so that 功夫 (KUFU) means consideration or thinking. More often, however, 功夫 (KUFU) has a wider meaning, describing effort, or the direction of one’s energy, through the whole body and mind.

naturally expression of the truth. When expression of the truth is already happening to us, it does not feel unusual or strange. At the same time, when we are able to express this expression of the truth, we leave unexpressed the non-expression of the truth.⁵ Even if we have recognized expressing the truth as expressing the truth, if we have not experienced to the end the state of not expressing the truth as the state of not expressing the truth, ours are never the real features of a Buddhist patriarch nor the bones and marrow of a Buddhist patriarch. So how could the state which [Master Taiso Eka] was able to express by doing three prostrations and standing at his place, be equal to the state which is able to be expressed by the “skin, flesh, bones, and marrow” brigade?⁶ The state which is able to be expressed by the “skin, flesh, bones, and marrow” brigade never touches, and is never furnished with, the expression of the truth which is to do three prostrations and to stand in place. Our meeting now with that lot, as if we are going among alien beings, is his [Master Taiso Eka’s] meeting now with that lot, as if he is going among alien beings. In us there is the state of expressing the truth and there is the state of not expressing the truth. In him there is the state of expressing the truth and there is the state of not expressing the truth. In the state expressed by speaking there is us and them, and in the state expressed by not speaking there is us and them.⁷

[198] Great Master Shinsai⁸ of Joshu preaches to the assembly, *“If you spend a lifetime not leaving the monastery, sitting in stillness without speaking for ten*

5. 不道得 (FUDOTOKU), can be interpreted literally as “beyond-expression attainment,” i.e. attainment which is beyond verbal expression. At the same time, 道得 (DOTOKU) as a compound has evolved the meaning of “expressing the truth,” independently of its component characters. 不道得 (FUDOTOKU), or “not expressing the truth,” may therefore simply be seen as the dialectical opposite of 道得 (DOTOKU), “expressing the truth.” In other words, the two expressions describe the same state.

6. “The skin, flesh, bones, and marrow brigade” means those who say that Master Bodhidharma’s affirmation to Master Taiso Eka “You have got my marrow,” indicates more profundity than his affirmation to his other disciples, “You have got my skin,” “You have got my flesh,” and “You have got my bones.” See chap. 46, *Katto*.

7. 自佗 (JITA), “us and them” or “self and others,” means people who have real ability (e.g. Master Taiso Eka) and people who do not (e.g. the skin, flesh, bones, and marrow brigade).

8. Master Joshu Jushin (778–897), successor of Master Nansen Fugan. Great Master Shinsai is his posthumous title.

years or for five years, no-one will be able to call you a mute. Afterwards, you might be beyond even the buddhas."^{9,10}

So when we are *ten years or five years in a monastery*, passing through the frosts and flowers again and again, and when we consider the effort in pursuit of the truth¹¹ which is *a lifetime not leaving the monastery*; the *sitting in stillness*, which has cut [all interference] by sitting, has been innumerable instances of expressing the truth. Walking,¹² sitting, and lying down *without leaving the monastery* may be countless instances of *no-one being able to call you a mute*. Though we do not know where *a lifetime* comes from, if we cause it not to leave the monastery, it will be *not leaving the monastery*. [But] what kind of path through the sky¹³ is there between *a lifetime* and *a monastery*?¹⁴ We should solely intuit and affirm *sitting in stillness*. Do not hate *not speaking*. *Not speaking* is the expression of the truth being right from head to tail. *Sitting in stillness* is *a lifetime*, or two lifetimes: it is not for one or two periods of time. If you experience ten years or five years of sitting in stillness without speaking, even the buddhas will be unable to think light of you. Truly, even the eyes of Buddha will not be able to glimpse, and even the power of Buddha will not be able to sway, this sitting in stillness without speaking—because *you will be beyond even the buddhas*.¹⁵ Joshu is saying that it is beyond even the buddhas to describe as “mute,” or to describe as “non-mute,” that which *sitting in stillness without speaking* expresses. So *a lifetime without leaving the monastery* is a lifetime without leaving the expression of the truth. Sitting in stillness without speaking for ten years or for five years is expression of

9. 諸仏也不及儼哉 (*shobutsu mo mata nanji ni oyoba zaru ka*), or “might even the buddhas be unable to come up to you?” A slightly different version of Master Joshu’s words, quoted in chap. 30, *Gyoji*, says: 諸仏也不奈儼何 (*shobutsu mo mata nanji o ikantomo se zu*), or “even the buddhas will not be able to do anything to you.”

10. *Kosonshuku-goroku*, chap. 13; *Rento-eyo*, chap. 6.

11. 功夫弁道 (KUFU-BENDO) means Zazen itself. See note 4.

12. 經行 (KINHIN), walking done in between Zazen sittings. In China and Japan, the criteria for *kinhin* is 一息半歩 (ISSOKU-HANPO), half a step per breath.

13. 通霄路 (TSUSHORO), “path through the sky,” here suggests a self-evident or necessary connection. The expression also appears in chap. 38, *Muchu-setsumu* para. [175].

14. In other words, whether or not our life is spent in the Buddhist state depends on us.

15. 諸仏也不奈儼何 (*shobutsu mo mata nanji o ikantomo se zu*), lit. “even the buddhas will not be able to do anything to you,” as quoted in chap. 30, *Gyoji*. This expression may be seen as more emphatic, or the use of the two versions may be seen as purely incidental.

the truth for ten years or for five years; it is a lifetime without leaving non-expression of the truth; and it is being unable to say anything¹⁶ for ten years or for five years. It is sitting away¹⁷ hundred thousands of buddhas, and it is hundred thousands of buddhas sitting away *you*. In summary, the Buddhist patriarchs' state of expressing the truth is a lifetime without leaving the monastery. Even mutes can have the state of expressing the truth. Do not learn that mutes must lack expression of the truth. Those who have expressions of the truth are sometimes no different from mutes.¹⁸ In mutes, on the other hand, there is expression of the truth.¹⁹ Their mute voices can be heard. We can listen to their mute words. How can one who is not mute hope to meet with the mute, or hope to converse with the mute? Given that they are mutes, how are we to meet with them, and how are we to converse with them?²⁰ Learning in practice like this, we should intuit and master the state of a mute.

[201] In the order of Great Master Shinkaku of Seppo²¹ there was a monk who went to the edge of the mountain²² and, tying together thatch, built a hut. Years went by, but he did not shave his head. Who can know what vitality there was inside the hut?—though circumstances in the mountains were desolate indeed. He made himself a wooden dipper and he would go to the edge of a ravine to scoop water and drink. Truly, he must have been the sort who drinks the ravines.²³ As the days and months came and went like this, rumors of his customs secretly leaked out. Consequently, on one occasion a monk came to ask the master of the hut, “*What is the ancestral Master’s intention in coming from the west?*” The hut-master said, “*The ravine is deep so the dipper’s handle is long.*” The monk was staggered.

16. 道不得 (DOFUTOKU), “being unable to say anything,” here suggests being totally absorbed in one’s activity.

17. 坐斷 (ZADAN), lit. “to sit-cut,” means to eradicate a troublesome concept by just sitting.

18. People who emptily quote from sutras are not saying anything.

19. People who sit in silence are saying something.

20. Master Dogen’s questions suggests the need, in the transmission of Zazen, for intuitional communication.

21. Master Seppo Gison (822–908). Great Master Shinkaku is his posthumous title.

22. “The mountain” means the temple on Mt. Seppo.

23. The story which Master Dogen is retelling here in Japanese is recorded in Chinese in *Shinji-shobogenzo*, pt. 2, no. 83 (and also in *Rento-eyo*, chap. 21). The style of the Chinese version is very direct, making no mention of water. It says: 去溪 辺 舀 之 飲, lit. “going to the edge of a ravine, he scooped it and drank.” Master Dogen was likely struck by the directness of the expression in the version he recorded in *Shinji-shobogenzo*.

Without doing prostrations or requesting the benefit [of further teaching], he climbed back up the mountain and told Seppo what had happened. When Seppo heard the report he said, “Wondrous! Even so, this old monk will have to go and see for himself. By testing [the hut-master] I will grasp [his situation] at once.” Seppo’s words mean that the excellence [of the hut-master’s expression] is so excellent as to be wondrous, but the Old Monk himself had better go and investigate.²⁴

[203] So it is that one day Seppo suddenly sets off, telling an attendant monk to bring a razor. They go directly to the hut. As soon as he sees the hut-master, [Seppo] requests, “Express the truth and I will not shave your head.” We must understand this request. “Express the truth and I will not shave your head” seems to say that not to have the head shaved would be to have expressed the truth—What do you think? If this expression of the truth is an expression of the truth, [the hut-master] might finally go unshaved.²⁵ Those who have the power to hear this expression of the truth should listen, and should proclaim it to others who have the power to hear. Then the hut-master washes his head and comes before Seppo. Has he come as the expression of the truth, or has he come as the non-expression of the truth? Seppo shaves the head of the hut-master at once.

