

Heart of Zen

Practice without Gaining-mind

Heart of Zen —Practice without Gaining-mind—



SOTOSHU SHUMUCHO

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Introduction

This book includes three important Sōtō Zen texts. The *Gakudō-Yōjinsū* (*Points to Watch in Practicing the Way*) was written by Dōgen Zenji, the founder of the Japanese Sōtō School. The *Jijūyū-Zanmai* (*Samadhi of the Self*) was written by Menzan Zuihō Oshō, one of the greatest figures in the history of Sōtō Zen. And, *Dōgen Zen as Religion* was written by a contemporary Zen master, Uchiyama Kōshō Rōshi. I believe that these texts will enable readers to understand the characteristics of the zazen practice taught by Dōgen Zenji.

1) *The Gakudō-Yōjinsū (Points to Watch in Practicing the Way)*

Dōgen Zenji returned to Japan after five years in China in 1228. During the first couple of years, he stayed at Kenninji monastery where he had practiced with his teacher Myōzen prior to going to China. In 1233, he founded his own monastery, Kōshōji, in Fukakusa near Kyōto. The *Gakudō-Yōjinsū* was written in the following year (1234). Dōgen Zenji's Dharma-successor, Koun Ejō, joined his sangha at this time. So the *Gakudō-Yōjinsū* was probably the first writing for his students as a guide for practice at Kōshōji monastery.

The *Gakudō-Yōjinsū* was not written as one piece, but as ten independent pieces and probably compiled by Dōgen Zenji himself. The *Gakudō-Yōjinsū* was published by Donki, the sixth abbot of Eiheiji monastery, in 1357. This was the first printing of a Sōtō Zen text and shows how much the *Gakudō-Yōjinsū* was appreciated among Dōgen Zenji's disciples.

In this piece, Dōgen Zenji picked out and discussed various points to be careful about when we practice. Among these, Dōgen Zenji put emphasis on seeing impermanence and arousing bodhi-mind. Seeing impermanence is the foundation of his and also Shakyamuni Buddha's teachings. As Dōgen Zenji repeatedly said in the *Shōbōgenzō-Zuimonki*, : "Impermanence is a very concrete reality we encounter every day right before our eyes. No one can deny it. When we think of our lives, we cannot neglect it. Seeing impermanence is the starting point of our journey in seeking the Way."

Impermanence is, first of all, negation of our individual existence or ego

which wants to live forever, to be the center of the world, and to put everything under its control. Facing impermanence brings about an existential crisis for us. Human beings cannot live without ego, and yet, ego is the main cause of delusions preventing us from seeing things as they are. As long as our lives are based solely on our ego, they become narrow. Ego makes it difficult to live in harmony with others. How can we deal with ego? Shall we eliminate it?

When Dōgen Zenji said that studying the buddha-way is studying the self, and studying the self is forgetting the self, I think he was trying to resolve this problem. To practice without gaining-mind and realizing the identity of practice and enlightenment was his answer. Since all things, including ourselves, are impermanent, we cannot grasp anything. Since we cannot grasp anything, we don't grasp anything as possessions.

In the last chapter of the *Gakudō-Yōjinshū* he writes, “You should realize Buddha directly through nothing other than your body and mind. This is accepting [the Way]. Do not try to change your body and mind. Just follow the realization of the other (the true teacher). This is called ‘being here’ or ‘settling down.’ Since you just proceed following the other (your teacher), you are freed from your old views. Since you just settle down right here, you do not seek a new nest.”

We practice only for the sake of practice. This is the spirit of shikantaza (just sitting). In doing zazen our ego is neither negated nor affirmed. We just let it go moment by moment. Ego has no substance. It is a phantom-like fabrication of our discriminating mind. Other things he discussed in the *Gakudō-Yōjinshū* are derived from this attitude.

This translation is based on the text in *Dōgen Zenji Goroku* (Iwanami Bunko, published by Iwanami Shoten, 1940). Daisu Tom Wright and Dana Del Raye helped me to convert my Japanese-English into more standard English.

2) Jijuyū-Zanmai (Samadhi of The Self)

The *Jijuyū-Zanmai* was written by Menzan Zuihō (1682-1769) as a guide to zazen for lay students.

Menzan was born in Higo (presently Kumamoto Prefecture). He became a monk at Ryūchōin temple in Kumamoto. When he was twenty-one years old, he went to Edo (Tokyo), stayed at Seishōji and practiced with eminent

Sōtō masters of the time including Manzan Dōhaku, Sonnō Shūeki, and Tokuō Ryōkō. Menzan received transmission from Sonnō Shūeki. In 1705, he went to Rōbaian in Sagami (Kanagawa Prefecture) and concentrated on sitting zazen for 1000 days. He read the whole library of Buddhist sutras while he was staying at Tōshōji in Hitachi (Ibaraki Prefecture). In 1718, he became the priest of Zenjōji in Higo (Kumamoto Prefecture). In 1729, he moved to Kūinji in Wakasa (Fukui Prefecture) and lived there until he retired in 1741, at fifty-eight. After that, he travelled around giving lectures and guiding people in their practice. He studied the *Shōbōgenzō* and other writings by Dōgen Zenji, giving lectures on them and published them with his commentaries. He wrote more than fifty books. He died at Sairaian in Keninji monastery in Kyōto. Menzan's funeral took place at Sōsenji in Kyōto, and his grave is located there.

In the *Jijūyū-Zanmai*, Menzan tried to explain that the Buddha's samadhi, called by various names in the sutras, is nothing other than the zazen which we practice with our body and mind. Our zazen is the Buddha's awakening itself. Practitioners must base their lives on zazen. He says one-mind functions in two ways. One is as ego which manifests as the three poisonous minds (greed, anger, and ignorance). When it is illuminated by the light of wisdom which is beyond discrimination, this same mind functions as the practice of the three-fold, pure bodhisattva precepts (*sanjujōkai*). Precisely speaking, Menzan urged us to live in accordance with the three-fold pure bodhisattva precepts: Doing everything good, refraining from anything evil, and having compassion toward all living beings.

This translation is based on the woodblock text published by Baiyō Shoin, in Kyōto. Stephanie L'Heureux, Michael Newton, Kate McCandless, Daitō Tom Wright, and Dana Del Raye helped me improve its readability.

3) *Dōgen Zen as Religion*

This short piece comprises the second half of the book, *Shūkyō-toshite-no-Dōgen-Zen (Dōgen Zen as Religion)*, published by Hakujusha, Tokyo, 1977). The first half of the book is Uchiyama Rōshi's rendition of the Fukan-Zazengi into modern Japanese and his commentary on it. Uchiyama Rōshi dedicated the book to his master Sawaki Kōdō Rōshi on the occasion of the thirteenth anniversary of Sawaki Rōshi's death. As Uchiyama Rōshi wrote in the last part

of this piece, he wished to explain the profundity of Dōgen Zenji's zazen for students who aspire to practice zazen and enable them to avoid going astray.

Uchiyama Rōshi calls Dōgen Zenji's zazen, 'genuine religion' in which all people are saved without regard to capability, talent, education, intelligence, etc. He also compares it to Rinzaï Zen. We should not misunderstand his intention here. As he says, he makes this comparison for the sake of clarifying the characteristic of zazen practice as taught by Dōgen Zenji, not out of sectarian bias.

Uchiyama Rōshi writes, "The essence of Buddhism is really the self settling in the self. But the self is not the 'I' which desires to improve oneself and make oneself important. Rather, the self is the basis of the reality of life which should be studied by letting go of thought and stopping the view of self and others." This letting go of thought and stopping the view of self and others is our zazen.

Shohaku Okumura

Part I

**Gakudō-Yōjinshū
(Points to Watch in
Practicing the Way)
by Eihei Dōgen Zenji**

1 | ***The Necessity of Arousing Bodhi-mind***

Though there are many names for bodhi-mind, they all refer to the one-mind. The Ancestral Master Nagarjuna² said that the mind that solely sees the impermanence of this world of constant appearance and disappearance is called bodhi-mind.³ Therefore, [for now I think it would be appropriate to talk about] bodhi-mind as the mind that sees impermanence. Truly, when you see impermanence, egocentric mind⁴ does not arise, neither does desire for fame and profit.⁵ Out of fear of time slipping away too swiftly, practice the Way as if you are trying to extinguish a fire enveloping your head. Reflecting on the transiency of your bodily life, practice as diligently as the Buddha did when he stood on tiptoe for seven days⁶. Even when you hear the melodious music of *Kinnara* or the sound of the *Kalavinka* bird fluttering you, it is only the evening breeze blowing in your ears.⁷ Even when you see such a beauty as Mōshō or Seishi, it is merely a drop of morning dew passing before your eyes.⁸ When you have become distanced from the bondage of all objects of the senses, you will naturally be in accordance with the principle of bodhi-mind.

We hear of some in the past who had heard a little of the teaching and we see some in the present who have seen a little of the sutras. Most of them have fallen into the pitfall of fame and profit and have lost the life of the buddha-way forever. How sad and regrettable this is! You should thoroughly understand that even if you study the provisional or direct teachings⁹, or receive instruction on the traditional scriptures of the esoteric or exoteric teachings, unless you completely give up the desire for fame and profit you cannot arouse true bodhi-mind.

Some say that bodhi-mind is the mind of *anuttara-samyak-sambodhi* (ultimate awakening) transcending fame and profit.¹⁰ Some say that bodhi-mind is the mind that contemplates the three-thousand-realms in the space of a single thought.¹¹

Some say that bodhi-mind is the Dharma-gate to the mind that does not bear thought.¹²

Still others say that bodhi-mind is the mind that enters the realm of the Buddha.¹³

These people do not understand bodhi-mind; moreover, they recklessly slander it. They are awfully far from the buddha-way. Take a close look at the egocentric mind restlessly seeking fame and profit. Is it possible to realize the nature and form of the three thousand realms in the space of a single thought? Does egocentric mind manifest the Dharma-gate to the mind that does not bear thought? There is only the delusory mind which is thirsty for fame and clings to profit. There is nothing that can be regarded as bodhi-mind.

[In the past] there have been sages who completed the Way, attained the Dharma, and taught others using secular means; yet, none of them were pulled by evil desires for fame and profit. They had no attachment to the Dharma, much less to worldly values.

As I said before, the mind which sees impermanence is one aspect of bodhi-mind.¹⁴ It is totally different from that I referred to by madmen. Arousing the mind that does not bear thought or the mind that realizes the forms of the three-thousand-realms are excellent practices after having aroused bodhi-mind. Do not confuse these practices carelessly. Just let go of your egocentric mind and practice calmly. This is the most realistic form of bodhi-mind.

The sixty-two views are based on ego.¹⁵ When egocentric views arise, sit quietly, illuminate them and consider the following. What is the substance of all things inside and outside your body? You received all parts of your body from your mother and father. Your parents' red and white droplets are empty and are in no way substantial.¹⁶ Therefore your body is not 'I'. The mind and its functions, such as consciousness, thoughts and knowledge, bind your life moment by moment while you are alive. When inhaling and exhaling ceases, what on earth happens to your mind? Therefore, the mind is not 'I' either. You should not be attached to your body or mind. A deluded person clings to body and mind, while an enlightened person is unattached.

And yet, you assume the existence of the ego though there is no ego, and you cling to life though it is unborn. You should practice the buddha-way, but you don't. You should cut off worldly sentiments, but you don't. You dislike reality and seek after illusions. How can you avoid mistakes?

1 *Bodai-shin* (菩提心) in Japanese. This is the abbreviation of *anokutara-sannyaku-sanbodai-*

shin (阿耨多羅三藐三菩提心, *anuttara-samyak-sambodhi-citta* in Sanskrit). This is also called *dōshin* (道心, Way-mind). *Bodai* (*bodhi*) means awakening. This is the mind seeking awakening or the Way. This also can be interpreted as the mind that is awake, the mind that aspires to live in accordance with reality instead of being pulled by egocentric desires which are contrary to it.

- 2 *Ryūju* (龍樹) in Japanese. Nagarjuna, who lived around the 2nd or 3rd century A.D., was the greatest philosopher in Mahayana Buddhism. He was the founder of the Madhyamika (Chūgan) school. In the Zen tradition he is regarded as the 14th Ancestor in India.
- 3 This is a quotation from the 23rd chapter of the *Daichido-ron* (Great Wisdom Discourse, a commentary on the *Mahaprajñāpāramitā-sūtra*). In the *Gakudo-Yōjinshū-Monge*, Menzan referred to this as a quotation from 19th chapter of the *Daichido-ron* in which *shinenjo* (the four bases of mindfulness) appear. The third item is contemplating one's mind as constantly changing (*mujō*). Here Dōgen does not talk about the impermanence of the mind. What he is discussing is the mind which sees the impermanence of all phenomena in the world, of course including the mind itself.

In the *Shōbōgenzō-Zuimonki* Dōgen said, "To arouse such an aspiration, think deeply in your heart of the impermanence of the world. It is not a matter of meditating using some provisional method of contemplation. It is not a matter of fabricating in our heads that which does not really exist. Impermanence is truly the reality in front of our eyes. We need not wait for some teaching from others, proof from some passage of scripture, or some principle. Born in the morning, dead in the evening, a person we saw yesterday is no longer here today. These are the facts we see with our eyes and hear with our ears." (2-14)

- 4 Egocentric mind is a translation for *goga-no-shin* ('the mind of ego'). In the *Shōbōgenzō-Zuimonki* Dōgen repeatedly talked about seeing impermanence and being free from egocentric mind. For example:

"To learn the practice and maintain the Way is to abandon ego attachment and to follow the instructions of the teacher. The essence of this is being free from greed. Tō put an end to greed, first of all, you have to depart from egocentric self. In order to depart from egocentric self, seeing impermanence is the primary necessity". (1-4)

- 5 In the *Shōbōgenzō-Zuimonki* Dōgen said, "In practicing the Way, first of all you must learn poverty. Give up fame and abandon profit, do not flatter and put down all affairs; then you will become a good practitioner of the Way without fail." (5-2)
- 6 In the *Shōbōgenzō-Zuimonki* Dōgen said, "As a monk who has left home, first you must depart from your egos as well as from [desire for] fame and profit. Unless you become free from these things, although you practice the Way urgently as though extinguishing a fire enveloping your head or devoting yourself to practice as diligently as the Buddha who stood on tiptoe (for seven days), it will amount to nothing but meaningless trouble and have nothing to do with emancipation." (5-20)

Standing on tiptoe refers to a story in the previous life of the Buddha. When he was a bodhisattva, upon seeing Pusha Buddha in Samadhi, he recited verses of praise standing on tiptoe for seven days. From this story, 'standing on tiptoe' has come to

mean being very diligent in one's practice.

- 7 *Kinnara* (Skt.) is the heavenly god of music. *Kalarinka* (Skt.) is a bird with a sweet song said to be found in the Himalayas.
- 8 In the *Shōbōgenzō-Zuimonki* Dogen said, "In a non-Buddhist text it is said that a man who loves women does so even though they might not be as beautiful as Mōshō or Seishi ..." (1-16)

Mōshō (Maoqiang) and Seishi (Xishi) were symbols of Chinese beauty. They lived in the Shunjū period (Chunqiu, Spring and Autumn) [770-476 B.C.].
- 9 The provisional teachings (*gonkyō*) are expounded provisionally to those who are not yet ready to understand the true teachings. Direct teachings (*jikkō*) are the true teachings which directly show reality.