[204] This episode is truly like an appearance of the uḍumbara.²⁶ It is not only difficult to meet; it may be difficult even to hear. It is beyond the scope of [bodhisattvas in] the seven sacred stages or ten sacred stages and is not glimpsed by [bodhisattvas in] the three clever stages or seven clever stages. Sutra teachers and commentary teachers, and adherents of mystical powers and apparitions, cannot fathom it at all. “To meet the Buddha’s appearance in the world” means to hear a story like this. Now, what might be the meaning of Seppo’s “Express the truth and I will not shave your head.” When people who have never expressed the truth hear this, those with ability may be startled and doubting and those without ability will be dumbfounded. [Seppo] does not ask about “buddha,” he does not discuss “the Way,” he does not ask about “samādhi,” and he does not discuss

24. Master Dogen is here simply explaining in Japanese the meaning of Master Seppo’s words, which he has first quoted directly from the Chinese.

25. Master Seppo’s words were not only a tactic, but they expressed his state of freedom: he was prepared to shave the hut-master’s head but he was also prepared not to shave it, and he was not attached to gaining either outcome.

26. A flower said to bloom only once in an age. See chap. 68, *Udonge*, and LS 1.88.

“dhāraṇī.”²⁷ Inquiry like his, while seeming to be a request, also seems to be an assertion. We should research this in detail. The hut-master, though, because of his genuineness is aided and abetted by the expression of the truth itself and is not dumbfounded. Showing the traditional style, he washes his head and comes forward. This is a Dharma-standard at which not even the Buddha’s own wisdom can arrive. It may be described as *manifestation of the body*, as *preaching of the Dharma*, as *saving of the living*, and as *washing the head and coming forward*. Then, if Seppo were not the real person he is, he might throw down the razor and roar with laughter. But because Seppo has real power and is a real person, he just shaves the hut-master’s head at once. Truly, if Seppo and the hut-master were not *buddhas alone, together with buddhas*,²⁸ it could not be like this. If they were not one buddha and two buddhas,²⁸ it could not be like this. If they were not a dragon and a dragon, it could not be like this. The black-dragon’s pearl is tirelessly guarded by the black dragon, but it rolls naturally into the hand of a person who knows how to take it. Let us remember: Seppo testing the hut-master, the hut-master seeing Seppo, expression of the truth, non-expression of the truth, [the hut-master] having his head shaved, and [Seppo] shaving his head. So, in conclusion, there are ways for good friends in the expression of the truth to pay unexpected visits. And between friends who are unable to say anything,²⁹ although they do not expect [recognition], the means are already present for their selves to be known. When there is learning in practice of knowing the self, there is the reality of expressing the truth.

27. Master Seppo’s words are not at all abstract, but very direct. The translation “Say what you have got!” might better capture the tone of the characters 道得 (DOTOKU) in Master Seppo’s words.

28. 一仏二仏 (ICHIBUTSU-NIBUTSU), “one buddha, two buddhas,” means real individuals in the momentary state of buddha.

29. 道不得 (DOFUTOKU), here suggests the situation in a Zazen Hall. See note 16.

Shobogenzo Dotoku

Written and preached to the assembly at Kannon-dori-koshohorin-ji temple on the 5th day of the 10th lunar month in the 3rd year of Ninji.³⁰

30. 1242.

[40]

画餅

GABYO

A Picture of Rice Cake

Ga means a picture, a painting, or a drawing, and *byo* means rice cake. Therefore **gabyo** means a rice cake painted in a picture. Needless to say, a picture of rice cake cannot satisfy an appetite. Therefore, in Buddhism, painted rice cakes have frequently been used as a symbol of something serving no useful purpose. Notably, they were used as a symbol for abstract theories and concepts, which are useless to realize Buddhism. But Master Dogen's interpretation about painted rice cakes differed from this usual interpretation. He felt that a painted rice cake represents one half of the Universe—the conceptual or mental side of Reality. Therefore we can say that even though abstract theories and words have sometimes misled people who are studying Buddhism, if there were no theories or words it would be impossible to understand Buddhism systematically or to explain Buddhist philosophy to others. In this chapter Master Dogen explained the real meaning of painted rice cakes in Buddhism: painted rice cakes—theories and concepts—cannot satisfy hunger, but they can be utilized to understand and explain the Truth. Further, Master Dogen insists that all existence has both a physical, material side and a conceptual, mental side, and that these two aspects are inseparable in Reality. Thus without a picture of rice cake—that is, the concept “rice cake”—we can never find the real existence of rice cakes.

[209] **Buddhas are the state of experience itself**, and so things are the state of experience itself. But [buddhas and things] are beyond a single essence and beyond a single state of mind. Although [buddhas and things] are beyond a single essence and beyond a single state of mind, in the moment of experience the experience of each—without hindering the other—is realized. And in the moment of realization, the real manifestation of each—without impinging on the other—is realized. This is the very state of the ancestral founders. We must not confuse intellectual specula-

tion about unity and diversity with their power of learning in practice. Therefore they say that “*Barely to penetrate one dharma is to penetrate myriad dharmas.*” The penetration of one dharma which they describe is not to rip away the features which one dharma has so far retained, is not to make one dharma relative to another, and is not to make one dharma absolute—to make [something] absolute is to hinder it and be hindered by it. When penetration is freed from the hindrance of “penetration,” one instance of penetration is myriad instances of penetration. One instance of penetration is one dharma, and penetration of one dharma is penetration of myriad dharmas.

[211] An eternal buddha¹ says, “*A picture of a rice cake does not satisfy hunger.*”

The patch-robed mountain monks from the present ten directions who study this expression do not form uniform ranks of bodhisattvas and śrāvakas. Beings with heads of gods and faces of demons, from other [worlds in] ten directions, have skin and flesh which are [in some cases] thick and [in other cases] thin. This [expression] is past buddhas’ and present buddhas’ learning of the truth. At the same time, it is a vigorous livelihood under a tree or in a thatched hut. For this reason, in order to transmit the authentic traditions of practice, some say that the practice of studying sutras and commentaries does not instill² true wisdom, and so [eternal buddhas] speak like this; and some have understood that [eternal buddhas] speak like this to assert that philosophical study of the three vehicles and the one vehicle³ is never the way of saṃbodhi. In general, those who understand that an expression like this exists to assert that abstract teaching is utterly useless, are making a great mistake. They have not received the authentic transmission of the ancestral founders’ virtuous conduct, and they are blind to the Buddhist patriarchs’ words. If they have not clarified this one saying, who could affirm that they have mastered the

1. For example, Master Kyogen Chikan, whose story is quoted in chap. 9, *Keisei-sanshiki* and in *Keitoku-dento-roku*, chap. 11.

2. 薰修 (KUNJU). 薰 (KUN) means to send forth fragrance and 修 (SHU) means to cultivate or to train. This phrase alludes to the fact that when incense is burnt over and over again at the same place, the place gradually takes on the fragrance of the incense—a metaphor for the gradually accumulated effect of a teacher’s influence.

3. 三乘 (SANJO), “the three vehicles,” means the vehicles of the śrāvaka, pratyekabuddha, and bodhisattva. 一乘 (ICHIJO), “the one vehicle,” means 一仏乘 (ICHI-BUTSU-JO), “the one buddha-vehicle,” as preached by the Buddha in the *Hoben (Expedient Means)* chapter of the Lotus Sutra. See LS 1.90.

words of other buddhas? Saying “A picture of rice cake does not satisfy hunger” is like saying “The non-doing of wrong, the practice of the many kinds of right...”⁴ or like saying “This is something having come like this,”⁵ or like saying “I am always keen at this concrete place.”⁶ For the present, let us learn [the expression] in practice, like this. Few people have ever repeatedly looked at the words “a picture of rice cake,” and no-one at all has recognized their full extent. How do I know it? In the past, when I tested one or two stinking skin-bags, they were incapable of doubt and incapable of close association. They simply seemed uninterested, as if refusing to lend an ear to a neighbor’s chatter.

[214] As to the meaning of “picture-cake,”⁷ remember, it includes the features that are born of parents and it includes the features that exist before the parents are born.⁸ The very moment of the present in which [picture-cake] is made into reality, using rice-flour, is the moment in which the reality is realized and the word is realized, though [this realization] is not necessarily a matter of appearance and non-appearance—we should not study it as being constrained by perceptions of leaving and coming.⁹ The reds and purples that form a picture of rice cake may be identical to the reds and purples that form a picture of mountains and water. In other words, in forming a picture of mountains and water, we use blue and red, and in forming a picture of *picture-cake*, we use rice and flour. Thus, [in both cases] the objects used are the same and the forethought exerted is equal. Therefore the meaning of the word “*picture-cake*” which I am speaking now, is that pastry cakes, vegetable cakes, dairy cakes, baked cakes, and millet cakes are all realized from the painting of a

4. Master Dogen explains these words in detail in chap. 10, *Shoaku-makusa*. He explains them not only as simple admonitions (“Don’t do wrong, do right...”) but as expressions of reality.

5. Master Daikan Eno’s words to Master Nangaku Ejo. See, for example, chap. 29, *Inmo*.

6. Master Tozan’s words. See *Shinji-shobogenzo*, pt. 1, no. 55, and *Keitoku-dento-roku*, chap. 15.

7. 画餅 (GABYO), previously translated as “a picture of rice cake.”

8. 画餅 (GABYO), has two sides: the mental or abstract side (the picture) and the physical or concrete side (the cake). 父母未生の面目 (FUBOMISHO no MENMOKU), “the features that existed before our parents were born” is a traditional expression of eternal reality. Master Dogen opposed this with his own expression of concrete reality.

9. In other words, realization is not a process in a line of time, but it happens in moments which are separated from the past and future. And this real time (because it is the stage of action) cannot be totally grasped by perception.

picture. Remember, pictures are in equilibrium, cakes are in equilibrium, and the Dharma is in equilibrium. For this reason, the many and various cakes that are being realized in the present are all *picture-cake*. If we hope to find a picture of rice cake aside from this [oneness of picture and cake], we will never encounter one at last; one has never exhibited itself. [Picture-cake] at one time is manifest and at one time is not manifest. Nevertheless, it is beyond the appearance of being old or young and it is beyond the traces of leaving and coming.¹⁰ At such a *concrete place here and now*,¹¹ national lands of picture-cake appear and are established.

[216] As to the meaning of “do not satisfy hunger,” *hunger* is not something operating through the twelve hours,¹² at the same time, it is not predisposed to meeting with pictures of rice cake. [Even] when we taste a picture of rice cake, it has no effect of stopping hunger in the end. There is no rice cake that is dependent upon hunger. It is because there are no rice cakes that are dependent upon rice cakes that the vigorous livelihood fails to be transmitted and the traditional ways fail to be transmitted. *Hunger* is one staff; it is borne horizontally and borne vertically in a thousand forms and ten thousand transformations. *A rice cake*, also, is one manifestation of the body-and-mind; it is blues, yellows, reds, and whites, and length and shortness and squareness and roundness. When we now picture mountains and water, we picture them with blues, greens, reds, and purples, with oddly-shaped crags and mysterious rocks, and with the seven treasures¹³ and the four treasures.¹⁴ The work of picturing a rice cake is also like that. When we picture a human being, we use the four elements and five aggregates. When we picture the state of buddha, not only do we use earthen niches and clods of soil;¹⁵ we also use the thirty-two signs,¹⁶ we

10. In other words, the manifestation and the non-manifestation of the oneness which Master Dogen is describing are momentary.

11. 這頭 (SHATO). 這 (SHA) means “this” or “this...here and now.” 頭 (TO), lit. “head,” indicates a concrete thing or concrete place. 這頭 (SHATO) therefore means “this one” or “this concrete place here and now.” The word also appears, for example, in a verse quoted in chap. 23, *Gyobutsu-yuigi*, para. [107], and in chap. 50, *Shoho-jisso* para. [210].

12. It is a state in real time.

13. 七宝 (SHIPPO), from the Sanskrit *sapta ratnāni*. One of several variations can be found in the Introductory chapter of the Lotus Sutra. “There are some who give alms/Of gold, silver, and coral,/Pearls and jewels,/Moonstones and agates...” (LS 1.26–28.)

14. 四宝 (SHIHO): brush, ink, inkstone, and paper.

15. Suggests the building of a stūpa, in which, according to the Lotus Sutra “already there is the whole body of the Tathāgata.” See LS 2.154, and Shobogenzo, chap. 71, *Nyorai-zenshin*.

use a stalk of grass,¹⁷ and we use countless hundreds of kalpas of instilled discipline.¹⁸ Because a picture¹⁹ of buddha has [always] been drawn like this, all the buddhas are *picture-buddhas*,²⁰ and all *picture-buddhas* are buddhas. We should examine *picture-buddha* and *picture-cake*. We should painstakingly consider and investigate which side is a stony black turtle and which side an iron staff,²¹ which is the material reality and which is the mental reality. When considered like this, living-and-dying and going-and-coming is totally the painting of a picture. The supreme truth of bodhi is just the painting of a picture. In summary, neither the Dharma-world nor empty space is anything other than the painting of a picture.

[219] An eternal buddha²² says:

*When the truth is realized, the white snow, in a thousand sheets, departs;
And the blue mountains, on numerous canvases,²³ come painted in a picture.*

This is the talk of great realization; it is the state of truth which has been realized through effort in pursuit of the truth.²⁴ So in the very moment of attaining the truth, the blue mountains and the white snow are called “*numerous canvases*”; they have been painted in a picture. Every movement and every moment of stillness is nothing but the painting of a picture. Our effort in the present is solely derived from pictures. The ten epithets²⁵ and the three kinds of knowledge²⁶ are a picture. The [five] faculties,²⁷ [five]

16. That is, the thirty-two distinguishing features of a buddha.

17. In chap. 69, *Hotsu-mujoshin*, Master Dogen says: *To pick up the bodhi-mind means to take a stalk of grass and to make a Buddha.*

18. 薰修 (KUNJU); see note 2.

19. 一軸の画 (ICHIJIKU no GA), lit. “one scroll of a picture.” 軸 (JIKU) is here used as a counter; at the same time, the image is of a concrete hanging scroll.

20. 画仏 (GABUTSU), “picture-buddha,” represents oneness of the mental picture of buddha and the physical state of buddha.

21. The stony black turtle symbolizes something difficult to perceive or grasp, and the iron staff symbolizes the opposite.

22. The source has not been traced.

23. 数軸 (SUJIKU), lit. “numerous scrolls.”

24. 弁道功夫 (BENDO-KUFU) means Zazen.

25. 十号 (JUGO), the ten epithets of the Buddha, are listed in chap. 87, *Kuyo-shobutsu*.

26. 三明 (SANMYO), from the Sanskrit *tisro vidyāh*: 1) knowing past lives; 2) knowing with supernatural vision; 3) knowing how to exhaust the superfluous. See Book 1, Glossary.

powers,²⁸ [seven parts of] the state of truth,²⁹ and [eight right] paths,³⁰ are a picture. If one says that pictures are unreal, then all the myriad dharmas are unreal. If all the myriad dharmas are unreal, then even the Buddha-Dharma is unreal. If the Buddha-Dharma is real, pictures of rice cakes must just be real.

[220] Great Master Kyoshin of Unmon,³¹ the story goes, is asked by a monk, “How are discussions that transcend the buddhas and transcend the patriarchs?”

The Master says, “Rice-dumplings.”³²

We should quietly consider these words. In the state where *rice-dumplings* are already being realized, there is an ancestral master holding discussion that transcends the buddhas and transcends the patriarchs; there are men of iron who do not listen to it; and there should be students who grasp it in experience. And there is speech which is being realized. The present *rice-dumplings*, exhibiting the facts and throwing themselves into the moment, are inevitably two or three pieces of picture-cake. In them there is discussion that transcends the buddhas and transcends the patriarchs, and there is the means to enter the state of buddha and to enter the state of demons.

[222] My late Master said, “The long bamboos and the banana plants have entered a picture.”³³

This expression is an expression in which a person who has transcended long and short is, in every instance, experiencing the study of

27. 根 (KON), short for 五根 (GOKON), “five faculties” or “five roots,” from the Sanskrit *pañcendriyāṇi*: 1) belief; 2) effort; 3) mindfulness; 4) balance; 5) wisdom. See chap. 73, *Sanjushichibon-bodai-bunbo*. See also Book 1, Glossary, *indriya*.

28. 力 (RIKI), short for 五力 (GORIKI), from the Sanskrit *pañca-balāni*: 1) belief; 2) effort; 3) mindfulness; 4) balance; 5) wisdom. See Glossary.

29. 覺 (KAKU), short for 七等覺支 (SHICHI-TO-KAKUSHI) or 七覺分 (SHICHI-KAKUBUN), from the Sanskrit *sapta-bodhyangāni*: 1) examination of the Dharma; 2) effort; 3) enjoyment; 4) entrustment; 5) abandonment; 6) balance; 7) mindfulness. Ibid.

30. 道 (DO), short for 八正道支 (HACHI-SHO-DOSHI): 1) right view; 2) right thinking; 3) right speech; 4) right action; 5) right livelihood; 6) right effort; 7) right mind; 8) right balance.

31. Master Unmon Bun-en (864–949), successor of Master Seppo Gison.

32. *Unmon-Kyoshin-zenji-goroku*, vol. 1.

33. *Nyōjo-osho-goroku*, vol. 1.

painting a picture. *The long bamboos* means long-stemmed bamboos.³⁴ They are the workings of yin and yang³⁵ and at the same time they make yin and yang work, wherein they experience years and months as *the long bamboos*. Those years and months of yin and yang are unfathomable. The great saints glimpse yin and yang, but the great saints cannot fathom yin and yang. Because yin-and-yang³⁶ together is the Dharma in equilibrium, fathoming in equilibrium, and the state of truth in equilibrium, it is beyond the yin and the yang which concern the minds and eyes of non-Buddhists and the two vehicles today. It is the yin-and-yang of *the long bamboos*, it is steps in the history of *the long bamboos*, and it is the world of *the long bamboos*. Buddhas in the ten directions exist as the retinue of *the long bamboos*. Remember, the heavens, the earth, and the cosmos are the roots, stems, twigs, and leaves of *the long bamboos*. Therefore, [the long bamboos] cause the heavens, the earth, and the cosmos to be everlasting; they cause the great ocean, Sumeru, and the whole Universe in ten directions to be substantial; and they cause staffs and bamboo rods³⁷ to be at once old and not old. *The banana plants* have earth, water, fire, wind, and air, and mind, will, consciousness, and wisdom as their roots and stems, twigs and leaves, flowers and fruits, and light and color; and so when they wear the autumn wind and are broken by the autumn wind, not a single speck of dust remains, and they can be called pure and clean. There being no muscle and bone inside the eyes and no glue or paste inside colors, liberation exists at this very place. It is not constrained by fleetingness and so is beyond discussion of *muhūrtas*,³⁸ *kṣāṇas*, and so on. Through this power [of liberation], earth, water, fire, and wind are made into a vigorous livelihood, and mind, will, consciousness, and wisdom are made into the great death. Thus, in this lineage of practice, we have received the practice

34. Master Dogen explained the uncommon character in Master Tendo's words, 修 (SHU), "long," with the common character 長 (CHO), "long."