The provisional and direct teachings, the esoteric and exoteric teachings are categories used to distinguish all the Buddhist scriptures.
- 10 This statement itself is not wrong, but Dōgen criticizes those who use it as an excuse for having a desire for fame and profit.
- 11 This is an essential doctrine of the Tendai school which holds that the whole universe, with its 3,000 modes of existence (realms) is contained in a practitioner's single thought. The 3,000 modes of existence are as follows: There are ten states of existence-hell, hungry ghosts, animals, *ashuras* (fighting spirits), human beings, heavenly beings, *shravakas*, *pratyekabuddhas*, *bodhisattvas*, and *buddha*. Each of these contains all ten realms as potential existences, thus making 100 realms. Each of these 100 realms has ten suchness aspects (*jū-nyōze*), and so there are in all 1,000 aspects of existence. Furthermore, existences are distinguished as being of three kinds (*sanseken*): sentient, land or environment, and the five constituents of living beings. As each aspect of existence has those three modes, there are altogether 3,000 modes of existences.
- 12 This is the doctrine of the Kegon School. It has a very deep philosophical base. But, if one does not part from fame and profit, it just becomes playing with words.
- 13 This is what is said in the Shingon School. Dōgen criticized Buddhist scholars who studied the doctrines of each school and spoke of lofty philosophical treatises but didn't practice according to the Buddha's fundamental teachings of seeing impermanence and becoming free from egocentric desires. Their speech was eloquent but their deeds ran against the spirit of the bodhisattva.
- 14 Another aspect of bodhi-mind is mentioned by Dōgen in the *Shōbōgenzō-Hotsubodaishin* (Arousing Bodhi-Mind) as follows:

"To arouse bodhi-mind is to vow to save others before oneself, and to actually work to fulfill the vow."
- 15 The sixty-two non-Buddhist views of ego. They can be divided into two categories. One is *jōken* which insists ego (soul) is permanent. The other is *danken* which insists that death is the end of everything.
- 16 In the *Shōbōgenzō-Zuimonki* Dogen said, "I implore you to sit quietly and seek the beginning and the end of this body on the ground of reality. Your body, hair, and skin were originally comprised of the two droplets from your father and mother. Once your breath stops, they scatter, finally turning into mud and soil on the mountains and fields.

How can you cling to your body? Moreover, when you look at your body on the basis of the Dharma, and consider the gathering and scattering of the eighteen elements, which one can you identify as your body?" (4-3)

2 | ***When You Hear the True Dharma, You Must Practice It.***

Honest advice given by a loyal minister often has the power to change the emperor's will.¹ There are none who fail to change their minds when the buddhas and ancestors offer a single word.

Unless the emperor himself is wise, honest advice will be lost on him. Unless the practitioner is a capable one, he will not accept the Buddha's word. If you do not change your mind, you cannot cut off transmigration in the cycle of life and death. If you do not heed honest advice, you cannot carry out benevolent policy and govern the country well.

1 During the reign of Taiso (Taizong) of the To (Tang) dynasty, the emperor wanted to have the palace repaired. Chō Genso (Zhang Xuansu) advised him not to do so, and the emperor accepted his advice. Gichō (Wei Zheng), another minister, admired him and said, "When Mr. Chō discusses the matters of state, his words have the power to change the emperor's will."

In ancient China the emperor had absolute power. When a minister tried to give advice to change the emperor's mind, he did so at the risk of his life.

You Should Enter the Buddha-Way Through Practice.

There is a Confucian maxim which goes, “The rewards of study lie therein.”¹ The Buddha said, “Realization lies in practice.” I have never heard of anyone who earned rewards without studying or attained realization without practice.² Although people vary in their abilities, some base their practice on faith and others base their practice on dharma.³ Some realize instantaneously and others practice gradually. All of them enter realization through practice. Even though some people’s study is deep because they are sharp-witted and others’ study is shallow because they are dull witted, all of them receive rewards through accumulating knowledge from study. This does not simply depend on the emperor’s wisdom or one’s fortune. If it were possible to receive rewards without studying, who would transmit the successful or unsuccessful methods ancient emperors used to govern their countries? If one could attain realization without practice, who would understand the Tathagata’s teaching about distinguishing enlightenment from delusion? You must understand that we practice within delusions and attain realization before enlightenment.⁴

At that moment, you will comprehend that boats and rafts⁵ are merely yesterday’s dream and will be able to cut off your previous views based on words which bind you like a vine or a snake. The Buddha does not force this to happen, it naturally comes about by the function of your own practice.

Furthermore, practice brings about realization. Nothing enters your treasure-house from outside.⁶ Practice is what realization uses.⁷ Traces left on the mind-ground can never be changed.

Therefore, when you look back on the ground of practice with an enlightened eye, you see no shadow in front of your eyes. If you still try to look, you will see only millions of miles of white clouds.⁸ If you step on the path of practice assuming it to be the stairway to realization, not a single speck of dust will support your feet. If you try to move on, you will be as far from realization as heaven is from earth. If you step backward [into the self], you will jump over buddhahood.⁹

Written on March ninth in the second year of the Tenpukuera (1234).

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- 1 This is a quotation from the Analects of Confucius. “A wise man thinks of the Way, not food. When you cultivate, the crops lie therein. When you study, wages lie therein. A wise man is afraid of lacking the Way, not poverty.” (15th chapter, Weilingong)
 - 2 In the *Shōbōgenzō-Bendōwa* Dōgen said, “For dwelling and disporting oneself freely in this samadhi, practicing zazen in the right posture is the true gate. Although this Dharma is abundantly inherent in each person, it is not manifested without practice and it is not attained without realization.”
 - 3 It is said that less intelligent people base their practice on faith in their teacher’s words (*zūishingyō*) and intelligent people practice because of their own understanding of the Dharma (*zūihogyō*).
 - 4 We practice with our own body and mind together with delusions. When we sit, we let go of delusions. Delusions are just like clouds in the sky; they appear and disappear freely. And yet we are not pulled by delusions. We sit beyond delusion and enlightenment. In the *Shōbōgenzō-Bendōwa*, Dōgen said, “You must know that, by nature, we have no lack of supreme bodhi. Although we always receive and use supreme awakening, we cannot accept it as it is, and consequently we have a tendency to blindly arouse intellectual views and chase after them as if they were real. Therefore we stumble vainly on the great Way. On the contrary, when you leave everything alone and sit solely in zazen in accordance with the *buddha-mudra*, you transcend the dichotomy of delusion and enlightenment and transcend discrimination with your illusory mind, without being caught up in the difference between ordinary beings and sages. Then you immediately walk beyond conventional forms and receive and use the great awakening.”
 - 5 In the *Kongō-kyō* (Diamond Sutra) we read, “This is the reason why the Tathagata always teaches this saying; My teaching of the Good Law (Dharma) is to be likened unto a raft. The buddha-teaching must be relinquished; yet how much more so must we get rid of mis-teaching.”

In the *Engaku-kyō* (the Sutra of Perfect Enlightenment), it is said, “I have just understood that all living beings are originally Buddha, and life and death and nirvana are like yesterday’s dream.”

The boats and rafts are an analogy of verbal teachings.

- 6 In the last part of the *Fukan-Zazengi*, Dōgen said, “If you practice suchness, you will be suchness. The treasure-house will open itself and you will be able to use it at will.”
- 7 In the *Shōbōgenzō-Bendōwa*, Dōgen said, “To think that practice and enlightenment are not one is a heretical view. In the teachings of the buddha-dharma, practice and enlightenment are one and equal. Since this is the practice of enlightenment, beginner’s practice of the Way is itself the whole of original enlightenment. Therefore, when instruction about the attitude toward practice is given, it is said that you should not expect enlightenment apart from practice. This is because the practice itself is original enlightenment being directly pointed out. Since it is the enlightenment of practice, enlightenment is endless; since it is the practice of enlightenment, practice is beginning-less. Therefore,

Shakyamuni Buddha and the venerable Mahakashyapa both were taken and used by the practice of enlightenment. Great master Bodhidharma and Enō, the Sixth Ancestor, also were turned around by the practice of enlightenment. The way of dwelling in and maintaining the buddha-dharma has always been like this.”

- 8 In the *Shōbōgenzō-Genjōkoan*, Dōgen said, “When buddhas are truly buddhas, they don’t perceive that they are buddhas. And yet, they are enlightened buddhas and they go on realizing Buddha.”
- 9 In the *Fukan-Zazengi*, Dōgen said, “Learn to withdraw, turning the light inwards and illuminating the Self.”

4 | ***Do Not Practice Buddha-Dharma With Gaining-Mind***¹

It is important to receive instruction from a teacher when practicing the buddha-dharma. Never use your own ideas as a basis.² The buddha-dharma cannot be attained with mind or with no-mind.³ If your aspiration to practice is not in accordance with the Way, your body and mind will never rest in peace. If body and mind are not peaceful, body and mind cannot be at ease. If body and mind are not at ease, thorns grow on the path of realization. How should you base your practice on the unification of your aspiration to practice and the Way? You should refrain from clinging to anything or rejecting anything, and free yourself from desire for fame and profit. Do not practice the buddha-dharma in order to gain a good reputation.

The mental attitude of people today, even among those who practice the buddha-dharma, is extremely far from the Way. If practitioners are encouraged to practice something, they do so in spite of knowing it is contrary to the Way. If no one respects or flatters them, they neglect practice even though they know it is in accord with the true Way.⁴ How shameful they are!

Calm your mind and observe. Can we call this sort of psychology the buddha-dharma? Shame on you! Shame on you! The eye of the Buddha is watching you.⁵

A practitioner of the buddha-dharma should not practice for his own sake. How can you possibly think of practicing for fame and profit? Just practice for the sake of the buddha-dharma.⁶

The buddhas take pity on all living beings and help them through compassion. Everything they do is neither for themselves nor for others. This is the usual way of the buddha-dharma. I'm sure you have seen that even small worms or animals raise their young. Parents experience physical and mental hardships, and yet they persevere.

After their young have grown up, fathers and mothers receive no reward. And yet, they have compassion toward their young. Even small creatures have this attitude. This is very similar to the Buddha's compassion towards all living beings.

Compassion is not the only function of Buddha's genuine Dharma. Although the Dharma manifests through various gates, the origin of all the

different gates is the same. We are already the children of the Buddha. How can we refrain from following the Buddha's path?⁷ A practitioner should not practice buddha-dharma for his own sake, in order to gain fame and profit, or to attain good results, or to pursue miraculous power. Practice the buddha-dharma only for the sake of the buddha-dharma. This is the Way.⁸

- 1 In the *Shōbōgenzō-Zuimonki* Dōgen said, "Once you have entered the buddha-way, you should practice the various activities just for the sake of the buddha-dharma. Do not think of gaining something in return. All teachings, Buddhist or non-Buddhist, exhort us to be free from the expectation of gaining reward." (1-9)
- 2 In the *Shōbōgenzō-Zuimonki* Dōgen said, "In the tradition of the ancestors, the true way of understanding Dharma-talks [on Zen practice] is to gradually reform what you have known and thought by following your teacher's instruction. Even if up to now, you have thought that a buddha has excellent characteristics like Shakyamuni or Amitabha radiates a halo, has the virtue of preaching the Dharma and benefiting living beings, you should believe your teacher if he says that Buddha is nothing but a toad or an earthworm, and throw your former ideas away. If you continually reform your discriminating mind and fundamental attachment in this way according to your teacher's instruction, you will naturally become one with the Way." (1-13)
- 3 In the *Gakudo-Yōjinshū-Monge* Menzan said, "Ordinary people practice with mind (*ushin*) while practitioners of the two vehicles (*śhravakas* and *pratyekabuddhas*) or non-Buddhists practice with no-mind (*mushin*). The Buddha which is beyond being and non-being (*u* and *mu*) can never be attained that way."
- 4 In the *Shōbōgenzō-Zuimonki* Dōgen said, "Regarding both actions and speech in society, in this country today many people are concerned with personal fame and reputation. They are concerned with good and bad, and right and wrong. They consider that if they do one thing, others will think well of them, or if they do something else, others will think poorly of them. They even worry about the future. This is entirely wrong. People in the secular world are not necessarily good. Let people think whatever they may think and let them even call you crazy. If you spend your whole life practicing in accordance with the buddha-way, and refrain from what goes against the buddha-dharma, you needn't worry about what people think of you. *Tonsei* (retreat from the world) means being free from the sentiments of worldly people. Just learn about the deeds of the buddhas and ancestors and about the compassion of the bodhisattvas, repent of your actions which are secretly illuminated by various devas and protective deities, and go on practicing in accordance with the Buddha's regulations. You needn't care about anything else." (2-12)
- 5 In the *Shōbōgenzō-Zuimonki* Dōgen said, "Although some merely wish to gain fame as people of bodhi-mind, and not have their faults known by others, the heavenly beings, the guardian deities, and the Three Treasures are secretly watching them. What is be-

ing admonished here is an attitude in which one feels no shame before unseen beings and covets the esteem of worldly people.”

- 6 In the *Shōbōgenzō-Zuimonki* Dōgen said, “Students of the Way, do not learn the buddha-dharma for the sake of your own ego. Learn the buddha-dharma only for the sake of the buddha-dharma. The most effective way for doing this is to completely throw away your bodies and minds, leaving nothing and dedicating yourselves to the great ocean of the buddha-dharma. Do not be concerned about right and wrong or clinging to your own views. Even if this is difficult to do or to endure, you should do it because you are forced to by the buddha-dharma. Even if you really want to do something, you should give it up if it is not in accordance with the buddha-dharma. Never expect to obtain some reward for practicing the buddha-way. Once you have moved in the direction of the buddha-way, never look back at yourself. Continue practicing in accordance with the rules of the buddha-dharma and do not hold on to personal views. All the examples among the practitioners of the past were like this. When you no longer seek anything on the basis of your (discriminating) mind, you will be in great peace and joy (nirvana).” (5-2)
- 7 In the *Shōbōgenzō-Zuimonki* Dōgen said, “Since being the Buddha’s child is following Buddha’s teachings and reaching buddhahood directly, we must devote ourselves to following the teaching and put all our efforts into the practice of the Way. The true practice that is in accordance with the teaching is nothing but shikantaza, which is the essence of the life in this sorin (monastery) today.” (1-1)
- 8 In the *Shōbōgenzō-Zuimonki* Dōgen said, “Simply do good without expectation of reward or fame from good deeds done, be truly free from gaining and work for the sake of benefiting others. The primary point to bear in mind is to separate from your ego. To keep this mind you have to awaken to impermanence. Our life is like a dream. Time passes swiftly. Our dew-like life easily disappears. Since time waits for no one, try to do good to others and follow the will of the Buddha as long as you are alive.” (3-3)

To Practice Zen and Learn the Way, One Should Find a True Teacher

An ancient sage once said, “If your first aspiration is off, all your efforts in practice will be in vain.”¹ How true this is!

The practice of the Way depends solely upon whether your teacher is true or false. A practitioner is a piece of good timber, while a teacher is a carpenter. The beauty of a piece of fine timber will not come out without good craftsmanship. Even warped timber manifests its own usefulness when worked on by skilled hands. It should be clear through this analogy that whether you truly attain realization or not depends upon whether your teacher is right or wrong.

In our country, however, a true teacher has not yet appeared.² How do we know this? By examining the writings these teachers have left. This is just like judging a riverhead by checking the water downstream. From ancient times, many teachers in our country have written books to train their disciples as well as to explain these teachings to the public. However, their words were still green; their language was not yet ripe. They had not yet reached the peak of the ground of learning and had not even approached the stairs of realization. They only transmitted phrases and instructed people to chant the name of the Buddha.³ Day and night they counted the wealth of others; yet, not even a halfpenny could be called their own.⁴ This is the fault of the ancients.

Some taught people to pursue true enlightenment outside of the mind, and others led people to desire rebirth in the pure land beyond this world. Deluded confusion arises here. Mistaken thoughts arise from this sort of instruction. One might give good medicine, but if the way to avoid the side effects is not shown, the medicine, in effect, causes sickness. It is more harmful than taking poison. In our country, no one has given good medicine, much less saved people from the side effects. Therefore it is difficult to relieve the suffering of birth and sickness. How is it possible to rid the suffering of old age and death?⁵ This is entirely the teacher’s fault, not the disciple’s.

How did this happen? The teachers taught their disciples to reject the root and seek the end of the twig. Before establishing their own understanding, they acted from their egocentric mind, arbitrarily causing others to fall into

false ways. How pitiful! The teachers themselves did not understand that this was a delusion. How was it possible for disciples to distinguish right from wrong?

How sad! The buddha-dharma has not yet permeated this small and remote country (distant from the Buddha's land), and true teachers have not yet appeared. If you aspire to learn the supreme buddha-way, visit a teacher in faraway Song China. Look back to the vivid path far beyond [discriminating] mind.

If you cannot find a true teacher, it is better not to practice. Being a true teacher has nothing to do with age, but it is necessary to have clarified the true Dharma and received verification from a true teacher. A true teacher does not put primary importance on words or intellectual understanding. He must have abilities that transcend discrimination, and have aspiration beyond the ordinary. He has to be free from egocentric views and unfettered by human sentiments. His practice corresponds to his understanding. This is a true teacher.

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- 1 This is a saying of Keikei Tannen (Chinghsi Chanjan, 717-728). He is regarded as the Fifth Ancestor of the Chinese Tendai (T'ien t'ai) school.
 - 2 In the *Shōbōgenzō-Zuimonki* Dōgen said, "I first aroused bodhi-mind because of my realization of impermanence. I visited many places both near and far [to find a true teacher] and eventually left the monastery on Mt. Hiei to practice the Way. Finally, I settled at Kenninji. During that time, since I hadn't met a true teacher nor any good co-practitioners, I became confused and evil thoughts arose. First of all, my teachers taught me that I should study as hard as our predecessors in order to become wise and be known at the court, and famous all over the country. So when I studied the teachings I thought of becoming equal to the ancient wise people of this country or to those who received the title of *daishi* ('great teacher') etc. When I read the *Kōsoden*, *Zoku-Kōsoden* and so on, and learned about the lifestyle of eminent monks and followers of the buddha-dharma in Great China, I found they were different from what my teachers taught. I also began to understand that such a mind as I had aroused was despised and hated in all the sutras, shastras and biographies. Having realized this truth, I considered those in this country with titles such as 'great teacher' as so much dirt or broken tiles. I completely reformed my former frame of mind." (4-8)
 - 3 In the *Shōbōgenzō-Bendōwa* Dōgen said, "Do you know what merit is to be gained by such practices as reciting sutras or *nenbutsu* (chanting the name of Amitabha Buddha)? The view that merely moving the tongue or making sounds is the virtue of buddha-work is not worthy of consideration. It is, really without doubt, far from the buddha-dharma.

Also, the reason to read scriptures is to clearly understand what the Buddha taught about the principle of practice for sudden or gradual enlightenment so that you can actually practice according to the teaching and surely attain enlightenment. Studying sutras is not for gaining merit to attain enlightenment through vain thinking or discriminating. Intending to reach the buddha-way through stupidly chanting *nenbutsu* a million times is just the same as pointing the thills of a cart north and trying to go south. It is also like attempting to put a square piece of wood into a round hole. Reading words, yet being ignorant of the Way of practice, is as useless as reading a medical prescription without compounding the medicine. Chanting incessantly is like the croaking of frogs in the spring rice paddy heard all day and night. Ultimately, it is of no use.”

- 4 This is a quotation from the sixth volume of the *Kegon-kyō* (*Avatamsaka-sutra*) translated by Buddhahadra.
- 5 The suffering of birth and sickness, old age and death represents all pain and suffering in our life.

Things Which Should Be Kept in Mind in Practicing Zen.

Practicing Zen and learning the Way is the most important matter of your whole life. Never take it lightly nor be imprudent in practice. An ancient cut off his forearm [to show his sincerity]¹; another cut off his fingers [to demonstrate his resolution].² These are fine precedents from China. In ancient times, the Buddha himself left his family and relinquished the succession of his father's kingdom. This is a model in practicing the Way.

People today say that we should practice what is easy to practice.³ This is completely wrong. This attitude goes entirely against the buddha-way. If you set up one thing as a practice and concentrate on it, you will become weary of it even if that practice is just lying down. When you become tired of one thing, everything becomes troublesome. We should not consider one who attaches himself to an easy practice as a vessel of the Way. Moreover, the Dharma permeating the world today was attained by the Great Master Shakyamuni after having devoted himself to difficult practice for countless eons. This was the riverhead of the Dharma. How can you, a branching stream, hope to attain it through easy practice? People who aspire to the Way should not prefer an easy practice. If you pursue an easy practice, you will never reach the ground of reality and attain the treasury.

Even an ancient of great ability said the buddha-way is difficult to practice.⁴ You should understand that it is infinitely profound. If the buddha-way was inherently easy to practice, those endowed with great ability would not have said that it is difficult to practice and to understand. Compared to the ancients, people today are less than one hair to that of the hairs of nine cows.⁵ Therefore, even if we, with inferior ability and intelligence, aspire to difficult practice, that practice cannot even measure up to the practice and understanding the ancients considered easy.

What on earth are these teachings of easy practice and easy understanding which people today prefer? They are neither secular teachings nor the buddha-dharma. They are inferior to even the practice of celestial demons, non-Buddhists, shravakas, or pratyekabuddhas. They are nothing other than phantoms of deluded beings. Even though they are considered to be the way to emancipation from suffering, they simply lead to the cycle of endless

transmigration.

It is certainly difficult to mount an effort in one's practice strong enough to break bones and crush marrow.⁶ But, harmonizing your mind is even more difficult. It is also difficult to observe such precepts as taking only one meal a day, but regulating your actions is the most difficult.⁷

Shall we place importance on bone-breaking practice? Though there have been many who have persevered hardships, few of them have attained the Dharma. Shall we put value on observing the precepts? Though there have been many who did so in the past, few of them realized the Way.⁸ This is because harmonizing the mind is extremely difficult.

Neither intelligence nor broad knowledge is of primary importance. Intellect, volition, consciousness, memory, imagination and contemplation are of no value.⁹ Without resorting to these methods, enter the buddha-way by harmonizing body and mind.

The old master Shakyamuni said, "When Kannon (Avalokiteshvara) pushed back the stream of discriminating consciousness, the sound heard and hearer were both forgotten."¹⁰ This is what harmonizing body and mind means. "Duality of movement (discriminating consciousness) and stillness (sound) did not arise at all." This is what the word 'harmonizing' means.

If one could enter the buddha-way with intelligence and broad knowledge, Jinshū¹¹ would be the person [who was qualified to be the Dharma-successor of the Fifth Ancestor]. If the buddha-way could not be attained by a person of poor birth or humble position, Enō¹² could not have become [the Sixth Ancestor]. It is now clear that the transmission of the buddha-way has nothing to do with intelligence or broad knowledge. Study this deeply and reflect on this carefully.

Also, the buddha-way is closed neither to the aged nor to the young. Jōshū¹³ began to practice when he was in his sixties, yet he was a hero among ancestors. The twelve year old daughter of Tei¹⁴ was as brilliant as one who had practiced long. She was a beautiful flower in the forest of practitioners.

The power of the buddha-dharma is manifested depending upon whether or not you are nurtured by your teacher and whether or not you actually practice with a teacher. People who have studied Buddhist philosophy for a long time, as well as people who have studied other philosophies in the past, have visited Zen masters.

There have been many examples of this. Nangaku Eshi¹⁵ was a man of talent, yet he visited Bodhidharma. Yōka Genkaku¹⁶ was an outstanding person, still he visited Daikan.¹⁷

Clarifying the Dharma and attaining the Way comes with the power gained from practice under an enlightened teacher; just listen to his words without twisting them to fit your own views. As long as you base your interpretation of your teacher's words on your own views, your teacher's dharma will be beyond reach. When you practice with a teacher and receive instruction in the Dharma, purify your body and mind, open your ears and eyes. Just listen to your teacher's dharma and accept it without judging it by your sentiments. Your body and mind must be one; [receive the teacher's dharma] as if pouring water [from one vessel] to another. If you are like this, you will not fail to attain his dharma.¹⁸

Nowadays, there are some stupid people who memorize phrases from texts or accumulate sayings they have heard and use them to interpret their teacher's dharma. Their minds are filled with their personal views and ancient words. They will never be able to become one with their teacher's words.

There is a group of people who put primary importance on their own views, read scriptures, memorize a few phrases and grasp them as the buddha-dharma. Later when they practice with a master and listen to his dharma, if the master's words agree with their own views, they consider them true. If the master's words do not match their preconceptions, they consider them false. They don't know how to relinquish wrong views, much less step back to the true reality. They will remain deluded for countless *kalpas*. This is most pitiful.

Practitioners! You must understand that the buddha-way lies beyond thinking, discrimination, viewing, contemplation, perception and intellection. If the buddha-way were contained within these mental functions, why haven't you yet awakened, since you have always been living and playing within that domain? In practicing the Way, you should not use thinking or discrimination. If you look at the self that is always influenced by such things as thinking, this will be as clear as looking into a bright mirror.

The gate through which you can enter the Way can be pointed out only by a master who has attained the Dharma. Scholars of words and letters cannot reach it.

- 1 This refers to the Second Ancestor Eka (Huiko).
- 2 This refers to Kyozan Ejaku (仰山慧寂 Yangshan Huiji) [807–883]. When he was fifteen years old he aspired to become a monk and asked his parents to allow him to leave his family. His parents did not give him permission, but, rather, tried to arrange his marriage. Ejaku finally cut off two fingers to show his determination.
- 3 At the time of Dōgen, there were many people who thought that the period of the ‘last Dharma’ (*mappō*) had begun. It was believed that only the teachings of the Buddha remained and that no practice or enlightenment was possible. This was the basis of Pureland Buddhism and the Nichiren School. They insisted that no one was able to be saved except through the simple practice of chanting the *nenbutsu* or *daimoku*. Dōgen disagreed with the idea of the three periods of the Dharma.
In the *Shōbōgenzō-Zuimonki* Dōgen said, “Many worldly people say, ‘I desire to practice the Way, but the world is in its last period (which is degenerate) and I have only inferior capabilities. I cannot endure the formal practice which accords with the Dharma. I want to find an easier way which is suitable for me, make a connection [with the Buddha] and attain enlightenment in the next lifetime.’ This is entirely wrong. Categorizing the three periods of time—the True Dharma, the Semblance of the Dharma, and the Last Dharma—is only a temporary expedient. Monks in the time of the Buddha were not necessarily outstanding. In fact, there were some who were incredibly despicable and inferior in capacity. Therefore, the Buddha established various kinds of precepts for the sake of evil and inferior people. Without exception, everyone is a vessel of the buddha-dharma. Never think that you are not a vessel. Only if you practice according to the teaching, will you gain realization without fail. Since you have a mind, you are able to distinguish false from true. You have hands and feet, and therefore lack nothing to practice gassho or walking. Consequently, in practicing the buddha-dharma, do not be concerned with whether you are capable or not. Living beings in the human world are all vessels (of the buddha-dharma).” (4-12)
- 4 In the second chapter of the Lotus Sutra we read, “The wisdom of buddhas is very profound and infinite. Their wisdom is difficult to understand and difficult to enter, so that the *shravakas* and *pratyekabuddhas* cannot apprehend it.” (translated by Bunno Kato)
- 5 ‘One hair to that of the hairs of nine cows’ means to be too little to compare with.
- 6 ‘To break bones and crush marrow’ is a hyperbolic expression for taking pains or making effort.
- 7 Dogen is trying to say that doing something painful is not necessarily difficult. In the *Shōbōgenzō-Zuimonki* he said, “It is rather easy to lay down one’s own life, or cut off one’s flesh or hands in an emotional outburst. Considering worldly affairs, we see that many people do such things even for the sake of attachment to fame and personal profit. Yet it is most difficult to harmonize the mind, meeting various things and situations moment by moment.” (1-15)

- 8 In the *Shōbōgenzō-Zuimonki* Dōgen said, “You should maintain the precepts and eating regulations (one meal a day before noon, etc.). Still, it is wrong to insist upon them as essential, establish them as a practice and expect to be able to gain the Way by observing them. We follow them just because they are the activities of Zen monks and the lifestyle of the Buddha’s children. Although keeping them is good, we should not take them as the primary practice.” (1-2)
- 9 These terms are used in the *Fukan-Zazengi*: “Put aside the operation of your intellect, volition, and consciousness. Stop considering things with your memory, imagination, and contemplation.”
- 10 This is a quotation from the *Sburyōgon-kyō* (*Surangama-sutra*). In the beginning of the 6th volume of the sutra, Kanzeon-Bosatsu (Avalokiteshvara Bodhisattva) said, “The Buddha taught me to enter samadhi from hearing, contemplation, and practice. First, in hearing, push back the stream of the discriminating consciousness and forget objects. Since the sense of hearing is in stillness, duality of movement (discriminating consciousness) and stillness (sound) will not arise at all. When I practiced this way continually, hearer and sound were both exhausted.”
- Dōgen quotes this to show that to harmonize body and mind is to go beyond the distinction between subject and object, that is to drop off body and mind. It has nothing to do with personal capability, talent, or education.
- 11 Jinsū (Shenxiu, 神秀, 606-706) was the head monk of the monastery of the Fifth Ancestor and was expected to succeed to the position of the Ancestor. Later his school was called Hokushū (the Northern School), while Enō’s school was called Nansū (the Southern School).
- 12 Enō (Huineng 慧能, 638-713) became the successor of the Fifth Ancestor before he was ordained as a monk. He was a lay practitioner working in the rice shed in the monastery. According to legend, he could not write or read. The story of the Dharma-transmission from the Fifth Ancestor to Enō is described in the *Rokuso-dan-kyō* (the Platform Sutra of the Sixth Ancestor).
- 13 Jōshū Jūshin (Zhaozhou Congshen, 趙州從諗, 778-895). Historically, it seems that Jōshū became a monk and practiced under Nansen when he was young. Nansen died in 834 when Jōshū was fifty-six years old. For some reason Dōgen thought Jōshū started practicing when he was about sixty years old.
- Dōgen said in the *Shōbōgenzō-Gyōji*, “Jūshin Oshō aspired to arouse bodhimind and seek the Way when he was sixty-one years old. While he was traveling around meeting various masters in the various districts carrying a water bottle and stick, he repeated to himself, ‘Even if he is a seven year old boy, if he is superior to me, I will learn from him. Even if he is one hundred years old, if he is inferior to me, I will teach him.’ In this way he practiced the way of Nansen wholeheartedly for twenty years. When he was eighty years old, he became the abbot of the Kannon-in in Jōshū...”
- 14 The daughter of Tei (Zheng) visited Isan Reiyū (Guishan Lin-gyuo, 771-853) when she was twelve years old. Later she received Dharma-transmission from Chokei Daian (Changqing Daan, 798-883), a successor of Isan.
- 15 Nangaku Eshi (Nanyue Huisi, 南嶽慧思, 515-577) is regarded as the Second Ancestor of the Chinese Tendai (T’ien t’ai) school and was the master of Tendai Chigi (Tiantai

Zhiyi).