35. 陰陽 (ONYO). In acupuncture and other forms of eastern medicine, the concepts "yin" and "yang" are explained as the negative and positive poles, respectively, within the flow of energy. The Chinese Classic of Internal Medicine called *Nei Ching*, which is ascribed to the legendary Yellow Emperor (2697–2596 B.C.), states: "*The Universe is an oscillation of the forces of yin and yang and their changes.*"

36. Here "yin-and-yang" is used as an expression of the Universe itself.

37. 竹篔 (SHIPPEI), a bamboo rod about 40 to 50 cm long and shaped like a bow, used by the leader of practitioners in a Buddhist training hall.

38. 須臾 (SHUYU), representing the Sanskrit *muhūrta*, is sometimes identified with a *kṣāṇa* or a moment, and is sometimes described as a particular division of time, such as the 30th part of a day (48 minutes). See Glossary.

by using spring and autumn and winter and summer as tools. The total situation now of long bamboos and banana plants is a picture. Therefore, those who realize the great realization on hearing the voice of the bamboo,³⁹ whether they are dragons or snakes, may be in the picture—which we should not doubtingly discuss with the sentimental consideration of the common and the sacred.

*That stalk is long like that,
This stalk is short like this,
This stalk is long like this,
That stalk is short like that.*⁴⁰

Because these [stalks] are all in the picture, they always match their long or short representations. Where the long picture is present, short pictures are not lacking.⁴¹ We should clearly investigate this truth. Truly, because the whole Universe and the whole of Dharma is the painting of a picture, human reality is realized from a picture, and Buddhist patriarchs are realized from a picture. In conclusion then, there is no medicine to satisfy hunger other than *picture-cake*. There is no [hunger] that comes upon human beings other than *picture-hunger*.⁴² And there is no power in any [fulfillment] other than *picture-fulfillment*.⁴³ In general, fulfillment in hunger, fulfillment in non-hunger, non-fulfillment of hunger, and non-fulfillment of non-hunger, are [all] impossible and are [all] inexpressible without the existence of *picture-hunger*.⁴⁴ For the present, let us learn in experience that this concrete reality here and now is *picture-cake*. When we learn this principle in experience, we begin to master, throughout the body-and-mind, the virtue of changing things and being changed by

39. Alludes to the story of Master Kyogen Chikan who realized the truth on hearing a pebble strike against a bamboo (see chap. 9, *Keisei-sanshiki*).

40. From the words of Master Suibi Mugaku. See *Shinji-shobogenzo*, pt. 1, no. 71.

41. In other words, if we get the big picture, we can see details clearly. Because in ancient China and Japan pictures were commonly painted on vertically hanging scrolls, it was natural to describe what we call in English “the big picture” as 長画 (CHOGA), “the long picture.”

42. Real hunger includes both the mental recognition of hunger and the concrete fact of hunger (e.g., an empty stomach).

43. 画充 (GAJU). 充 (JU), previously translated as “to satisfy [hunger],” lit. means “to fill.” It is therefore suggestive of action. 画充 (GAJU), or “picture-filling,” suggests the realization of images in action.

44. In short, without the existence of “hunger” as a mental construct, real hunger cannot be experienced at all.

things. Before this virtue manifests itself, the power of learning the truth has not been realized. Causing this virtue to be realized is the realization of experiencing a picture.

Shobogenzo Gabyo

Preached to the assembly at Kannon-dori-kosho-horin-ji temple, on the 5th day of the 11th lunar month in the 3rd year of Ninji.⁴⁵

45. 1242.

[41]

全機

ZENKI

All Functions

Zen means “all” or “total” and ki means “functions,” so zenki means “all functions” or “the total function.” From the Buddhist standpoint, we can say that this world is the realization of all functions. Master Dogen explained this state of the world, quoting the words of Master Engo Kokugon that life is the realization of all functions and death is the realization of all functions.

[229] **The buddhas’ great truth**, when perfectly mastered, is liberation¹ and is realization. This “liberation” describes that—for some—life liberates life and death liberates death. Therefore, there is getting out of life-and-death and there is entering into life-and-death, both of which are the perfectly mastered great truth. And there is abandoning of life-and-death and there is salvaging of life-and-death, both of which are the perfectly mastered great truth. Realization is life, and life is realization. At the moment of this realization, there is nothing which is not the *total*² realization of life, and there is nothing which is not the *total* realization of death. This momentary pivot-state³ can cause life to be and can cause death to be. The very moment of the present in which this pivot-state is realized is not necessarily great and not necessarily small, is neither the whole world nor a limited

1. 透脱 (TODATSU) stands for 透体脱落 (TOTAIDATSURAKU), or “penetrating through to the substance and dropping free.” 透 (TO) includes the meanings of penetration, clarification, and transparency. 脱落 (DATSURAKU), “dropping off,” most commonly appears in the phrase 身心脱落 (SHINJINDATSURAKU), “dropping off body and mind.”

2. 全 (ZEN), as in the chapter title.

3. 機関 (KIKAN). As a compound, 機関 (KIKAN) means a mechanism, especially the central mechanism of a machine: a mainspring, a hinge, or a pivot. At the same time, 機 (KI) carries the meaning of a momentary opportunity for action. So here 機関 (KIKAN), “the momentary pivot-state,” suggests the state that is the total realization of life and death in each moment.

area, and is neither long lasting nor short and pressed. Life in the present exists in this pivot-state, and this pivot-state exists in life in the present. Life is not [a process of] appearance; life is not [a process of] disappearance; life is not a manifestation in the present; and life is not a realization. Rather, life is *the manifestation of all functions*,⁴ and death is *the manifestation of all functions*. Remember, among the countless dharmas that are present in the self, there is life and there is death. Let us quietly consider whether our own present life, and the miscellaneous real dharmas which are co-existing with this life, are part of life or not part of life... There is nothing, not a single moment nor a single dharma, that is not part of life. There is nothing, not a single matter nor a single state of mind, that is not part of life.

[232] Life can be likened to a time when a person is sailing in a boat. On this boat, I am operating the sail, I have taken the rudder, I am pushing the pole; at the same time, the boat is carrying me, and there is no I beyond the boat. Through my sailing of the boat, this boat is being caused to be a boat—let us consider, and learn in practice, just this moment of the present. At this very moment, there is nothing other than the world of the boat: the sky, the water, the shore, have all become the moment of the boat, which is utterly different from moments not on the boat. So life is what I am making it, and I am what life is making me. While I am sailing in the boat, my body and mind and circumstances and self are all essential parts⁵ of the boat; and the whole Earth and the whole of space are all essential parts of the boat. What has been described like this is that life is the self, and the self is life.

[233] Master Kokugon, [titled] Zen Master Engo,⁶ said:

*Life is the manifestation of all functions,
Death is the manifestation of all functions.*⁷

We should clarify these words and master them. To master them means as follows: The truth that *life is the manifestation of all functions*—regardless of beginning and end, and although it is the whole Earth and the whole of

4. 全機現 (ZENKI [no] GEN), from the words of Master Engo Kokugon quoted in para. [233]. The character 機 (KI), which is explained in the previous note, here means “function,” as in the compound 機能 (KINO), “function.”

5. 機関 (KIKAN). See note 3.

6. Master Engo Kokugon (1063–1135).

7. *Engo-bukka-zenji-goroku*, chap. 17. See also Shobogenzo, chap. 37, *Shinjin-gakudo*.

space—not only does not stop *life being the manifestation of all functions* but also does not stop *death being the manifestation of all functions*. The moment that *death is the manifestation of all functions*—although it too is the whole Earth and the whole of space—not only does not stop *death being the manifestation of all functions* but also does not stop *life being the manifestation of all functions*. Thus, life does not get in the way of death and death does not get in the way of life. The whole Earth and the whole of space are both present in life and are both present in death. But it is not that, through the whole Earth as one entity and the whole of space as another entity, all functions operate in life on the one hand and all functions operate in death on the other hand. It is not a matter of unity, but neither is it a matter of variance; it is not variance, but neither is it identity; it is not identity, but neither is it multiplicity. Therefore, in life there are miscellaneous real dharmas which are *the manifestation of all functions*, and in death there are miscellaneous real dharmas which are *the manifestation of all functions*. And in the state beyond “life” and beyond “death,” there is *the manifestation of all functions*. In *the manifestation of all functions* there is life and there is death. For this reason, all functions as life-and-death may be present in a situation like a strong man flexing and extending an arm. Or they may be present in a situation *like a person in the night reaching back with a hand to grope for a pillow*.⁸ They are realized where there is limitlessly abundant mystical power and brightness. In the very moment of realization, because we are being totally activated⁹ by realization itself, we feel that before [this] realization there was no realization. Nevertheless, the state before this realization was the previous manifestation of all functions. Although there has been previous manifestation of all functions, it does not get in the way of the present manifestation of all functions. Thus, views such as these vie to be realized.

8. Master Dogo Enchi’s words to Master Ungan Donjo. See chap. 33, *Kannon*.

9. 全機 (ZENKI), “all functions,” is here used as a passive verb 全機せらるる (ZENKI *seraruru*), “to be totally activated.”