- 16 Yoka Genkaku (Yongjia Xuanjue, 永嘉玄覺, 665-713). Although Genkaku was a brilliant scholar of Tendai philosophy, upon hearing of the fame of Enō, he visited the Ancestor. He grasped the Ancestor's dharma at their first meeting. So he stayed with the Ancestor only one day. Even now he is famous for his Dharma-poem, the *Shūdōka* (the Song of Enlightenment of the Way).
- 17 Daikan (Tachien, 大鑑, The Great Mirror) was Enō's honorific name given to him by the emperor.
- 18 In the *Shōbōgenzō-Zuimonki* Dōgen said, "Many people in the world say that though they listen to the words of their teachers, they are not in accord with their thinking. This attitude is a mistake. I don't understand how they can say such things. Do they say it because the principles in the sacred teachings do not agree with what they think, and believe the teachings to be wrong? If so, they are utterly foolish. Or is it that what the teacher says does not agree with own preferences? If so, why do they ask the teacher in the first place? Or do they say it on the basis of their ordinary discriminating thoughts? If so, this is illusory thought from the beginning-less beginning. The vital attitude in learning the Way is to give up and reform your egotistical views. Even if statements go against your own preferences, if they are your teacher's words or statements from the sacred scriptures, you must follow them completely. This is an essential point that you should be careful about in learning the Way. One of my fellow practitioners who visited teachers was very attached to his own views. He refused to accept whatever went against his ideas and believed only what agreed with his own views. He spent his whole life in vain and never understood the buddha-dharma. I realized from observing his attitude that learning the Way must be different from that. So, I followed my teacher's words and attained the truth of the Way completely. Later, I found the following passage in a sutra I was reading, "If you wish to learn the buddha-dharma, do not hold onto the [conditioned] mind of the past, present, and future." I truly understood that we must gradually reform previous thoughts and views and not hold firmly to them. In one of the classics it is said, 'Good advice sounds harsh to the ear.' This means that useful advice always offends our ears. Even though we may not like it, if we force ourselves to follow it and carry it out, it should benefit us in the long run. (5-13)
- 19 The text appears to have been written on the day of seimei (晴明) which indicates the fifteenth day after the spring equinox, around April, 5th.

Anyone Who Practices the Buddha-Dharma, Aspiring to Become Emancipated Must Learn Zen

The buddha-dharma is superior to other teachings¹; this is why people wish to learn it. When the Tathagata was alive, there were no other teachings, and no other teachers. The great master Shakyamuni alone led living beings with ultimate awakening. Since Mahakashyapa transmitted the Storehouse of the True Dharma Eye (*Shōbōgenzō*), twenty-eight generations in India, six generations in China, and the masters [of the five schools of Chinese Zen] have transmitted it from master to disciple without interruption.

Therefore, after the Futsū era of the Ryō Dynasty², no eminent people failed to follow the buddha-dharma. This includes not only monks but emperors and ministers as well.³ Truly, the reason one should love the superior is that superiority should be loved. But, be careful not love it in the way that Sekkō loved dragons.⁴

In the countries east of China, the net of the Buddhist teachings consisting of words and letters has spread over the oceans and covered the mountains. Although it covers the mountains, it lacks the heart of the clouds. Although it is spread over the oceans, it dries up the heart of the waves.⁵ Foolish people love them [words and letters]. Yet, this is like clinging to a fish eye taking it for a jewel. Deluded people play with them. It is like treasuring a seemingly precious stone from Mt. En (Yan), believing it to be a jewel.⁶ Most people who do this fall into a pit of demons and damage themselves. It is truly sad that, in this remote country, evil winds easily fan out and attract people, and the true Dharma hardly permeates at all.

However, the whole of China has already been illuminated by the Buddha's true Dharma. In our country and in Korea, the Buddha's true Dharma has not yet spread. Why? Why?

In Korea, people have at least heard the name of the true Dharma, but in our country no one has even done that. This is because all the ancient masters who went to China stagnated in the net of the teachings. They brought Buddhist texts but forgot to carry the Buddha's Dharma. What merit is there in this? Their efforts were all in vain. This happened because they missed the essential point in learning the Way. It is very sad that, in spite of endur-

ing so much pain, they wasted their whole lives.⁷

When you begin to learn the buddha-way, visit a master, listen to his teachings, and practice in accordance with them. At this point, there is one thing you have to understand. That is, the Dharma turns you and you turn the Dharma. When you turn the Dharma, you are strong and the Dharma is weak. When the Dharma turns you, the Dharma is strong and you are weak. These two aspects are always present in the buddha-dharma.⁸ There is no one who knows this unless it has been transmitted to him or her by a true teacher. Unless one is a patched-robe monk (Zen monk)⁹, the chances are few of even hearing about it. Unless you comprehend this secret, you will never understand how to learn the Way. How can you distinguish true from false? Now, those who practice Zen and learn the Way naturally transmit this secret. Therefore, they don't go astray. This kind of practice is not found in other traditions. Although you aspire to the buddha-way, you cannot understand the true Way clearly without practicing Zen.

1 In the *Gakudō-Yōjinhū-Monge* Menzan wrote, "Other teachings remain within the limits of transmigration in samsara; only the teachings of the Tathagata transcends the burning house of the three worlds. Therefore, it is superior to other teachings."

2 According to legend, Bodhidharma came to China in the first year of the Futsū (Putong) era of Ryō (Liang) (520A.D.).

3 Some emperors, such as Shukusō (Suzong, reigned 756-761) and Daisō (Daizong, 762-779), and ministers, such as Likō (Liao, ?-?) and Haikyū (Feixiu, 797-870), practiced with Zen masters.

4 Sekkō Shikō (Yegong Zigao) loved dragons and decorated his room with carved and painted dragons. One day, a real dragon visited him since he heard that Sekkō loved dragons so much. Upon seeing the real dragon, Sekkō was frightened and fainted. He loved imitation ones not real ones.

In this case, Dōgen implies studying only scriptures on the Dharma is loving a painted dragon. Actually, practicing zazen is loving the real dragon. In the *Fukan-Zazengi* Dōgen also said, "You, honored practitioner, after learning in a partial way like the blind people who touched various parts of the elephant (to figure out what it was like), please do not be scared by the real dragon."

5 This means that, in these countries, people knew the name of the buddha-dharma, yet didn't understand the vivid function of the Dharma.

6 In the collection of essays written by Kanyū (Hanyu) this statement appears: "Wearing a piece of *enseki* (yanshi) and going to Genho (Yuanpu) or having a fish eye and visiting Chokai (Zhanghai), one will certainly be laughed at." Enseki and fish eyes look like

jewels but are not real jewels. Genho and Chokai are places famous for producing jewels.

- 7 In the *Shōbōgenzō-Bendōwa* Dōgen said, “When the masters who spread the Buddhist teachings in our country came back from China and introduced Buddhism here, why did they ignore this practice and bring only the teachings? The reason the ancient masters did not transmit this practice is that the time was not yet ripe for it. Did those ancient masters understand this Dharma? If they had understood it, it would have been transmitted.”
- 8 In a reply to a student’s question, the Sixth Ancestor said, “If your mind is deluded, the Dharma-flower (the Lotus Sutra) turns you around. If your mind is enlightened, you turn the Dharma-flower.”

Dōgen talks about these two aspects based upon the Sixth Ancestor’s answer. Later in the *Shōbōgenzō-Hokke-ten-Hokke* (The Dharma-Flower Turns the Dharma-Flower Itself) Dōgen said, “Deluded mind is turned by the Dharma-flower. Enlightened mind turns the Dharma-flower. Actually in both cases, simply the Dharma-flower turns the Dharma-flower itself.”

- 9 The patched-robe refers to the kesa (*kesaya* in Skt.) made of abandoned rags. Monks cut abandoned rags into square pieces and sewed them together. Since Zen monks wore patched robes, they were called patch-robed monks (*nōsō*). Dōgen put emphasis on wearing the right kesa. See *Shōbōgenzō-Kesakudōku*.

8 | *The Activities of Zen Monks*

From the time the true Dharma was transmitted from the Buddha to the First Ancestor, it has been directly and solely transmitted through twenty-eight generations in India and six generations in China without the addition of so much as a single strand or the destruction of a single particle. The robe (*kashaya*) was handed down to the Sixth Ancestor who lived in Sōkei (Caoqi)¹, and the Dharma spread throughout the world. Subsequently, the Tathagata's True Dharma Eye flourished in China.

The Dharma cannot be acquired by groping or seeking. When it is seen, perception of it is lost. When it is attained, discriminating mind is transcended.

One practitioner lost his face on Mt. Ōbai.² Another cut off his forearm on Mt. Shōshitsu.³ The latter gained Bodhidharma's marrow. This turned his mind and he gained the most refined way of life. The former prostrated himself [before the Fifth Ancestor], stepped back, and settled in the functioning of the Dharma. Neither of them had any attachments to his mind and body. They never stayed in one place; never became stagnant.⁴

A monk asked Jōshū whether or not a dog has buddha-nature. The master replied, "Mu (Wu)." Being within "Mu", can you fathom "Mu" or hold "Mu"? There is no way to grasp it. I say to you, open your hands. Just let everything go, and see. What is body and mind? What are daily activities? What is life and death? What is the buddha-dharma? What is the secular way of life? Ultimately, what are mountains and rivers, the great earth, human beings, animals and dwellings?⁵ Take a careful look at these things again and again. By doing so, the dichotomy of movement and stillness is clearly and naturally unborn. However, at this time, nothing is fixed. No one can realize this [from the human point of view].⁶ Many have lost sight of this. People practicing Zen! You will attain this first midway on the path. Do not stop practicing even after you arrive at the end of the path.⁷ This is my wish!

1 According to legend, Bodhidharma passed on his robe to the Second Ancestor as the symbol of Dharma-transmission. The robe was handed down through six generations from Ancestor to Ancestor until the Sixth Ancestor. He didn't pass it on.

2 This refers to the Sixth Ancestor. Mt. Ōbai (Huangmei) is the place where the monas-

- tery of the Fifth Ancestor was located. After he entered the monastery he worked in the rice shed pounding rice for eight months as a lay practitioner.
- 3 This refers to the Second Ancestor. Bodhidharma stayed at Shōrinji (Shaolinsi) temple on Mt. Shōshitsu (Shaoshi).
 - 4 This means that they attained dropping off body and mind and acted with the body and mind dropped off.
 - 5 In the *Gakudō-Yōjinshū-Monge* Menzan said, “These ‘whats’ do not imply questions. In the same manner as it is said in the *Shōbōgenzō* that you should study ‘what thing, how come’ (the Sixth Ancestor’s answer) understanding that this is not a question.” (See footnote 8 of *monjo-no-dōtoku* in the 3rd chapter of this book, in *Dōgen Zen as Religion*.)
 - 6 This means that the buddha-dharma can be realized by buddhas only.
 - 7 In the *Shōbōgenzō-Genjōkōan* Dōgen said, “When one’s body and mind have not yet been filled with Dharma, one thinks that he has gained Dharma. When body and mind have been filled with Dharma, he thinks something is still lacking.”

9 | *You Should Practice Toward the Way*

A determined student of the Way must first of all distinguish the right and wrong direction toward the Way. Shakyamuni sat under the bodhi tree, saw a bright star, and suddenly realized the Way of the Supreme Vehicle. The Way realized by the Buddha is far beyond the reach of *shravakas* or *pratyekabuddhas*.¹ The Buddha realized the Way by himself and transmitted it [his realization] to the next buddha [and down the line] without interruption² until the present day. Whoever gains this realization is nothing other than a buddha.

Heading toward the Way is to continue to clarify until you reach the full extent of the buddha-way and understand the scenery of that Way. The buddha-way is right under your feet. Being obstructed by the Way³, you clarify the Way right here. Being obstructed by enlightenment, you completely become yourself. Therefore, even though you may have perfect understanding, you fall into half-enlightenment. This is the manner of heading in the direction of the Way.⁴

People practicing the Way these days have not yet understood what the Way is and yearn for reward that can be seen. You are the one who is responsible for making this mistake. And, you will be like a person who discards his father and his treasure, and wanders here and there in poverty.⁵ Even though you are only the son of a millionaire, you are not aware of this and have been acting like a poor employee for a long time. This is a matter of course.

Students of the Way should desire to be obstructed by the Way. To be obstructed by the Way means to forget any trace of enlightenment.⁶ Practitioners of the Way must first of all have faith in the Way.⁷ Those who have faith in the buddha-way must believe that one (the self) is within the Way from the beginning; that you are free from delusive desires, upside-down ways of seeing things, excesses or deficiencies, and mistakes. Arousing this kind of faith, clarifying the Way and practicing the Way comprise the foundation of learning the Way. We do this by sitting and cutting off the root of the discriminating mind; by turning away from the path of intellectual understanding. This is a skillful way to lead beginners. Next, drop off body and mind, and throw away both delusion and enlightenment. This is the second stage.⁸ Truly it is most difficult to find a person who believes that his self is within

the buddha-way. Only if you believe that you are really inside the Way, will you naturally clarify the scenery of the Great Way and understand the origin of delusion and enlightenment. Try to sit cutting off the root of discriminating mind. Eight or nine out of ten will be able to immediately see the Way⁹.

- 1 In the Lotus Sutra we read, “The wisdom of buddhas is very profound and infinite. The Buddha’s wisdom is difficult to understand and difficult to enter, so *sbravakas* and *pratyekabuddhas* cannot apprehend it.” (Chapter 2, Tactfulness)
- 2 In the Lotus Sutra we read, “Only a buddha together with a buddha can fathom the reality of all beings.” (Chapter 2, Tactfulness)
- 3 Being obstructed by the Way or by enlightenment means to become one with the Way or Enlightenment. In the *Fukan-Zazengi* Dōgen wrote, “They (buddhas and ancestors) just practiced sitting and were obstructed by zazen.”
- 4 In the *Gakudō-Yōjinshū-Monge* Menzan said, “These two phrases have the same meaning as the last phrases which say, ‘You will attain it at the midway point of the path. Do not stop practicing even when you get to the end of the path.’ No attachment to a reward for making effort. No clinging to the rank attained by practice. This is what is meant by ‘permeating each other (*ego*)’ in the Soto School. This is the most refined way of the buddhas and ancestors.”
- 5 This is an analogy taken from the Lotus Sutra (Chapter 4, Faith Discernment). A son of a millionaire left his home and wandered here and there in poverty. He worked for small wages and was satisfied with them even after he came back to his father’s land.
- 6 To be obstructed by the Way means to be one with the Way. Since we are one with the Way, there is no perception of gaining enlightenment. In the *Shōbōgenzō-Bendōwa* Dogen said, “However, such things do not come into the perceptions of one sitting because they take place in the quietness of samadhi without any fabrication and because they are enlightenment itself. If practice and enlightenment were separated as ordinary people think, they would perceive each other. That which is associated with perception cannot be the standard of enlightenment because deluded human feelings cannot attain the standard of enlightenment.”
- 7 In the *Kegon-kyō (Anatamsaka-sutra)* we read, “Faith is the foundation of the Way and mother of all merit.”
- 8 In the *Gakudō-Yōjinshū-Monge* Menzan said, “When we actually sit’ on a cushion in *hishiryō* (beyond thinking), the root of discriminating mind is cut off, intellectual understanding is exhausted, body and mind are dropped off, and delusion and enlightenment are thrown away. You will know it naturally if you are the person sitting.”
- 9 In the *Shōbōgenzō-Zuimonki* Dogen said, “Each of you should practice exclusively and wholeheartedly. Ten out of ten of you will attain the Way.” (1-14)

10 | **Settling Down Right Here.**¹

There are two considerations in determining how to settle your body and mind. One is visiting a teacher and listening to the Dharma. The other is putting all your energy into zazen.² When you hear the Dharma, allow your mind to work freely. The practice of zazen uses practice and realization as freely as one uses one's right and left hands.³ Therefore, in order to enter the buddha-way, you should not discard either one. If you do, you will never settle in the Way.

Everyone has a body and mind. Abilities vary between the strong and weak, the high and low spirited. In movement or in stillness, you should realize Buddha directly through nothing other than your body and mind. This is accepting [the Way]. Do not try to change your body or mind. Just follow the realization of the other (the true teacher). This is called being here or settling down. Since you just proceed following the other (your teacher), you are free from your old views. Since you just settle down right here, you do not seek a new nest.

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- 1 In the *Gakudō-Yōjinshū-Monge* Menzan said, "As is mentioned in the *Gakudō-Yōjinshū*, *jikēge* ('right here') is sitting on a cushion after listening to your teacher's dharma on realizing enlightenment without adding personal thoughts. To be right here means being 'as you are' without going anywhere else. *Jōtō* ('to accept') means to accept [the teachings] and settle down.
 - 2 The first is having faith in and following the other. The second is accepting it into the self and realizing it by one's self.
 - 3 In the *Gakudō-Yōjinshū-Monge* Menzan said, "Receiving the teachings from a master is the wisdom of hearing. After having done so we must then put it into the wisdom of contemplation using the discriminating function of the mind. This is why it is said that hearing Dharma puts your mind to work. Zazen is the wisdom of practice. Realization is to enter samadhi. Entering samadhi through hearing, contemplating and practicing are the steps explained in the *Ryōgon-kyō* (*Surangama-sutra*). Practice and realization are like our right and left hands. When you put them together, you reach the realm of the Buddha." In the *Shōbōgenzō-Bendōwa* Dōgen said, "Essentially, practice cannot be separated from enlightenment. Fortunately, undivided genuine practice has been transmitted to us. Our practice of the Way as beginners attains undivided original enlightenment in unfabricated reality. In order not to defile enlightenment which is inseparable from practice, buddhas and ancestors constantly urge us not to let up in our practice. When

we cast off genuine practice, original enlightenment fills our hands. When we become free from original enlightenment, genuine practice is actualized throughout our whole body.”

Part II

Jijuyū-Zanmai (Samadhi of The Self) by Menzan Zuihō Oshō

Preface

An ancient master said, “[The literal meaning of the name] Vairochana¹ is the universally illuminating light. This word has two connotations. One is that the Tathagata inwardly illuminates the true dharma-world with the light of wisdom. This connotation is based on the concept of the action of self-enjoyment (*jijiyū*).² The second is that the Tathagata outwardly illuminates people and teaches them with the light of his body. This second connotation is based on the concept of action of other-enjoyment (*tajiyū*).

This is the origin of the term *jijiyū-zanmai*.³ Nevertheless, the ancient master only talked about the Tathagata who has already entered buddhahood, and he did not say that the same virtue inherently exists in the practice of ordinary sentient beings who are in the causal rank for attaining buddhahood. This is because, as a scholar of a teaching school⁴, he was caught by the distinction between the Tathagata and sentient beings. The essence of the buddhas and ancestors⁵ is different. Great Master Rinzai⁶ said,

“If you want to become the same as the ancestors and the buddhas do not seek anything outside. The pure light of your mind is nothing but the dharmabody of Buddha.”

Zen Master Wanshi⁷ said,

“It emits light and the great thousand worlds appear. Each and every thing in the world is nothing other than the realm of the *jijiyū* of my self and its essential function.”

We must keep in mind that, from medieval times (the Song, Yuan dynasty China, 10th to 14th Century), the way of practice changed and the essential function was lost because practitioners became dazzled by the practice of seeing kōan stories. Dōgen, the founder of Eiheiji monastery, alone was not blinded and said,

“Eihei [Dōgen] sometimes enters *jijiyū-zanmai*. Each of you has to grasp it and make free use of it.”

How fortunate that we can encounter the *udumbara* flower⁸ blooming in the forest of falseness that characterizes this decadent age. How can we help but show our gratitude and practice diligently?

January first, the third year of Genbun (1738).

Zuihō, a practitioner of Wakasa.⁹

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- 1 Vairochana is the principal Buddha in the *Kegon-kyō* (*Avatamsaka-sutra*). This Buddha is considered to be *sambhogakaya* (*bōjin*). This is also the name of the principal Buddha in the *Dainichi-kyō* (*Mahāvairochana-sutra*). This Buddha is considered to be a *dharmakaya* (*hosshin*) in the sutra. In Japan, this Buddha is known as *Dainichi-nyorai*. The original meaning of the Sanskrit word is something which glitters or shines. In other words, the sun is a symbol of the limitless wisdom of the Buddha.
 - 2 *Jijuyū* means to receive the merit from one's practice and enjoy it by oneself. This is the opposite of *tajiyū* which is the Buddha's function of giving the merit of his practice or enlightenment to sentient beings in order to teach them and lead them to practice.
 - 3 *Zanmai* is Japanese pronunciation of the Sanskrit word *samadhi*.
 - 4 Teaching school is a term used by the Zen school to refer to other schools of Buddhism such as the Tendai, Kegon, Sanron, or Hossō schools, since the teachings of these schools are based on certain scriptures. Examples are the Lotus Sutra on which the Tendai school is based, and the *Avatamsaka-sutra* on which the Kegon school is founded. Practitioners of the Zen school feel that their practice is not based on any written teachings and the buddha-mind is grasped directly through practice.
 - 5 'Buddhas and ancestors' is a translation of the Japanese word *busso* (佛祖). *Butsu* means a buddha. *So* means an ancestor or founder of a religion or a school. In Zen, prominent masters who embodied the Way and transmitted the buddha-dharma were called *Soshi* (祖師, ancestral master).
 - 6 Rinzai Gigen (臨濟義玄, Linji Yixuan) [?-867] was the founder of the Rinza school of Zen in China.
 - 7 Wanshi Shōgaku (宏智正覺, Hongzhi Zhengjue) [1091-1157] was a famous Zen master in the Soto lineage in Song dynasty China. He was the abbot of Tendo (Tiantong) monastery where Dōgen later practiced with Nyojō (Rujing). Wanshi put emphasis on practicing zazen rather than koan practice which was popular at that time. His style of practice was called *mokushō-zen* (默照禪, 'silent, illuminating zen'). Dōgen respected Wanshi and praised him as Wanshi *keobutsu* (the ancient buddha).
 - 8 It is said that the *udumbara* flower blooms only once in three thousand years. In Buddhist literature this is used metaphorically to show the difficulty of encountering the Buddha's appearance in the world.
 - 9 Wakasa is the name of a region (presently Fukui Prefecture), where Menzan lived when he published the *Jijuyū-Zanmai*.

Jijuyū-Zanmai

The teachings of the Tathagata¹ found in the various sutras² have been classified as sudden or gradual, provisional or direct.³ These teachings contain various types of preaching since they were given according to the qualities of the people the Buddha taught. The true enlightenment⁴ of the

Tathagata is not manifested directly in these sutras, since they are provisional teachings. Although the Buddha expressed his true mind in some Mahayana⁵ sutras, in many cases, the true teachings are no longer true because the commentators of those sutras and commentaries⁶ interpreted them with their ordinary discriminating minds and intellectual understanding.⁷ That is why it is said in the *Zōbōketsugi-kyō*⁸ that interpretation through words stands against the buddhas in the past, present, and future. Also, in the *Ryōga-kyō*⁹ it is said that the Buddha did not speak even one word during the forty-nine years he taught. From this, it should be clear that the true enlightenment of the Tathagata can never be grasped by words or by discrimination¹⁰, nor by the illusory mind¹¹ of ordinary human beings.

When the Buddha was on Mount Ryōju¹² with his one million students, he picked up a flower and blinked, and the Venerable Mahakashyapa¹³ smiled. At that time, the Tathagata said to the assembly, “I transmit the *shōbōgenzō nehanmyōshin*¹⁴ (the storehouse of the True Dharma-Eye, the incomparable life in Nirvana) to Mahakashyapa.”¹⁵

This *nehanmyōshin* is the Tathagata’s true enlightenment which precedes language, discrimination, and illusory mind. This is also called the *jijūyū-zanmai* which has been transmitted for fifty-one generations from [the Buddha] to Bodhidharma in India, down through the Sixth Ancestor, Enō, (Huineng) in China, and to Eihei Dōgen in Japan. The simultaneous practice-enlightenment¹⁶ of this samadhi is nothing other than *kekkeafuzu* (full-lotus sitting)¹⁷, which we practice today. Tentatively, this samadhi is called zazen.¹⁸ The reason it is referred to as zazen is as follows:

Bodhidharma¹⁹ came from India to China and sat facing the wall at Shōrin Temple on Mt. Sūzan for nine years. At that time, people who did not understand that what he was practicing was *jijūyū-zanmai*, that is, the Tathagata’s *shōbōgenzō-nehanmyōshin*, called him the *brahmanā*²⁰ who practices zazen. The posture of his practice was similar to that of the *dhyana* of the four stages and samadhi of the eight stages²¹ described by the Buddhist scholars of the time. That is why his practice was commonly called zazen. Consequently, his successors were called followers of the Zen school.²²

Originally, the *shōbōgenzō-nehanmyōshin*, which has been directly transmitted through the buddhas and ancestors²³, was not necessarily called zazen (sitting meditation). Shall we practice only Zen (*dhyana* or meditation) and make it our sole principle? There is meditation among the six *paramitas*, and there

is samadhi among the three basic Buddhist practices.²⁴ Since this meditation should be practiced by all bodhisattvas, there is no reason to single it out particularly, call it *shōbōgenzō-nehanmyōshin* and transmit it. The proof of this lies in the words of Master Sekitō²⁵, “This Dharma-gate²⁶ has been transmitted among buddhas. It is not limited to *dhyana*, diligence, etc. All that is necessary is to attain the buddha’s insight.²⁷”

Dhyana and diligence, etc., is an abbreviation for the six *paramitas*. This Dharma-gate has been directly transmitted from buddha to buddha, generation after generation. The Buddha’s awakening called *nehanmyōshin*, is perfect and always quietly illuminating itself.

Therefore, you must understand that Zen is just a provisional name. *Jijuyū-zanmai* is *shōbōgenzō-nehanmyōshin* and Buddha’s wisdom, i.e. *anuttarasamyak-sambodhi*.²⁸ This is also called *jintsū-daikōmyōzō* (‘the storehouse of the great light of wisdom’).²⁹ It is also referred to as *muryōgisho-zanmai* (‘the samadhi of limitless meanings’)³⁰, *bōkyō-zanmai* (‘the samadhi of the precious mirror’)³¹, *tōjiō-zanmai*, or *zanmai-ō-zanmai* (‘the king of samadhis’)³², and *Birushana-zō-zanmai* (‘the samadhi of Vairochana Buddha symbolizing the whole universe’).³³

This is the essential-function of the buddhas and the functioning-essence of the ancestors.³⁴ Understand this clearly and believe that this [*jijuyū-zanmai*] is *shinjin-datsuraku datsuraku-shinjin* (dropping off body and mind, body and mind dropped off).³⁵ All of these terms taken from the various teachings of the buddhas and ancestors are names for the zazen we practice.

Although a great many people practice zazen, almost all of them practice in the way of ordinary people, Hinayana practitioners³⁶, or bodhisattvas with provisional Mahayana understanding³⁷. Those who understand *jijuyū-zanmai* as the true enlightenment of all buddhas are very few.

That is why some hurry on their way to gain enlightenment by wrestling with *kōans*.³⁸ Some struggle within themselves, searching for the subject³⁹ that sees and hears.

Some try to rid themselves of their delusory thoughts in order to reach a pleasant place of no-mind, no-thought⁴⁰. Many other methods of practicing zazen were advocated by various teachers in the Song, Yuan, and Ming dynasties in China⁴¹. But, it appears that fewer than one in a hundred knew the true samadhi transmitted by the buddhas and ancestors.

Kōan practice started in Song dynasty China. There was no such practice

during the time of Bodhidharma or Enō, the Sixth Ancestor. The tradition of kōan practice did not originate with Seigen or Nangaku.⁴² It was established by and based on the biased ideas of the masters of the Song dynasty. Although some have said that kōan practice was started by Ōbaku Kiun⁴³, there is no basis for this. It is nonsense to say that Ōbaku suggested to his students to learn the Mu kōan of Jōshū⁴⁴ (the anecdote about a dog's buddha-nature), since Ōbaku was already dead when Jōshū talked about it. Also, not all kōans were created in order to encourage people to practice zazen.

Searching for the subject that sees and hears is also useless. The harder you look for the subject, the more you will tire of wastefully struggling, since what is seeking and what is being sought cannot be separated. Understand that your eyes cannot see themselves. Arousing the mind to eliminate illusory thoughts is like pouring oil on a fire to extinguish it. The fire will blaze with increased strength.

There are many other ways to practice zazen, but, among them, the properly transmitted, genuine Way is not to be found. This is why Dōgen Zenji criticized the Zazenshin or Zazenmei in the *Keitoku-Dentōroku* and the *Katai-Futōroku*, etc.⁴⁵, saying that none expressed the Way which has been properly transmitted. Many teachers, both in China and Japan, appreciate the *Zazengi* in the *Zennen-Shingi*⁴⁶ written by Chōro Sōsaku (Zhanglu Zongze). Nevertheless, Dōgen Zenji criticized it saying that it was not the way of Hyakujō, and that it had lost the essential point of the ancestors' teachings⁴⁷. This *Zazengi* is presently incorporated as the last part of the *Shiburoku*.⁴⁸

Why did he abandon the guiding principle created by his predecessors, saying that their words were not true? Those teachers in medieval times (Song dynasty China) thought that we are all deluded and that if we practice zazen, we could gain enlightenment as a result of the power accumulated by zazen practice. They also thought that, after gaining enlightenment, there would be no further need to practice zazen. They compared it to a boat which is no longer necessary once the other shore is reached.

People in the present day often practice zazen in this manner. This is the attitude of ordinary people, Hinayana practitioners, and bodhisattvas within the provisional Mahayana practice of zazen. They aspire to rid themselves of delusions and to gain enlightenment; to eliminate illusory thoughts and to obtain the truth. This is nothing but creating the karma of acceptance and rejection. Such an attitude is just another form of dualism, in that one escapes

from one thing and chases after another. If we think this kind of practice is the same as that transmitted by the buddhas and ancestors, as the Tathagata's *zanmai-ō-zanmai*, or as Bodhidharma's sitting facing the wall for nine years, these also become mere methods to rid oneself of delusions and to obtain enlightenment. What a pitiful view!

In the last several hundred years, a great many have adhered to this attitude, both in China and Japan. All mistake a broken piece of tile for gold, or a fish eye for a jewel, because they do not yet clearly understand the essence of the great Dharma.