Shobogenzo Zenki

Preached to the assembly at the Office of the Governor of Unshu¹⁰ near Rokuharamitsu-ji temple in Yoshu,¹¹ on the 17th day of the 12th lunar month in the 3rd year of Ninji.¹²

This was copied on the 19th day of the 1st lunar month in the 4th year of the same era—Ejo

10. 雲州 (UNSHU) stands for 出雲の国 (*Izumo-no-kuni*). The Governor of this district was Yoshishige Hatano, Master Dogen's principal sponsor. His office was the Kamakura government's center of administration in what is now Kyoto prefecture.

11. Corresponds to present-day Kyoto prefecture.

12. 1242.

Appendices

Chinese Masters

Japanese

Banzan Hoshaku
Baso Do-itsu
Bokushu Domyo
Bussho Tokko
Chimon Koso
Chokei Eryo
Chosa Keishin
Dai-i Doshin
Daibai Hojo
Daiji Kanchu
Daikan Eno
Daiman Konin
Daiten Hotsu
Dogen Risshi
Dogo Enchi
Enchi Dai-an
Engo Kokugon
Enkan Sai-an
Fuyo Dokai
Fuyo Reikun
Gako Chifu
Ganto Zenkatsu
Gensa Shibi
Goso Ho-en
Gozu Hoyu
Gutei
Haryo Kokan
Hentan Gyoryo
Ho-on (layman)
Hofuku Juten
Hogen Bun-eki
Hyakujo Ekai
Isan Reiyu
Joshu Jushin
Kakuhan Eko
Kanchi Sosan
Kankei Shikan

Pinyin

Panshan Baoji
Mazu Daoyi
Muzhou Daoming
Fozhao Deguang
Zhimen Guangzu
Changqing Huileng
Changsha Jingcen
Dayi Daoxin
Damei Fachang
Daci Huanzhong
Dajian Huineng
Daman Hongren
Dadian Baotong
Daoxuan Lushi
Daowu Yuanjie
Yuanzhi Daan
Yuanwu Keqin
Yanguan Qian
Furong Daokai
Furong Lingxun
Ehu Zhifu
Yantou Quanhuo
Xuansha Shibe
Wuzu Fayan
Niutou Fayong
Juzhi
Baling Jingjian
Biandan Xiaoliao
Pangyun
Baofu Congzhan
Fayan Wenyi
Baizhang Huaihai
Guishan Lingyou
Zhaozhou Congshen
Jiaofan Huihong
Jianzhi Sengcan
Guanxi Zhixian

Japanese**Pinyin**

Kegon Kyujo	Huayan Xiujing
Keicho Beiko	Jingzhao Mihe
Koan Daigu	Gaoan Daiyu
Koboku Hojo	Kumu Facheng
Koshu Tafuku	Hangzhou Duofu
Kozan Hojo	Xiangshan Baojing
Kyogen Chikan	Xiangyan Zhixian
Kyosei Dofu	Jingqing Daofu
Kyozan Ejaku	Yangshan Huiji
Mayoku Hotetsu	Magu Baoche
Nan-yo Echu	Nanyang Huizhong
Nangaku Ejo	Nanyue Huairang
Nangaku Gentai	Nanyue Xuantai
Nansen Fugan	Nanquan Puyuan
Obaku Ki-un	Huangbo Xiyun
Rakan Keichin	Luohan Guichen
Rinzai Gigen	Linji Yixuan
Ryuge Koton	Longya Judun
Sanpei Gichu	Sanping Yizhong
Seigen Gyoshi	Qingyuan Xingsi
Sekiso Keisho	Shishuang Qingzhu
Sekito Kisen	Shitou Xiqian
Seppo Gison	Xuefeng Yicun
Sozan Honjaku	Caoshan Benji
Taiso Eka	Dazu Huike
Takushu Shi-e	Zhuozhou Zhiyi
Tanshu Inzan	Tanzhou Yinshan
Tendo Nyajo	Tiantong Rujing
Tenno Dogo	Tianhuang Daowu
Tenryu	Tianlong
Tokuzan Senkan	Deshan Xuanjian
Tosu Daido	Touzi Datong
Tozan Ryokai	Dongshan Liangjie
Ungan Donjo	Yunyan Tansheng
Ungo Doyo	Yunju Daoying
Unmon Bun-en	Yunmen Wenyan
Wanshi Shokaku	Hongzhi Zhengjue
Yakusan Igen	Yueshan Weiyuan
Yogi Ho-e	Yangqi Fanghui
Yoka Genkaku	Yongjia Xuanjue

Glossary of Sanskrit Terms

This Glossary contains Sanskrit terms appearing in Book 2 which are not already covered in the Sanskrit Glossary of Book 1. Definitions are drawn in general from *A Sanskrit-English Dictionary* by Sir Monier Monier-Williams [MW], (Oxford University Press, 1333 pp.).

Chapter references, unless otherwise stated, refer to chapters of Shobogenzo. Arrangement is according to the English alphabet.

ahiṃsā (not injuring, non-violence)

Represented by 不害 (FUGAI), "not harming."

[MW] not injuring anything, harmless (one of the cardinal virtues of most Hindu sects, but particularly of the Buddhists and the Jains).
hiṃsā: injuring, injurious, mischievous, hostile.

Ref: ch. 25; ch. 89.

antagrāha-dr̥ṣṭi ('the extreme-seizing view,' extremism)

Represented by 偏見 (HENKEN), "the extreme views; extremism."

[MW] *anta*: end, limit, boundary.
grāha: seizure, grasping, laying hold of; morbid affection, disease.

dr̥ṣṭi: view (see Book 1, pañca dr̥ṣṭayah).

Ref: ch. 25; ch. 89.

Apara-godāna (the western continent)

[MW] (in Buddhist cosmogony) a country west of the Mahā-meru [Mt. Sumeru].

apara: posterior, later; western.
godāna: gift of a cow.

godāntīya: name of a Dvīpa.

Ref: ch. 23 [107].

bhava (existence, coming into existence; tenth in the twelvefold chain of dependent origination)

Represented by 有 (U), "existence."

[MW] coming into existence, birth, production, origin; becoming, turning into; being, state of being, existence, life; (with Buddhists) continuity of becoming (a link in the twelvefold chain of causation).

Ref: ch. 24 [163]; Lotus Sutra ch. 7.

catvāro-dvīpāḥ (the four continents)

Represented by 四洲 (SHISHU), "four continents."

[MW] *catur*: four.

dvīpa: a division of the terrestrial world (either 7 or 4 or 13 or 18; situated around the mountain Meru, and separated from each other by oceans).

Ref: ch. 23 [107].

dakṣiṇa (donation)

Represented phonetically.

[MW] able, clever, dexterous; right (not left); south, southern (as being on the right side of a person looking eastward); straightforward, candid, sincere; the right (hand or arm); 'able to calve and give milk,' a prolific cow; a fee or present to the officiating priest (consisting originally of a cow); donation to the priest; reward; a gift, donation.

Ref: ch. 30 [264].

dharmatā (Dharma-nature)

Represented by 法性 (HOSSHO),
 “Dharma-nature.”
dharmā: law, reality (see Book 1)
 -*tā*: (suffix) -nature.
Ref: ch. 23 [99].

icchantika (one who pursues desires to the end)

Represented phonetically and by 斷善根 (DAN-ZENKON), “one who cuts off good roots,” or by 信不具足 (SHIN-FUGUSOKU), “one who does not possess belief.”
 [MW] *icchā*: wish, desire, inclination.
antika: reaching to the end, until, reaching to, lasting to.
Ref: ch. 28 [63]; ch. 37 [143]; ch. 86 [117]; ch.88 [181].

jarāmaraṇa (aging and death; twelfth of the twelve links in the chain of dependent origination)

Represented by 老死 (ROSHI), “aging and death.”
 [MW] *jarā*: old age.
marāṇa: the act of dying, death.
Ref: ch. 24 [163]; Lotus Sutra ch. 7.

jāti (birth; eleventh in the twelvefold chain of dependent origination)

Represented by 生 (SHO), “life, birth.”
 [MW] birth, production; re-birth; the form of existence (as man, animal, etc.) fixed by birth.
Ref: ch. 24 [163]; Lotus Sutra ch. 7.

karma-dāna (title of supervisor of monks in training)

Represented by 維那 (INO), and by 堂司 (DOSU), “Hall Chief.”
 [MW] *karma*: [in compounds for *karman*] business; occupation; work, labour, activity (see Book1).
dāna: giving; communicating, imparting (see Book1).
Ref: ch. 35 [101].

khakkhara (staff)

Represented by 錫杖 (SHAKUJO),
 “tin and staff.”
 [MW] a beggar’s staff.
Ref: ch. 30 [136].

kuśala-mūla (roots of good)

Represented by 善根 (ZENKON),
 “good roots.”
 [MW] *kuśala*: right, proper, suitable, good; fit for, competent, able, skilful; welfare, well-being, prosperous condition, happiness; benevolence; virtue.
mūla [q.v.]: root
Ref: ch. 24 [173].

lakṣaṇa (good signs, distinguishing features)

Represented by 相好 (SOGO),
 “pleasing features.”
 [MW] indicating, expressing indirectly; a mark, sign, symbol, token, characteristic, attribute, quality; a lucky mark, favourable sign; accurate description, definition, illustration; a designation, appellation, name.
Ref: ch. 32 [45].

mahābhūta (great element)

Represented by 大 (DAI), “great.”
 [MW] a great creature or being; a great element (of which 5 are reckoned, viz. ether, air, fire, water, earth).
Ref: ch. 25 [198].

muhūrta (moment)

Represented by 須臾 (SHUYU),
 “moment, instant.”
 [MW] a moment, instant, any short space of time; a particular division of time, the 30th part of a day, a period of 48 minutes.
Ref: ch. 40 [222].

nāma-rūpa (name and form; fourth in the twelvefold chain of dependent origination)

Represented by 名色 (MYOSHIKI),
“name and form.”