The true zazen which has been transmitted by the buddhas and ancestors is the Tathagata's *jijuyū-zanmai*. It is the state in which the body and mind of perfect nirvana always abide peacefully. In the Lotus Sutra, the Tathagata's zazen is called *muryōgisho-zanmai* ('the samadhi of infinite meaning'). In the *Mahaprajñya-sutra* it is called *toji-ō-zanmai* ('the king of samadhis'). It is referred to as *zanmai-ō-zanmai* in the *Daibon-Hannya-kyō*, and Zen master Tōzan Ryokai⁴⁹ named it *bōkyō-zanmai* (the samadhi of the precious mirror). Obviously, zazen is not a practice for getting rid of delusions and gaining enlightenment. When the Buddha transmitted this zazen to the Venerable Mahakashyapa, he called it *shōbōgenzō-nehanmyōshin*. Sekitō expressed it by saying, "The heart of the Great Master in India has been transmitted intimately from person to person in both the East and the West."⁵⁰ Tōzan also said, "The dharma of *nyozē*⁵¹ has been transmitted intimately through the buddhas and ancestors." This *nehanmyōshin* was transmitted for twenty-eight generations right up to Bodhidharma in India. This Great Master came to China and transmitted the same samadhi to the Second Ancestor, Eka⁵². We must learn Bodhidharma's teaching thoroughly. What is his teaching? To live facing the wall unwaveringly and to see that ordinary people and sages are one and the same⁵³. We must also study carefully the words of the Second Ancestor, "Always be clearly aware."⁵⁴

The essence of their teachings was transmitted through twenty-three generations, up to Nyojō of Mt. Tendō⁵⁵ of the Song dynasty. Eihei Dōgen went to China, practiced under Nyojō, and received the transmission of this *jijuyū-zanmai*. After he returned to Japan, he advocated this samadhi, calling it *shinjin-datsuraku datsuraku-shinjin* (dropping off body and mind, body and mind dropped off). This is another name for *anuttarasamyaku-sambodhi* (ultimate awakening). This awakening transcends the ranks of ordinary people,

Hinayana, the ten stages of bodhisattvas and *tōgaku*⁵⁶. Therefore, it is said, “Directly enter into the stage of the Tathagata. Just take the essence, do not worry about trifling things.”

The practice of the six *paramitas* of a bodhisattva and all of the eighty four thousand Dharma-gates⁵⁷ [of the Buddha] are without exception included in this *jijuyū-zanmai*. This is why it is said that as soon as you clarify the Tathagata Zen⁵⁸, the six *paramitas* and all other practices are complete within yourself.⁵⁹

It is also said in another sutra that when you sit in the upright posture and are aware of reality, all evil is like frost or a drop of dew. If you settle in this samadhi, all evil will disappear as promptly as frost or a drop of dew disappears under the sun.

In the *Shōdōka* we find the expression, “Being aware of reality, there is neither subject nor object, and we are immediately released from the karma of the hell of incessant suffering.”⁶⁰ When you sit in this samadhi, you will enter directly into the realm of the Tathagata. Therefore, this samadhi is endowed with the limitless virtue of the roots of goodness, and the limitless obstructions of one’s evil deeds caused by evil karma will disappear without a trace. As this samadhi is truly the incomparable, great Dharma-wheel⁶¹, and the practice of ever going beyond buddhahood⁶², it is beyond words and discriminating thoughts.

If you were to encounter such a true Dharma in the infinite eons of transmigration in the rounds of life and death, even one day of your life would be more precious than millions of years without the true Dharma. So, devote yourself diligently to this samadhi, cherishing every second.

Now I will explain in detail the way to clarify and rely on this samadhi. This is done simply by not clouding the light⁶³ of your Self. When the light of the Self is clear, you follow neither *konchin* (dullness) nor *sanran* (distraction).⁶⁴

The Third Ancestor said, “When the cloudless light illuminates itself, there is no need to make mental struggle, there is no waste of energy.”⁶⁵ This is the vital point of the practice and enlightenment of this samadhi. “The cloudless light illuminates itself” means the light of the Self shines brightly. “Not to make mental struggle” means not to add the illusory mind’s discrimination to the reality. When you make mental struggle, the light becomes illusory mind and brightness becomes darkness. If you do not make mental

struggle, the darkness itself becomes the Self illumination of the light. This is similar to the light of a jewel illuminating the jewel itself. For example, it is like the light of the sun or the moon illuminating everything: Mountains and rivers, human beings and dogs, etc. equally, without differentiation or evaluation. Also, a mirror⁶⁶ reflects everything without bothering to discriminate. In this *jijuyū-zanmai*, just keep the light [of the self] unclouded without being concerned with discrimination of objects. This is the meaning of Wanshi Zenji's expression in his *Zazenshin*.⁶⁷

“The essential-function of buddhas and the functioning-essence of ancestors.

Knowing without touching things.

Illuminating without facing objects.”⁶⁸

When you practice and learn the reality of zazen thoroughly, the frozen blockage of illusory mind will naturally melt away. If you think that you have cut off illusory mind, instead of simply clarifying how illusory mind melts, illusory mind will come up again, as though you had cut the stem of a blade of grass or the trunk of a tree and left the root alive. This is very natural.

For this reason, when you practice the buddha-dharma⁶⁹, you must study and clarify the essence of practice-enlightenment of the buddhas and ancestors under the guidance of a true teacher to whom the Dharma has been properly transmitted; otherwise, you will be wasting your time, no matter how long or hard you practice.

Mumyō (fundamental delusion)⁷⁰ is called illusory mind. It is the source of the rounds of delusory life and death⁷¹ from the immeasurable past. It is our discriminating mind which obstinately clings to body, mind, the world, and all things, as being the way we have perceived and recognized them until now. For example, although something good is not always good, we hold stubbornly to what we think is good. Something evil is not always evil, yet we become attached to our own judgment and make it a preconception. Even if you think something is good, others may think it is evil. Even if you think something is evil, others may think it good. And, even if both you and others think something may be good or evil today, fundamentally such judgments merely accord with illusory mind which manifests itself in the form of one's own knowledge, views, and experiences. This is true not only of our judgments about good and evil, but also our views about being and non-be-

ing, hatred and love, etc. All these differentiations in regarding all existence arise from illusory mind.

Birds fly in the sky without any trouble, but fish cannot live in the sky. Fish swim freely in the water, though birds will die in the water. Maggots do not think feces are filthy. A *tademushi*⁷² does not know bitterness. A fire mouse⁷³ lives in fire. There is a species of crab that lives in very hot water.

Illusory mind is the root of delusion, that is, stubborn attachment to a one-sided point of view formed by our own conditioned perception based on personal experiences. Suffering in one world may be comfort in another world. It is said that observing the precepts for a *shranaka* is breaking the precepts for a bodhisattva. Each living being in the ten realms⁷⁴ has its own view of everything. How could their pictures of the world possibly be the same?! Originally, all beings are outside of illusory mind and are beyond evaluation or differentiation. You must realize this clearly and without any doubt.

There was a great king in India. Once he gathered a group of blind people together and had them touch an elephant. After they had touched the elephant the king asked them, “What is the shape of the elephant? Tell me what you think.”

Among the blind people, the one who had touched the elephant’s leg said, “An elephant is something like a lacquered barrel.”

The one who had touched the tail said, “An elephant is something like a broom.”

The one who had touched the abdomen said, “An elephant is something like a big drum.”

The one who had touched the ear said, “An elephant is something like a dust pan.”

And, the one who had touched the trunk said, “An elephant is something like a thick rope.”

Then the king said, “How pitiful these blind people are! Each of them thinks an elephant is something like this or that according to their individual experiences of touching the different parts of the elephant. If they could see it as a whole, they would realize that their ideas are completely different from the reality.”

This story appears in the *Nehan-kyō*,⁷⁵

Now, because people are blinded by illusory mind, they cannot clearly and thoroughly see the reality of the whole body of all things. Consequently,

they view something as good or evil, a being or non-being, alive or dead, a sentient being or a buddha. If their eyes were open, however, they could not help but realize that the knowledge or perspective acquired through their personal experiences is not the whole of the reality.

Therefore, no one can be free from delusions until illusory mind has been dropped off. No matter how diligently one continues to do good deeds, if these deeds are done with a blind mind, the result will be only a limited happiness in the world of human or heavenly beings, for such good deeds still belong to the defiled causation⁷⁶ in the six realms of transmigration.

It is said in the *Mahaprajnyaparamita-sutra* that even though you practice the five *paramitas* (i.e. generosity, observing the precepts, patience, diligence, and meditation), all your practices remain within the realm of the defiled causation of human or heavenly being unless you practice *prajnya-paramita*.⁷⁷ Such a practice is not that of *annuttara-sammyak-sambodhi* (ultimate awakening).

To practice *prajnya-paramita* means that the light of the wisdom of *jijuyu-zanmai* illuminates and dispels the darkness of the ignorance of delusory thoughts. If the light of the Self is clear, even a small good deed is the practice of incomparable awakening, since the deed is performed prior to the arising of illusory mind. Therefore, you should not be concerned with anything but leaving behind illusory mind, cutting the root of delusions, emitting the light of *jijuyu-zanmai*, and opening the eye of *prajnya*. This is the Buddha's wisdom and also the true path of practicing the buddha-way.

In the Lotus Sutra, it is said: "Everything buddhas do is for the instruction of bodhisattvas. All that they do is for just one purpose, that is to show sentient beings Buddha's insight and enable them to see reality as a whole." Buddha's insight means that buddhas see and know all things without delusory thoughts. Therefore, buddhas enable sentient beings to depart from illusory mind and gain wisdom equal to their own. This is the core of the teachings of all buddhas in the past, present, and future. This is also the essence of the teachings of all ancestors in each and every generation.

A great many people, however, do not leave behind illusory mind nor open the eye of Buddha's wisdom. They think that practicing the buddhadharma is studying the sutras which are records of the Buddha's wisdom. This is a great mistake. For example, it does not help you at all to read a recipe when you are starving. An entire library of sutras is merely a collection of recipes of the true taste of reality. For more than 400 years after the

buddha-dharma was introduced to China, all the scholars spent their time arguing with each other about which recipe was better without ever tasting reality. Each of them relied on a particular sutra or commentaries on the sutras, making evaluations as to which recipe was inferior and which superior. None of them knew the true taste of the buddha-dharma. Later, Bodhidharma transmitted the true taste and filled people's empty stomachs, enabling them to receive ultimate comfort (nirvana).⁷⁸ This is nothing other than the *jijiyū-zanmai* which is transmitted directly from the Tathagata to us.

The famous phrase, "Do not depend on words" means that arguments about the quality of the recipe are not helpful for freeing oneself from starvation. For this reason Bodhidharma came to China without bringing any sutras, settled peacefully in this samadhi, facing the wall for nine years, and enabling people to open their eyes to Buddha's wisdom. Once we appreciate the real taste of this samadhi, starvation from the immeasurable past will be appeased and you will not hunger again. The true taste properly transmitted through the buddhas and ancestors is Buddha's wisdom; this is also called *shinjin-datsuraku* (dropping off body and mind), that is, understanding thoroughly that body, mind, and world (time and space) cannot be grasped with the discriminating mind, that reality is outside of illusory mind, and then releasing the light of the Self.

We must closely examine the so-called human mind. The human mind manifests as anger, ignorance, or greed.⁷⁹ These three poisonous minds may be divided into good and evil. When they work in evil ways, anger brings about hell, ignorance brings about the realm of animals, and greed brings about the realm of hungry ghosts. When they work in good ways, anger brings about the realm of the ashura, greed brings about the realm of human beings, and ignorance brings about the realm of heavenly beings.⁸⁰ Thus, although these are the functions of just one mind we cannot say there is no difference between good and evil. Although good and evil are two, they are both brought about by the three poisonous minds and they create the six realms of transmigration. These six realms are also called the three worlds.⁸¹ All these realms [of transmigration] are included in the functions of one mind.

When the mind does not function, the condition is known as *muki*⁸² (neutral). If you are attached to this condition, you will leave these three worlds or six realms of transmigration, and become a non-Buddhist or a Hinayana

practitioner. You will never be able to attain buddhahood.

This is because the attitudes of such people are all limited by the emotions and thoughts of illusory mind.

The one-mind which manifests either as *unen* (thought: -six-realms) or *munen* (no-thought: -not good, not evil)⁸³ must be something which is beyond these conditions. It must be the light which illuminates everywhere and is never clouded. As soon as you become clearly aware of this light, you will be released from the limitation of delusory thoughts, and the Buddha's wisdom will be realized. This is called *nehanmyō-shin* (the marvelous mind in Nirvana). This is nothing other than *jijuyū-zanmai*. Shakyamuni's six years of sitting, Bodhidharma's nine years of facing the wall, Zen master Tendō Nyojō's *shikantaza*⁸⁴; all are examples of the practice-enlightenment of this samadhi.

Practice-enlightenment beyond *unen* and *munen* can be compared to the function of a mirror. A mirror reflects both beautiful and ugly things without distinguishing them. This is the natural function of a mirror. But the reflection, which may be beautiful or ugly, is not the mirror itself. The reflection is just a shadow of what is in front of the mirror. If you only see the distinction between the good and evil of *unen* (thought) and think it is your original mind⁸⁵, it is the same as if you were to grasp the reflection in the mirror and think it to be the mirror itself. This is a mistake. This analogy admonishes you not to get caught up in the distraction of thoughts. And yet, if you think that *munen* (no-thought) is your real mind and become attached to the condition of no-thought where neither good nor evil arises, it is the same as thinking that where no reflection exists is the mirror itself, and thus becoming attached to the backside of the mirror. If the mirror reflects nothing, it is the same as if it were a piece of stone or tile, the function of the light of the mirror is lost. This analogy admonishes you not to get caught up in dullness or *muki* (no good, no evil, no-thought). As you know, neither the reflection nor the backside of the mirror is the essential function of the mirror which, like that of the light, illuminates itself clearly. You must realize that the Buddha's wisdom, like a great and perfect mirror⁸⁶, is far beyond the dichotomy of thought and no-thought.

For example, when you sit in zazen, if your mind does not arise and function, and if you do not see anything, hear anything, or feel any pain or itchiness, you just stagnate in emptiness. On the contrary, if you see or hear something outside and think of it, or feel pain or itchiness, you just stagnate

in the distraction caused by the dichotomy of subject and object. Both conditions are limited by delusory thoughts. Therefore, the Third Ancestor said, “Neither follow after objects, nor dwell in emptiness.”⁸⁷ You must study this point closely and understand clearly. Just illuminating color, shape and sound⁸⁸, etc., and not adding any discrimination, is the Buddha’s wisdom.

The analogy of the mirror, however, is not perfect. Generally, we use analogies for making it easier to grasp reality by comparing it to something similar, because we are unable to show reality itself directly. You should understand that analogies are useful as far as they go, but that they do not show reality as a whole. For example, when you are asked what the sun is like by a person who was born blind, you might show him a metal basin to enable him to understand that the shape of the sun is round and say that the sun is like this. The person may hit the basin and say, “Aha! The sun makes a good sound.” You have to be very careful not to misinterpret analogies, or you will go astray.

I use the analogy of the mirror just to show the relationship among *nenki* (arising-mind, thought)⁸⁹, *munen* (no-thought), and the light beyond thought and no-thought. This analogy cannot be applied to the other details, since the mirror and the reflections of either beauty or ugliness are separate, and reflections are caused by the objects in front of the mirror. But, when our mind arises, good, evil, hatred, love whatever, are not separate from our own mind. Nothing comes from outside. The original light and our thoughts are not two. This is why I said that the analogy of the mirror was not perfect.

In the *Ryōgon-kyō*⁹⁰, there is an expression *Kyakujin-bonnō* (delusion is dust from outside). Original mind is like the keeper of an inn and the various kinds of thoughts are like visitors coming and going. When one visitor leaves another one comes. Each visitor is different from the others. Some belong to high society and others belong to the lower class, some are rich and others are poor. But the keeper is always the same. Or, when sunlight streams into a room through a window and you hit a straw mat⁹¹, you will see dust rising up in clouds. After the dust settles, there is nothing but empty space. In this analogy, thoughts are the rising dust and original mind is the empty space. From ancient times, there have been many commentators who have carelessly misinterpreted this analogy. They have thought that arising-mind is just *kyakujin-bonnō*; that is, delusion is like a dust that sticks to our mind. Therefore, they have thought *munen-mushin* (no-thought, no-mind) is

our true or original mind. They have insisted on trying to eliminate thoughts by force. This misinterpretation occurred because they did not understand that analogy does not express reality as a whole.

There are a few old sayings, as follows.

“No-mind is yet apart from reality.”

“The pure place⁹² deludes people all the more.”

“Even if you are like the blue sky⁹³, I will hit you with a stick.”

These sayings admonish us not to think that *munen* (no-thought) is enlightenment and to be attached to such a condition.

It is a great mistake to grasp the human mind only with such analogies as a keeper and customers, or as empty space and the rising dust which are separate from one another. Although arising-mind is a delusion, it is nothing but a sort of temporal form of the original mind. There is no original mind separate from arising-mind. Therefore, when your mind is filled with anger, your body, mind, and the whole world becomes like a burning house.⁹⁴ When your mind is filled with compassion, your body, mind, and the whole world become pure buddha-land.⁹⁵

A monk asked Jōshū, “Does a dog have buddha-nature or not?” Jōshū replied, “No! (*Mu!*).” The monk asked again, “It is said that all sentient beings have buddha-nature, why does a dog not have buddha-nature?” Jōshū said, “It is because a dog has karmic nature.”

In the case of a dog, body, mind, and the whole world is the realm of the dog’s karmic nature. So, there is nothing extra such as buddha-nature⁹⁶. In the case of the Tathagata, this karmic nature is referred to as buddha-nature. That is why when we look from the deluded point of discrimination limited by illusory mind, even the Tathagata’s life with perfect virtue seems like nothing but a part of transmigration in the cycle of life and death. On the other hand, when we are illuminated by Buddha’s wisdom, all sentient beings in the six realms of transmigration are the eternal Dharma-body⁹⁷ of the Tathagata. In this sense, delusion and awakening are one; life and death and nirvana, are not separate. Dōgen Zenji also said, “There is no *kyakujin* (dust separate from ourselves) in the whole universe. There is no second person right here.”⁹⁸

In both China and Japan from medieval times to the present, there have been innumerable teachers of Zen who never learned about reality from a true teacher. They mistakenly thought that annihilating thoughts in the mind

is the authentic practice of the buddha-dharma. This is because they grasped only the surface meaning of the words and held on to one-sided views. Although one mind may become the three poisonous minds, and the three poisonous minds may bring about the six realms of good or evil, all of them are only provisional conditions within our mind. There is no reason to banish them.

Nevertheless, when our mind is good, we become stiffened by good intention and attached to the limited results of the three good realms. Consequently, we become blind to the light which is beyond goodness. When our mind is evil, we become stiffened by evil intention and pulled by the results of the three evil realms. Consequently, we suffer and cannot be aware of the light which is beyond evil. When we are in the condition of no-thought, we stagnate there because we think it a desirable stage of mind. Consequently, we become like Hinayana or non-Buddhist practitioners who never gain buddhahood. We fail to realize the light beyond no-thought. When we transcend the dichotomies of good and evil, thought and no-thought, and emit the light of the Self, settling beyond discrimination, we will not stagnate in goodness though our mind be good. Nor will we attach ourselves to evil or to the stage of no-thought even though our mind be in that condition. Therefore, even when our mind becomes evil, if the light of beyond-thought⁹⁹ is emitted, evil mind will be dropped off immediately, and there will be only the light of the Self. This is the way to lead people in the three evil realms to *annuttara-sammyak-sambodhi* ('ultimate awakening'). The same occurs to the people dwelling in the three good realms too, and allows them to step over into ultimate awakening. Also, non-Buddhists or Hinayana practitioners in the condition of no-thought can directly enter into ultimate awakening in the same manner. This is called the great light, Buddha's wisdom, or *prajña paramita*. This is also known as radiating light from the middle of the forehead in the *muryōgisho-zanmai* ('samadhi of immeasurable meaning') *zanmai-ō-zanmai* ('the king of samadhis') or *Birushana-zō-zanmai* ('the storehouse samadhi of Vairochana') are also other names referring to *jijiyū-zanmai*.

When the Tathagata preached the *Mahaprajñāparamita-sūtra*, he was sitting in zazen. This was called *toji-ō-zanmai*. In the *Daibon-Hannya-kyō*, it is referred to as; *zanmai-ō-zanmai*. When the Buddha settled ultimately in this samadhi, radiating the great light from his whole body and illuminating the world in the ten directions, sentient beings were released from the suffering of the

eight cold and eight hot hells; beings in the animal realm were released from ignorance, hungry ghosts forgot their pain from starvation, the *ashuras* moderated their arrogance and fighting spirit, human beings forgot the burdens of their five or eight sufferings¹⁰⁰, heavenly beings forgot the sufferings resulting from the five omens of their decrepitude before death¹⁰¹, the *shravakas* and *pratyekabuddhas* alike aroused bodhi-mind¹⁰², all bodhisattvas completed the six *paramitas*, and the world of all the buddhas renewed the grandeur of virtue. Without fail, everyone who encountered this light attained ultimate awakening. The benefit from the light of this *zanmai-ō-zanmai* is vast in this way. This is described in the six hundred volumes of the *Mahaprajnyaparamita-sutra*.

When the Tathagata preached the Lotus Sutra¹⁰³, he was sitting in zazen. This was called *muryōgisho-zanmai* (the samadhi of immeasurable meanings). When he was in this samadhi, he radiated the great light from the middle of his forehead and illuminated the world in the ten directions. All worlds from the avichi hell to the highest heaven were in the light, the same as the light of wisdom mentioned in the *Mahaprajnyaparamita-sutra*. Without exception, all beings in this light attained buddhahood. For this reason, even Devadatta¹⁰⁴ who committed the five cardinal sins and fell into hell, was given a prediction by the Buddha that he would attain buddhahood and be called Tathagata. And, the dragon daughter, though she was an animal, attained buddhahood in the Southern Spotless World.¹⁰⁵ If this was true for sentient beings in the three evil realms, it is beyond question that beings in the three good realms can attain buddhahood. For this reason, the Buddha predicted that even those who read only one phrase or verse would attain buddhahood without fail. That is because they receive the supreme function of perfect virtue of the light of this samadhi. This is described in the Lotus Sutra. *Muryōgisho-zanmai* and *zanmai-ō-zanmai* are different names for zazen which we practice today and which has been directly transmitted through the buddhas and ancestors.

The distinction of the ten realms¹⁰⁶ as either good or evil, is derived from illusory mind, since we are caught up by discrimination caused by illusory mind, and fabricate the border between each realm, defining one as superior to another, or one as good and another as evil. Now, the Tathagata settles peacefully in the buddhahood which transcends thoughts and discrimination, radiates the great light of virtue, and illuminates all sentient beings in the ten

realms who are caught by thoughts and discrimination. Therefore, sentient beings in each of the ten realms will be released from the limitation of their own realm and realize *buddha-bodhi* (the Buddha's awakening). This is like frozen snow on the high mountains which melts when it is illuminated by the spring sun. Thus, in the Lotus Sutra, it is said that this Dharma cannot be grasped by thoughts and discrimination. This means that only a buddha together with a buddha can fathom the reality of the whole Dharma.¹⁰⁷

This samadhi was transmitted from the Tathagata to the Venerable Mahakashyapa face to face, then transmitted through twenty-eight generations up to the great master Bodhidharma [in India]. Further, it was intimately transmitted for fifty-one generations from the Buddha up to Eihei Dōgen. This is the *ō-zanmai* ('the king of samadhis') which has been passed down hand-to-hand through the buddhas and ancestors.

Since this samadhi cannot be grasped by discriminatory thoughts, no commentators on the sutras and other scriptures, who only try to interpret the meaning of the words, can fathom it even in a dream no matter how intelligent they are. Only when we sit zazen in our daily life, are our eyes opened to the reality outside of the domain of thoughts and discrimination. We just illuminate our thoughts which moment by moment come up and go away, refrain from fabricating adoption or rejection, and hatred or love. As with the Tathagata, what we do in our zazen is expressed as radiating the great light, illuminating the whole world of the ten directions, and releasing all sentient beings from suffering.

Furthermore, our practice-enlightenment of this samadhi is in the stage of cause¹⁰⁸, while the Tathagata's dwelling in this samadhi is in the stage of effect¹⁰⁹. Within the stage of cause, we actualize the effect, and within the stage of effect, the Tathagata completes the cause. Therefore, cause and effect are not two¹¹⁰ and are beyond the argument of whether they are the same or different. They are beyond thought and discrimination. They are called the cause of buddha and the effect of buddha. This is also what the expression "head is right, tail is right"¹¹¹ means. Therefore, our practice of zazen is the same as the Tathagata's samadhi. The samadhi of the Tathagata is nothing other than our zazen. There is no difference between them at all. There is not the slightest distinction of superior or inferior between them. An ancient master¹¹² said, "The Dharma-body of the Tathagata enters into my own nature, my nature becomes one with the Tathagata. The first stage completely

contains all stages [of bodhisattvas and buddhas]; it is not body, mind, nor activities. In an instant eighty-thousand Dharma-gates are completed; in a twinkling the three *kalpas*¹¹³ pass away.” This expresses the same idea.

Not only the great master Bodhidharma’s facing the wall, but also the sitting zazen of all the ancestors of each generation is not a bit different from the Tathagata’s *ō-zanmai* (‘the king of samadhis’). Wanshi Zenji expressed this in his *Zazenshin*: “[Zazen is] the essential-function of buddhas and the functioning-essence of ancestors.” Eihei Dōgen expressed this as follows:

“That which directly goes beyond the whole world is *kekkaifuza* (full-lotus sitting). It is what is most venerable in the house of the buddhas and ancestors. Only this practice transcends the pinnacle of the buddhas and ancestors.”

We must understand that this is the culmination of the buddha-way and the unsurpassable samadhi which is continuously going beyond. For this reason all buddhas in the world of the ten directions and in the past, present, and future always dwell in zazen. We must understand that there are no other teachings or practice superior to zazen. This is the essential meaning of practicing and actualizing the *zanmai-ō-zanmai* as the *shōbōgenzō-nehanmyōshin* which is beyond illusory mind, and which has been properly transmitted by buddhas and ancestors.

Question¹¹⁴:

If we must emit the light and open our eyes to the reality which is beyond arising-mind (thoughts) and no-mind (no-thought), then do we annihilate the good and bad functions of the three poisonous minds? Explain this in detail.

Reply:

It is false to think that you have completely rid yourself of the three poisonous minds, since such a thing is impossible. You think this way because you stagnate in emptiness and remain attached to the state of no-thought. If so, you will never attain buddhahood. Even if one attains the state of no-thought, such a practitioner with such a Hinayana attitude will never attain buddhahood unless he changes his aspiration.¹¹⁵ Although non-Buddhist practitioners may remain without color and form (materials) for eighty *ka-*

lpas, finally, they will fall back into the samsaric realms of duality, because the result of such a practice is limited. Everything made up by illusory mind is limited. Only the buddha-way is limitless, because it is not fabricated and is outside of illusory mind. The expression ‘original face’¹¹⁶ means that which is not artificially fabricated.

The three poisonous minds arise within the functions of one-mind. This one-mind creates the three good realms if it is pulled by goodness, and it creates the three evil realms¹¹⁷ if it is pulled by evil. Or, greed creates the realm of desire, anger creates the realm of form, and ignorance creates the realm of no-form. This is the way that the world as circumstances and the world of sentient beings¹¹⁸ as the six realms, in which we go up and fall down (transmigration) are fabricated. *Shravakas* and *pratyekabuddhas* are frightened by this transmigration, and try to eliminate the three poisonous minds which are the basic causes of transmigration in order not to be reborn in the three worlds of desire, form and no-form. They call this depart from life and death.¹¹⁹ But this is not the same as being free from life and death, as is the emancipation¹²⁰ of the Tathagata.

The way of great bodhisattvas is different. The basis of transmigration is nothing other than our own mind. Furthermore, when we clearly illuminate¹²¹ our mind and realize that this mind is nothing but a phantom, and that we cannot grasp the mind by thoughts or discrimination using concepts such as existence or non-existence¹²², we no longer try to either annihilate mind nor nurture it. Instead, we simply illuminate it without adding thoughts or discrimination. When we just illuminate our mind without adding thoughts and discrimination, the three poisonous minds of anger, greed, and ignorance also have the nature of being ‘dropped off’¹²³; that is, of being beyond discrimination and being ungraspable. [The three poisonous minds] are not a bit different from the eternal Dharma-body of the Tathagata.

When we thoroughly realize that the three poisonous minds are nothing but the eternal Dharma-body of the Tathagata, it becomes obvious that all sentient beings transmigrating in the six realms also have the nature of this eternal Dharma-body and lack nothing. Since we understand this reality, we arouse bodhi-mind and vow to lead all sentient beings to the eternal Dharma-body of the Tathagata. This is carrying out the practice-enlightenment of a bodhisattva.

The threefold pure precepts to be observed by bodhisattvas¹²⁴ are practic-

ing all good deeds, keeping all precepts (refraining from evil deeds), and benefiting all living beings. Vowing to do all good deeds without exception is called *shōzenbōkai*. The greedy mind of ordinary people is transformed and functions differently in this practice. Vowing to refrain from evil deeds is called *shōritsugi-kai*. The angry mind of ordinary people is transformed and works differently in this practice. Vowing to release innumerable beings from suffering by transferring¹²⁵ the merit from the practice of refraining from evil deeds and doing all good deeds to innumerable sentient beings without exception is called *shōshujōkai*. The ignorant mind of ordinary people is transformed and acts differently in this practice. As bodhisattvas, we must continue the practice-enlightenment of these three pure precepts until we complete ultimate awakening. And when having attained buddhahood, these three are called the three virtues¹²⁶ of the Tathagata, that is, the virtue of wisdom which breaks all ignorance and actualizes ultimate awakening, the virtue of exhausting all delusions which actualizes ultimate nirvana, and the virtue of compassion which releases all sentient beings. These three are also referred to as the three buddha-bodies ('Dharma-body', 'reward-body', and 'corresponding-body').¹²⁷ All of them are different aspects of the eternal Dharma-body of the Tathagata.

Therefore, one-mind creates all the different realms depending upon the way it is used. Some fall into the three evil realms, because their minds function in an evil way. Some rise to the three good realms, because their mind works in a good way. And, some try to get out of all these realms, because they hate them, and attain [the state of] no-thought. Finally, there are some who use their minds and all realms wherever they are for the practice of the three pure precepts. All of them have different names simply because their ways of using one-mind are different.

The *shravakas* and *pratyekabuddhas* who do not understand reality are afraid of the three poisonous minds and the three worlds, and are attached to the stage of no-thought (no good, no evil). Precisely for this reason, they turn away from the practice of the three pure precepts and the three perfect virtues, and lose the possibility to attain buddhahood.

For example, astringent persimmons¹²⁸ become very sweet after having been dried. If we try to squeeze out the astringency, the persimmons will never become sweet. Thus, the astringency of the three poisonous minds becomes the sweetness of the three virtues. The *shravakas* and *pratyekabud-*

dhvas cannot produce the sweetness of the three virtues because they try to squeeze out the astringency of the three poisonous minds.

At this point, we must understand thoroughly that body, mind, and the world (time and space) are all one. Only if illusory mind is dropped off, will body, mind and world not be separate from one another. Fundamentally, there is only one universal dharma-world in which all things permeate each other. There is an old saying which expresses this idea. “Even a little perception adds something extra [to the reality].”