[MW] name and form; = individual
being.

nāman: a characteristic mark or
sign, form, nature, kind,
manner; name, appellation.

rūpa: [q.v.]: any outward
appearance or phenomenon or
colour (often plural), form,
shape, figure.

Ref: ch. 24 [163]; Lotus Sutra ch. 7.

pañca-balāni (five powers)

Represented by 五力 (GORIKI), “five
powers.”

[MW] *pañca*: five.

bala: power, strength, might,
vigour, force.

Ref: ch. 40 [219]; ch. 73 [31].

Puruṣa-damya-sārathi (‘Controller of Men;’ ‘Controller of Human Beings’ [an epithet of the Buddha])

Represented by 調御丈夫 (CHOGO-
JOBU), “Controller of Men, Trainer of
Men.”

[MW] *puruṣa*: a man, male, human
being.

damya: tamable; a young
bullock that has to be tamed.

sārathi: a charioteer, driver of a
car, coachman; any leader or
guide.

damya-sārathi: ‘guide of those
who have to be restrained,’
name of a Buddha.

Ref: ch. 26 [217]; ch. 85; ch. 87.

Pūrva-vidēha (the eastern continent)

[MW] the country of the eastern
Videhas (with Buddhists, one of
the 4 continents).

pūrva: eastern.

vidēha: bodiless, incorporeal;
deceased, dead; name of a
country (= the modern Tirhut).

Ref: ch. 23 [107].

rākṣasa (evil demon)

Represented phonetically.

[MW] a Rakshas or demon in general,
an evil or malignant demon.

Ref: ch. 30 [220].

śaḍ-āyatana (the six senses; fifth in the twelvefold chain of dependent origination)

Represented by 六入 (ROKUNYU),
“the six entrances.”

[MW] *śaḍ*: six.

āyatana: [q.v.]: seat, abode;
senses.

Ref: ch. 24 [163]; Lotus Sutra ch. 7.

saindhava (product of the Indus valley)

Represented phonetically.

[MW] belonging to or produced in or
coming from the Indus or
Sindh;

a horse (particularly one bred in
Sindh); name of a kind of
rock-salt (found in Sindh).

Ref: ch. 28 [63]; ch. 81.

saṃbhoga-kāya (enjoyment body)

Represented by 報身 (HOJIN),
“resultant body,” “reward body.”

[MW] *saṃ*: (in compounds for *saṃ*) a
prefix expressing conjunction,
union, thoroughness, intensity,
completeness.

bhoga: enjoyment, eating,
feeding on; use, application;
fruition; sexual enjoyment;
experiencing, feeling,
perception (of pleasure or pain);
profit, utility, advantage,
pleasure, delight; any object of
enjoyment (as food, a festival
etc.); possession, property,
wealth, revenue.

kāya: body.

Ref: ch. 23 [99].

sapta-bodhyangāni (seven branches of the state of truth)

Represented by 七等覺支 (SHICHI-TO-
KAKUSHI), “seven branches of the
balanced truth,” or by 七覺分

(SHICHI-KAKUBUN), “seven divisions of the state of truth.”

[MW] *sapta*: seven.

bodhy-anga: a requisite for attaining perfect knowledge (7 in number).

bodhi: perfect knowledge or wisdom (see Book 1).

anga: division (see Book 1).

Ref: ch. 40 [219]; ch. 73 [37].

sarvajñā (all-knowing, omniscient)

Represented by 一切知 (ISSAI-CHI).

[MW] all-knowing, omniscient.

Ref: ch. 25 [198].

śāśvata-dṛṣṭi (‘the eternity view,’ idealism)

Represented by 常見 (JOKEN), “the eternity view.”

[MW] *śāśvata*: eternal, constant, perpetual, all.

dṛṣṭi: view (see Book 1, pañca dṛṣṭayah).

Ref: ch. 25; ch. 89.

siddham (accomplishment, fulfillment, realization)

Represented phonetically.

[MW] *siddha*: accomplished, fulfilled, effected, gained, acquired; one who has attained the highest object, thoroughly skilled or versed in; perfected; healed, cured; admitted to be true or right, established, settled.

Ref: ch. 24 [168].

Sukhāvati-kṣetra (name of the realm of Amitābha Buddha) Represented by 淨

土 (JODO), “Pure Land.”

[MW] *sukhāvati*: name of the paradise or heaven of Amitābha (situated in the western sky).
kṣetra: land, place region (see Book 1).

Ref: ch. 23 [122].

tṛṣṇā (desire, love; eighth in the twelvefold chain of dependent origination)

Represented by 愛 (AI), “love.”

[MW] thirst; desire, avidity.

Ref: ch. 24 [163]; Lotus Sutra ch. 7.

uccheda-dṛṣṭi (‘the cutting-off view,’ nihilism, materialism)

Represented by 斷見 (DANKEN), “the cutting-off view.”

[MW] *uccheda*: cutting off or out; extirpation, destruction, cutting short, putting an end to; excision.

dṛṣṭi: view (see Book 1, pañca dṛṣṭayah).

Ref: ch. 25; ch. 89.

upādāna (taking, clinging to existence; ninth in the twelvefold chain of dependent origination)

Represented by 取 (SHU), “taking, attachment.”

[MW] the act of taking for one’s self, appropriating to one’s self; (with Buddhists) grasping at or clinging to existence.

Ref: ch. 24 [163]; Lotus Sutra ch. 7.

utpala (blue lotus)

Represented phonetically.

[MW] the blossom of the blue lotus (Nymphaea Caerulea); any water-lily; any flower.

Ref: ch. 12 [90]; ch. 43.

Uttara-kuru (the northern continent)

[MW] one of the nine [or four] divisions of the world (the country of the northern Kurus, situated in the north of India, and described as the country of eternal beatitude).

uttara: upper, higher, superior; northern (because the northern part of India is high).

kuru: name of a people of India and of their country (the uttara-kuravaḥ are the northern Kurus, the most northerly of the four Mahā-dvīpas or principal divisions of the

known world; probably a country beyond the most northern range of the Himālaya, often described as a country of everlasting happiness, and considered by some to be the ancient home of the Āryan race).

Ref: ch. 23 [107]; ch. 37 [148].

vidyā-caraṇa-sampanna ('perfect in knowledge and action; an epithet of the Buddha)

Represented by 明行足 (MYOGYOSOKU), "sufficiency in clarity and conduct."

[MW] perfect in knowledge and of good moral conduct.

vidyā: knowledge (see Book 1, tisro vidyāh).

caraṇa: a foot; going round or about, motion, course; acting, dealing, managing, (liturgical) performance, observance; behavior, conduct of life; good or moral conduct.

sampanna: fallen or turned out well, accomplished, effected, perfect, excellent (at the end of a compound or with locative = 'perfectly acquainted or conversant with').

Ref: ch. 23 [101].

vimokśa (liberation)

Represented by 解脫 (GEDATSU).

[MW] the being loosened or undone; release, deliverance from; liberation of the soul, i.e. final emancipation (sometimes 8, sometimes 3 kinds are enumerated); letting loose, setting at liberty (a thief); giving up; letting flow, shedding (of tears).

Ref: ch. 30 [124].

vyañjana (signs)

Represented by 相 (SO), "manifestation," or by 相好 (SOGO), "pleasing features."

[MW] manifesting, indicating; a figurative expression; decoration, ornament; manifestation, indication; allusion, suggestion; a mark, badge, spot, sign, token.

Ref: ch. 32 [45].

Bibliographies

Bibliography One:

Main Chinese Sources Quoted by Master Dogen in Shobogenzo

A. SUTRAS

Attempts at English translations of sutra titles are provisional, and provided only for reference.

Agon-kyo 阿含經 (Āgama Sutras).

In Chinese translation, there are four:

Cho-agon-kyo 長阿含經 (Long Āgama Sutra—in Pali, Digha-nikāya);

Chu-agon-kyo 中阿含經 (Middle Āgama Sutra—in Sanskrit, Madhyamāgama; in Pali, Majjhima-nikāya);

Zo-agon-kyo 雜阿含經 (Miscellaneous Āgama Sutra—in Sanskrit, Saṃyuktāgama; in Pali, Saṃyutta-nikāya);

Zo-itsu-agon-gyo 增一阿含經 (Āgama Sutras Increased by One—in Sanskrit, Ekottarāgama; in Pali, Aṅguttara-nikāya)

These are supplemented by the **Sho-agon-kyo** 小阿含經 (Small Āgama Sutras—in Sanskrit, Kṣudrakāgama; in Pali, Khuddaka-nikāya), a collection of all the āgamas beside the four āgamas. In the Pali canon, Khuddaka-nikāya is the fifth of the five nikāyas and comprises fifteen short books.

Aiku-o-kyo 阿育王經 (Aśoka Sutra)

Butsu-hongyo-jikkyo 佛本行集經 (Sutra of Collected Past Deeds of the Buddha)

Daibonten-o-monbutsu-ketsugi-kyo 大梵天王問佛決疑經 (Sutra of Questions and Answers between Mahābrahman and the Buddha)

Dai-hannya-kyo 大般若波羅密多經 (Great Prajñā Sutra), short for **Dai-hannya-haramitta-kyo** (Sutra of the Great Prajñā-pāramitā—in Sanskrit, Mahā-prajñā-pāramitā-sūtra)

Daihatsu-nehān-kyo 大般涅槃經 (Sutra of the Great Demise—in Sanskrit, Mahāparinirvāṇa-sūtra)

Dai-hoko-hokyo-gyo 大方廣寶篋經 (The Mahāvaipulya Treasure Chest Sutra)

Dai-ho-shak-kyo 大寶積經 (Great Treasure Accumulation Sutra—in Sanskrit, Mahāratnakūta-sūtra)

- Daijo-honsho-shinchi-kan-kyo** 大乘本生心地觀經 (The Mahāyāna Sutra of Reflection on the Mental State in Past Lives)
- Daishu-kyo** 大集經 (Great Collection Sutra—in Sanskrit, Mahā-saṃnipāta-sūtra)
- Engaku-kyo** 円覺經 (Sutra of Round Realization)
- Fuyo-kyo** 普曜經 (Sutra of Diffusion of Shining Artlessness—in Sanskrit, Lalita-vistara-sūtra)
- Hige-kyo** 悲華經 (Flower of Compassion Sutra—in Sanskrit, Karuṇā-puṇḍarīka-sūtra)
- Hokke-kyo** 法華經 (Lotus Sutra, Sutra of the Flower of Dharma), short for **Myoho-renge-kyo** (Sutra of the Lotus Flower of the Wonderful Dharma—in Sanskrit, Saddharma-puṇḍarīka-sūtra)
- Hoku-kyo** 法句經 (Sutra of Dharma-phrases—in Pali, Dhammapada)
- Honsho-kyo** 本生經 (Past Lives Sutra—in Sanskrit, Jātaka)
- Ju-o-kyo** 十王經 (Ten Kings Sutra).
- Kan-fugen-bosatsu-gyobo-kyo** 觀普賢菩薩行法經 (Sutra of Reflection on the Practice of Dharma by Bodhisattva Universal Virtue)
- Kegon-kyo** 華嚴經 (Garland Sutra—in Sanskrit, Avataṃsaka-sūtra)
- Kengu-kyo** 賢愚經 (Sutra of the Wise and the Stupid)
- Ke-u-koryo-kudoku-kyo** 希有校量功德經 (Sutra of Comparison of the Merits of Rare Occurrences)
- Konkomyo-kyo** 金光明經 (Golden Light Sutra), short for **Konkomyo-saisho-o-kyo** (Golden Light Sutra of the Supreme King—in Sanskrit, Suvarṇa-prabhāsottama-rāja-sūtra)
- Kongo-kyo** 金剛般若波羅密經 (Diamond Sutra), short for **Kongo-hannya-haramitsu-kyo** (Sutra of the Diamond-Prajñā-Pāramitā—in Sanskrit, Vajraccedikā-prajñā-pāramitā-sūtra)
- Miroku-josho-kyo** 弥勒上生經 (Sutra of Maitreya's Ascent and Birth [in Tuṣita Heaven])
- Mizo-u-innen-kyo** 未曾有因緣經 (Sutra of Unprecedented Episodes)
- Ninno-gyo** 仁王般若波羅密經 (Benevolent King Sutra), short for **Ninno-hannya-haramitsu-gyo** (Prajñā-pāramitā Sutra of the Benevolent King)
- Senju-hyaku-en-kyo** 撰集百緣經 (Sutra of a Hundred Collected Stories)
- Shobutsu-yoshu-kyo** 諸佛要集經 (Sutra of the Collected Essentials of the Buddhas)
- Shuryogon-kyo** 首楞嚴經 (Śūraṃgama Sutra—in Sanskrit, Śūraṃgama-

samādhi-nirdeśa)

Shakubuku-rakan-kyo 折伏羅漢經 (Sutra of the Defeat of the Arhat)

Shugyo-hongi-kyo 修行本起經 (Sutra of Past Occurrences of Practice)

Yoraku-hongyo-kyo 瓔珞本起經 (Sutra of Past Deeds as a String of Pearls)

Yuima-gyo 維摩經 (Vimalakīrti Sutra—in Sanskrit, Vimalakīrti-nīrdeśa)

Zuio-hongi-kyo 瑞應本起經 (Sutra of Auspicious Past Occurrences)

B. PRECEPTS

Bonmo-kyo 梵網經 (Pure Net Sutra)

Daibiku-sanzen-yuigi-kyo 大比丘三千威儀經 (Sutra of Three Thousand Dignified Forms for Ordained Monks)

Juju-ritsu 十誦律 (Precepts in Ten Parts), a 61-fascicle translation of the vinaya of the Sarvāstivādin School

Konpon-issai-u-bu-hyaku-ichi-katsuma 根本說一切有部百一羯磨 (101 Customs of the Mūla-sarvāstivādin School)

Makasogi-ritsu 摩訶僧祇律 (Precepts for the Great Saṃgha), a 40-fascicle translation of the vinaya of the Mahāsaṃghika School of Hīnayāna Buddhism

Shibun-ritsu 四分律 (Precepts in Four Divisions), a 60-fascicle translation of the vinaya of the Dharmagupta School

Zen-en-shingi 禪苑清規 (Pure Criteria for Zen Monasteries)

C. COMMENTARIES

Bosatsuchi-ji-kyo 菩薩地持經 (Sutra of Maintaining the Bodhisattva-State)

Daibibasha-ron 大毘婆沙論 (Abhidharma-mahāvibhāṣa-śāstra)

Daichido-ron 大智度論 (Commentary on the Accomplishment which is Great Wisdom—in Sanskrit, Mahā-prajñā-pāramitopadeśa)

Daijogi-sho 大乘義章 (Writings on the Mahāyāna Teachings)

Hokke-zanmai-sengi 法華三昧懺儀 (A Humble Expression of the Form of the Samādhi of the Flower of Dharma)

Kusha-ron 俱舍論 (Abhidharma-kośa-śāstra)

Maka-shikan 摩訶止觀 (Great Quietness and Reflection), a record of the lectures of Master Tendai Chigi, founder of the Tendai Sect

Maka-shikan-hogyo-den-guketsu 摩訶止觀輔行伝弘決 (Extensive Decisions Transmitted in Support of Great Quietness and Reflection), a Chinese commentary on **Maka-shikan** by Master Keikei Tannen

D. GENERAL CHINESE BUDDHIST RECORDS

Daito-sai-iki-ki 大唐西域記 (Great Tang Records of Western Lands)

Go-to-roku 五燈錄 (The Five Records of the Torch), five independent but complimentary collections compiled during the Sung era (960–1279). They are represented in summary form in **Go-to-egen** 五燈會元 (Collection of the Fundamentals of the Five Torches). Namely, the five records are:
Keitoku-dento-roku 景德伝燈錄 (Keitoku Era Record of the Transmission of the Torch)

Tensho-koto-roku 天聖廣燈錄 (Tensho Era Record of the Widely Extending Torch)

Zokuto-roku 続燈錄 (Supplementary Record of the Torch)

Rento-eyo 聯燈會要 (Collection of Essentials for Continuation of the Torch)

Katai-futo-roku 嘉泰普燈錄 (Katai Era Record of the Universal Torch)

Hekigan-roku 碧巖錄 (Blue Cliff Record)

Ho-en-shu-rin 法苑珠林 (A Forest of Pearls in the Garden of Dharma), a kind of Buddhist encyclopedia in 100 volumes

Kaigen-shakkyo-roku 開元釈教錄 (Kaigen-era Records of Śākyamuni's Teaching)

Kosonshuku-goroku 古尊宿語錄 (Record of the Words of the Venerable Patriarchs of the Past)

Rinkan-roku 石門林間錄 (Forest Record), or **Sekimon-rinkan-roku** (Sekimon's Forest Record)

So-koso-den 宋高僧伝 (Biographies of Noble Monks of the Sung-era)

Zenmon-shososhi-geju 禪門諸祖師偈頌 (Verses and Eulogies of Ancestral Masters of the Zen Lineages)

Zenrin-hokun 禪林寶訓 (Treasure-Instruction from the Zen Forest)

Zenshu-juko-renju-tsushu 禪宗頌古聯珠通集 (Complete String-of-Pearls Collection of Eulogies to Past Masters of the Zen Sect)

Zoku-dento-roku 続伝燈錄 (Continuation of the Record of the Transmission of the Torch), published in China in 1635; sequel to Keitoku-dento-roku

Zokukan-kosonshuku-goyo 続刊古尊宿語要 (Summarized Collection of the Words of the Venerable Patriarchs of the Past)

E. RECORDS OF, AND INDEPENDENT WORKS BY, CHINESE MASTERS

Baso-Do-itsu-zenji-goroku 馬祖道一禪師語錄 (Record of the Words of

- Zen Master Baso Do-itsu)
- Bukka-geki-setsu-roku** 佛果擊節錄 (Record of Bukka's Attacks on Knotty Problems); Bukka is an alias of Master Seccho Juken
- Chorei-Shutaku-zenji-goroku** 長靈守卓禪師語錄 (Record of the Words of Zen Master Chorei Shutaku)
- Dai-e-Fugaku-zenji-shumon-buko** 大慧普覺禪師宗門武庫 (The War Chest of the School of Zen Master Dai-e Fugaku [Dai-e Soko])
- Dai-e-goroku** 大慧語錄 (Record of the Words of Dai-e [Soko])
- Dai-e-zenji-tomei** 大慧禪師塔銘 (Inscriptions on the Stūpa of Zen Master Dai-e [Soko])
- Engo-zenji-goroku** 圓悟禪師語錄 (Record of the Words of Zen Master Engo [Kokugon])
- Joshu-roku** 趙州錄 (Records of Joshu [Jushin])
- Jugendān** 十玄談 (Discussion of the Ten Kinds of Profundity), by Master Do-an Josatsu
- Ho-en-zenji-goroku** 法演禪師語錄 (Record of the Words of Zen Master [Yogi] Ho-en)
- Hokyo-zanmai** 寶鏡三昧 (Samadhi, the State of a Jewel-Mirror), by Master Tozan Ryokai
- Honei-Nin-yu-zenji-goroku** 法寧仁勇禪師語錄 (Record of the Words of Zen Master Honei Nin-yu)
- Hyakujo-roku** 百丈錄・百丈懷海禪師語錄 (Record of Hyakujo [Ekai])
- Koke-zenji-goroku** 興化禪師語錄 (Record of the Words of Zen Master Koke [Sonsho])
- Kido-shu** 虛堂集 (The Kido Collection), a collection of the words of Master Tanka Shijun, compiled by Rinsen Jurin
- Nyojo-osho-goroku** 如淨和尚語錄 (Record of the Words of Master [Tendo] Nyojo)
- O-an-Donge-zenji-goroku** 応菴曇華禪師語錄 (Record of the Words of Zen Master O-an Donge)
- Rinzai-zenji-goroku** 臨濟禪師語錄 (Record of the Words of Zen Master Rinzai [Gigen])
- Rokuso-dankyo** 六祖壇經 (The Sixth Patriarch's Platform Sutra), attributed to Master Daikan Eno
- Sandokai** 參同契 (Experiencing the State), by Master Sekito Kisen
- Seccho-Myokaku-zenji-goroku** 雪竇明覺禪師語錄 (Record of the Words

of Zen Master Seccho Myokaku [Seccho Juken])

Sekito-so-an no Uta 石頭草庵歌 (Songs from Sekito's Thatched Hut), by Master Sekito Kisen

Shodoka 証道歌 (Song of Experiencing the Truth), by Master Yoka Genkaku

Shinjinmei 信心銘 (Inscription on Believing Mind), by Master Kanchi Sosan

Sotai-roku 奏對錄 (Record of Answers to an Emperor), by Master Bussho Tokko

Tozan-goroku 洞山語錄 (Record of the Words of Tozan [Ryokai])

Unmon-koroku 雲門語錄 (Broad Record of Unmon [Bun-en])

Wanshi-zenji-goroku 宏智禪師語錄 (Record of the Words of Wanshi [Shokaku])

Wanshi-koroku 宏智廣錄 (Broad Record of Wanshi [Shokaku])

Wanshi-juko 宏智頌古 (Wanshi's Eulogies to Past Masters), also known as **Shoyo-roku** 從容錄 (The Relaxation Record)

Yafu-Dosen-kongo-kyo 冶父道川金剛經 (Yafu Dosen's Diamond Sutra)

F. CHINESE SECULAR BOOKS ETC.

Confucianist:

Kokyo 孝經 (The Book of Filial Piety)

Rongo 論語 (The Discourses [of Confucius])

Taoist:

Bunshi 文子 from the Chinese *Wen-tzu*, the name of the author to whom the text is ascribed

Kanshi 管子 from the Chinese *Guan-tzu*, the name of the supposed author

Shishi 尸子 from the Chinese *Shi-tzu*, the name of the supposed author

Soji 莊子 from the Chinese *Chang-tzu*, the name of a disciple of Lao-tzu (the ancient Chinese philosopher regarded as the founder of Taoism)

Inzui 韻瑞 (Rhymes of Good Fortune)

Rikuto 六韜 (Six Strategies)

Sango-ryaku-ki 三五曆記 (History of the Three [Elements] and Five [Elements])

Miscellaneous

Jirui-senshu 事類撰集 (Collection of Matters and Examples)

- Jibutsu-gen-ki** 事物原記 (Record of the Origin of Things)
Jokan-seiyo 貞觀政要 (Jokan Era [Treatise] on the Essence of Government)
Mei-hoki 冥報記 (Chronicles of the Underworld)
Taihei-koki 太平弘記 (Widely Extending Record of the Taihei Era)

Bibliography Two:

Other Works by Master Dogen

- Fukan-zazengi** 普勸坐禪儀 (Universal Guide to the Standard Method of Zazen)
Gakudo-yojin-shu 學道用心集 (Collection of Concerns in Learning the Truth)
Hogyo-ki 寶慶記 (Hogyo Era Record)
Shinji-shobogenzo 真字正法眼藏 (Right-Dharma-Eye Treasury, in Original [Chinese] Characters)
Eihei-koroku 永平廣錄 (Broad Record of Eihei)
Eihei-shingi 永平清規 (Pure Criteria of Eihei), including:
Tenzo-kyokun 典座教訓 (Instructions for the Cook)
Bendo-ho 辨道法 (Methods of Pursuing the Truth)
Fu-shuku-han-ho 赴粥飯法 (The Method of Taking Meals)
 et cetera

Bibliography Three:

Main Japanese References

- | | |
|-----------------------------------|-------------------------------------|
| Bukkyo-jiten: | edited by Ui Hakuju |
| Bukkyogo-daijiten: | 3 volumes edited by Hajime Nakamura |
| Dai-kanwa-jiten: | 13 volumes by Tetsuji Morohashi |
| Dogen-no-kenkyu: | by Hanji Akiyama |
| Dogen-zenji-den-no-kenkyu: | by Doshu Ohkubo |
| Dogen-zenji-no-hanashi: | by Ton Satomi |
| Hokke-kyo: | published by Iwanami Shoten |
| Jikai: | edited by Kyosuke Kinta-ichi |
| Sawaki-Kodo-zenshu: | 19 volumes by Master Kodo Sawaki |
| Shin-bukkyo-jiten: | edited by Hajime Nakamura |
| Shinshu-kanwa-daijiten: | by Shikita Koyanagi |
| Shinshu-taisho-daizokyo: | by Daizo Shuppansha |

- Shobogenzo-chukai-zensho:** 10 volumes by Nyoten Jinbo & Bun-ei Ando
- Shobogenzo-ji-i:** by Soku-o Eto
- Shobogenzo-keiteki:** by Bokuzan Nishi-ari
- Shobogenzo-shaku-i:** 4 volumes by Kunihiko Hashida
- Shobogenzo:** published by Iwanami Shoten, commentary by Nishi-o, Kagamishima, Sakai, and Mizuno
- Shoten-zoku-cho:** by Master Osen Mujaku
- Sogo-rekishi-nenpyo:** edited by Kenzo Nakajima
- Tetsugaku-jiten:** published by Heibon Sha
- Tetsugaku-shojiten:** published by Iwanami Shoten
- Watsuji-tetsuro-zenshu (vols. 4,5):** by Tetsuro Watsuji
- Zengaku-daijiten:** edited by scholars of Komazawa University
- Zengaku-jiten:** by Nyoten Jinbo & Bun-ei Ando

(Texts printed in Taiwan)

- Keitoku-dento-roku:** Shin Zen Bi Shuppansha
- Zoku-zokyo:** Collection of Buddhist Sutras not included in Shinshu-taisho-daizokyo

Shobogenzo in Modern Japanese:

Gendaigo-yaku-shobogenzo 現代語訳正法眼蔵 (Shobogenzo in Modern Japanese) by Nishijima Roshi, twelve volumes plus a one-volume appendix

Shobogenzo-teisho-roku 正法眼蔵提唱録 (Record of Lectures on Shobogenzo), by Nishijima Roshi, thirty-four volumes

These volumes are obtainable from the publishers, whose name and address is as follows:

Kanazawa Bunko Co. Ltd., Sumitomo Ichigaya Bldg., Honmura-cho 1-1, Ichigaya, Shinjuku-ku, Tokyo

Tel: (03) 3235-7060

Fax: (03) 3235-7135

Bibliography Four:***Main English References:*****Kenkyusha's New Japanese-English Dictionary:**

editor in chief, Koh Masuda

Japanese Character Dictionary: Andrew Nelson, published by Charles Tuttle**Japanese Character Dictionary:** Mark Spahn/Wolfgang Hadamitzky, published by Nichigai Associates**Japanese English Buddhist Dictionary [JEBD]:**

published by Daito Shuppansha

A Sanskrit-English Dictionary [MW]:

Sir Monier Monier-Williams, Oxford University Press

The Threefold Lotus Sutra [LSW]:

Kato and Soothill, published by Weatherhill

The Historical Buddha [HB]: H.W. Schumann, published by Arkana

端坐之跡達磨大師之傳心印
更貽九歲面壁之蹟千古聖既
今人志氣辦所以觀言逐語
之解行須迴光返照之退步自
然身心脫後本末來會現前款
得恁麼急務坐禪夫參禪者

*"The water is clean, right down to the ground,
Fishes are swimming like fishes.
The sky is wide, clear through to the heavens,
And birds are flying like birds.
...children and grandchildren of
the Buddhist patriarchs should
unfailingly learn in practice that
sitting in Zazen is the one great
matter. This is the authentic seal
which is received and transmitted
one-to-one."*

Shobogenzo Zazenshin