This world consists of the five elements; earth, water, fire, wind, and space. Not only the world, but also the human body consists of these five elements. Body heat is the fire element, moisture is the water element, bones are the earth element, movement is the wind element, and all of the above are based on the space element. We can say the same in the case of our mind; anger being the fire element, desire the water element, ignorance the earth element, pleasure the wind element, and the traceless appearance and disappearance of all the above the space element. Upon encountering objects, one-mind becomes the five elements of our minds, since illusory mind does not drop. Our body, consisting of these five elements, is produced because we are pulled by the consciousness which consists of the five elements. The world of these elements is produced because our body and mind are produced in this manner. It is our illusory mind that creates them (body, mind, and the world).

For this reason, Rinzai said, “Doubt in your mind becomes earth and you will be obstructed by it. Desire in your mind becomes water and you will drown in it. Anger in your mind becomes fire and you will be burned by it, pleasure in your mind becomes wind and you will be carried away by it.”¹²⁹ Therefore, when you emit the original light which is beyond the dimension of thought¹³⁰ and illuminate illusory mind, then body, mind, and the world becomes the Vairocana Tathagata. This is the meaning behind the saying, “When the light quietly illuminates the whole universe, ordinary beings, and all other living beings are just one family.”

Yet, if we add various kinds of discrimination onto reality by our illusory mind, and lay preconceptions upon distinction, then we are apt to think that mind is separate from body, and proceed to fabricate an ego¹³¹ as found in the non-Buddhist philosophies. Or, if we think that our body is something separate from the world, we shall fall into the way of the *shravakas* and *pra-*

tyekabuddhas. Furthermore, we may come to assume that the mind is large and the world is small. We fall into [one of the sixty-two biased views]; that is, thinking our ego is large and material is small. Or, we may think that our body is born and then dies, or appears and then disappears but that our mind is eternal, or that our body will disappear, but the world will remain after our death. All of these views arise because we do not understand the reality that body, mind and the world are born simultaneously. When we die, body, mind, and the world disappear simultaneously. When we transcend life and death, all of them transcend life and death together. When we affirm and follow the principle of growth and decline, then body, mind and the world will affirm and follow this principle simultaneously.

A monk asked Jōshū, “It is said that even when the whole universe utterly disintegrates, this nature will not break apart. What is this indestructible nature?”

Jōshū replied, “It is the four elements and the five aggregates.”

The monk asked again, “But these disintegrate. What is the indestructible nature?”

Jōshū replied again, “The four elements and the five aggregates!”¹³²

A monk asked Daizui¹³³, “It is said that when *kalpagni*¹³⁴ occurs, all three thousand worlds will fall apart. Will buddha-nature also fall apart?”

Daizui said, “Yes, it will.” The monk then asked Daizui again, “Does that mean that buddha-nature also follows the principle of appearance and disappearance?”

Daizui said, “Yes, it does!”

Later, another monk asked the same question to Shuzanshu.¹³⁵ He replied, “No, buddha-nature will never break apart.”

The monk asked, “Why will it not break apart?” Shuzanshu replied, “Because buddha-nature is not separate from all of the thousand worlds.”

These three masters together show us that body, mind and the world are all one. When we talk about destruction, body, mind, and the world fall apart all at the same time. There is no sooner or later. When we talk about non-destruction, neither body, mind nor the world fall apart. Therefore, when we say everything follows the principle of appearance and disappearance, body, mind and the world follow in accord with this principle in the same way. The original face of body, mind, and the world is beyond any definition derived from thought and discrimination such as being destroyed, not being

destroyed, following or transcending the principle of appearance and disappearance, etc.

For this reason, when everything is clearly illuminated by the light of the Buddha's awakening beyond thought and discrimination, and when body, mind and the world (mountains, rivers, and the great earth) are not considered as existing separately, there is no distinction between inside and outside (subject and object). There is no separation whatever between body, mind, and the world. It is like air mixed with air, or water mixed with water.

There is an old saying which expresses this same meaning. "If one truly realizes the mind, there is not one inch of extra land on the great earth." We can equally say that if one truly realizes the earth, there will not be an inch of thought in our mind. That is why Shakyamuni, on attaining the Way, said, "The earth, living beings, and non-living-beings and I have all attained the Way at the same time." This also expresses the reality of body, mind and the world being just one.

Next, we must believe in the principle of cause and effect¹³⁶. Cause is a seed, effect is a fruit. We cannot harvest eggplants if we plant gourd seeds. Good causes always bring forth good effects, evil causes always bring forth bad effects. This occurs without exception. This is a vital point which distinguishes buddha-dharma from other philosophies, since only the Tathagata clearly saw the principle of causality. Other philosophers did not know of cause and effect. The teachings of Confucius¹³⁷ and Lao-tse¹³⁸ do not mention cause and effect. They taught only about the principle in the world of ordinary people. Causes and effects do not come from outside, all are brought about from our own activities¹³⁹. Yet, people who are not aware of cause and effect do not believe the effects even though they see the causes.

For example, if you go to a country where they do not have poppies, and show them a poppy seed, telling them that this small seed contains huge flowers of bright golden hues and more than a thousand seeds of the same size, no one will believe you. It is natural to doubt this, since even if you break the seed open, there will be no flowers or seeds. But, people who live in a country where there are poppies and are used to seeing large flowers and many seeds coming out of one seed year after year, will laugh at people who do not believe it is so, thinking them stupid! Non-Buddhist philosophers in India, or Confucius or Lao-tse in China, who did not understand cause and effect, are the same as the people who do not believe that poppy flowers are

contained in one small poppy seed. The reason the Buddha taught cause and effect is that he saw the flowers and seeds within one seed.

The Buddha taught us not to commit evil deeds because of the principle of cause and effect. He warned us to refrain from¹⁴⁰ evil deeds, because doing evil will bring about evil effects, and we will suffer from them. The Buddha encouraged us to do everything good, because if we do good we will be born in a good place and spend a comfortable life.

Although the cause may be as tiny as a poppy seed, the effect will manifest as a large fruit. An evil cause of a small deed will bring about the large effect of suffering. Therefore, we must carefully refrain from committing even a small evil deed. A good cause of a small deed will bring about the great effect of pleasure. Therefore, we must encourage ourselves to carry out good deeds.

Yet, this does not mean that we should show hatred toward people who do something evil and turn our back on them. If we hate them and run from them, we cannot save those in the three evil realms of hell-dwellers, hungry ghosts, or animals. We must understand that evil is just a bubble or a shadow, unsubstantial, and cannot be judged by thought or discrimination. Therefore, we must not hate evil, much less like it. This is called ‘refraining from evil deeds’.

Also, goodness is like a dream or a phantom and cannot be grasped by thought or discrimination. We should not like goodness and become attached to it. Not even liking and being attached to goodness, much less should we dislike it. This is called ‘doing everything good’. We must be free from discrimination between good and evil, refrain from evil deeds and encourage ourselves to do everything good.

Understanding this and refraining from evil deeds is *shōritsugikai* (the second of the three pure bodhisattva precepts). This is the cause of the Tathagata’s virtue of breaking all delusions, as well as the cause of the ‘Dharmabody’ (Dharmakaya). Doing everything good is *shōzenbōkai* (the first of the three bodhisattva precepts). This is the cause of the ‘reward body’ (*sambhogakaya*). If we transfer the merit of refraining from evil deeds and of doing good deeds to all living beings, this transferring is *shōshujōkai* (the third of the three pure bodhisattva precepts). This is the cause of the Tathagata’s virtue of compassion, as well as the cause of the ‘corresponding body’ (*nirmanakaya*). When we practice these three pure precepts without being attached to

illusory mind, the three are not three, one is not one; a cause is not a cause, an effect is not an effect. There is no sooner or later. Only Buddha's wisdom can clarify this. We must be free from our thought and discrimination.

Next, we must understand the principle of the three times of karma¹⁴¹ as the relationship between causes and effects. The first is *jungengō*, the second is *junjigō*, and the third is *jungogō*. *Jungengō* means to receive the effect in this life from causes made in this life, either good or evil. It is like planting cucumbers or eggplants and harvesting them in the same year. *Junjigō* means to receive the effect in the next life from causes made in this life. It is like planting wheat this year and harvesting it in the following year. *Jungogō* means to receive the effect in the third or fourth or hundredth or thousandth life after the causes made in the present life. It is like planting a peach, a chestnut, a pear, or a persimmon tree and harvesting the fruit many years later. For this reason, even if you do something good in this life, bad things may happen to you. For example, Confucius was brought to a standstill because he was encircled by the army of Chin and Sai¹⁴². Gankai¹⁴³, a disciple of Confucius, died young. Prince Hikan¹⁴⁴ was rent at the chest. This happened because the effects from causes made in the present life could not manifest until the effects from the causes made in the past had been exhausted. After the effects from bad karma accumulated in the past have been exhausted, the effects from the good karma in the present life will be actualized. Good things may happen to us even if we do evil deeds in the present life. For example, the first emperor of Shin¹⁴⁵ became the emperor despite his cruel deeds, and the famous thief Tōseki¹⁴⁶ enjoyed longevity. These occurred because bad effects could not become manifest until the effects from good causes made in the past had been exhausted. After the effects from the good causes in the past have been exhausted, we must certainly suffer from the bad effects. Good or evil causes in a previous life bring out the effects in this life, and good or bad causes in this life will result in the effects in a future life. This is called *junjigō*, we may receive good effects in the present life from a good cause in this life. For example, Dai-shun¹⁴⁷ came to the throne from his status as a commoner. We may receive a bad effect in the present life from an evil cause made in this life. For example, the Emperor Ketsu¹⁴⁸ of the Ka dynasty and Emperor Chū¹⁴⁹ of the In dynasty lost their positions due to their evil deeds. These things happen before our eyes. We should have no question about this. This is called *jungengō*.

Both good and evil causes have limitations; therefore, we receive limited effects. Hell and heaven also have limitations. This is because these actions are caused by the limited illusory mind. If you emit Buddha's wisdom and refrain from evil deeds and carry out good without thought and discrimination, follow in accord with your nature and look beyond limitations, all your deeds will result in the effects of ultimate awakening and complete perfect virtue. Therefore, practicing the six *paramitas* and carrying out countless good deeds are *jungogō*, and, when buddhahood is attained, the effects will manifest themselves simultaneously. For this reason, we must arouse deep faith in the principle of cause and effect.

In the following section, I have collected quotations about zazen from Dōgen Zenji's writings, and would like them to form the standard of practice-enlightenment. Please study them carefully.

The Essential Teachings on Zazen from Dōgen Zenji's Writings

1) [From *Shōbōgenzō-Bendōwa*]¹⁵⁰

All buddha-tathagatas alike solely have been transmitting the genuine Dharma from one to another and actualizing the incomparable awakening. For this, there has been an excellent way, which is supreme and absolute. This way has been transmitted without deviation only from buddha to buddha. The criterion of this Dharma is *jijiyū-zanmai*. For dwelling and disporting oneself freely in this samadhi, practicing zazen in the upright posture is the true gate.

2) [From *Shōbōgenzō-Bendōwa*]

For all the ancestors and buddhas who have been dwelling in and maintaining the buddha-dharma, practicing proper sitting in *jijiyū-zanmai* has been the true way to actualize enlightenment. Both in India and China, those who have attained enlightenment have been following this way of practice. This is because each teacher and each disciple has been intimately transmitting this genuine Way, receiving and maintaining the true spirit of practice.

According to the tradition unmistakably handed down, the buddha-dharma, which has been singularly and directly transmitted, is supreme beyond comparison. From the time you begin to practice it under a teacher, [the special practices of] incense burning, bowing, chanting *nenbutsu*, as well as the practices of repentance or of reading sutras are unnecessary. Simply practice zazen, dropping off body and mind.

If one shows the Buddha mudra with one's whole body and mind, and sits properly in this samadhi even for a short time, everything in the whole world becomes the Buddha mudra, and all space in the whole universe becomes enlightenment.

3) [From *Shōbōgenzō-Bendōwa*]

[Question:]

As for the practice of zazen; those who have not yet realized the buddha-dharma must attain enlightenment through practicing the Way of zazen. What can those who have already clarified the true buddha-dharma expect from practicing zazen?"

[Reply:]

Although it is said that one should not relate dreams to a fool, nor give oars to a woodcutter, I will give you further instruction. Your view that practice and enlightenment are not one is heretical. In the teachings of the buddha-dharma, practice and enlightenment are one and the same. Since this is the practice of enlightenment, the beginner's practice of the Way itself is the whole of original enlightenment. Therefore, when instructions about the attitude toward practice are given, it is said that you should not expect enlightenment apart from practice. This is because the practice itself is original enlightenment being directly pointed out. Since it is the enlightenment of practice, enlightenment is endless; since it is the practice of enlightenment, practice is beginningless. Therefore, both Shakyamuni Buddha and the Venerable Mahakashyapa were absorbed and animated by this practice of enlightenment. Great Master Bodhidharma and Enō the Sixth Ancestor were also pulled and turned around by this practice of enlightenment. The way of dwelling in and maintaining the buddha-dharma has always been like this.

By nature, practice cannot be separated from enlightenment. Fortunately, undivided genuine practice has already been transmitted to us. Our practice of the Way as beginners attains undivided original enlightenment on the ground of absolute reality. We must know that, in order not to defile enlightenment which is inseparable from practice, buddhas and ancestors constantly urge us not to let up in our practice. When we let go of genuine practice, original enlightenment fills our hands; when we become free from original enlightenment, genuine practice is carried on throughout our whole body.

4) [Shōbōgenzō-Zanmai-ō-Zanmai]¹⁵¹

That which directly goes beyond the whole world is *kekkaifuza* (sitting in full-lotus). It is what is most venerable in the house of the buddhas and ancestors. That which kicks away the heads of non-Buddhists and demons and enables us to be inhabitants of the innermost room of the house of the buddhas and ancestors is *kekkaifuza*. Only this practice transcends the pinnacle of the buddhas and ancestors.

Therefore, the buddhas and ancestors have been practicing zazen alone, without pursuing anything else. We must know that the whole world of zazen and the whole world of other things are totally different. Realizing this, we must clarify and affirm the arousing of bodhi-mind, practice, awakening, and nirvana of the buddhas and ancestors.

At the very time we are doing zazen, we must study whether the whole world is vertical or horizontal. When we are actually sitting, just what is zazen? Is it an animated activity? Is it like the vigorous actions of a fish? Is it thinking or not-thinking? Is it an action or a non-action? Do we sit in the sitting or in our body and mind? Or, do we sit dropping off sitting in the seated body and mind, or is sitting yet something else? We have to study these and other innumerable details [regarding zazen].

We must practice *kekkaifuza* of the body. We must practice *kekkaifuza* of the mind. We must practice *kekkaifuza* of dropping off body and mind.

My late teacher Tendō Nyojō, the ancient buddha¹⁵², said, “Practicing zazen is dropping off body and mind. You can attain this through the practice of *shikantaza* alone. The practices of incense burning, bowing, *nenbutsu*, repentance or of reading the sutras are not necessary.”

In the last several hundred years, my late teacher alone gouged out the eyes of the buddhas and ancestors and sat therein. Few masters in China have been equal to him. Few people have clarified the fact that sitting is the buddha-dharma itself, that the buddha-dharma is nothing but sitting. Even though some have understood through experiences that sitting is the buddha-dharma, none have known that sitting is just sitting. Much less, have there been any who have maintained the buddha-dharma just as the buddha-dharma.

Therefore, there is sitting of the mind, which is different from sitting of the body. There is sitting of the body, which is different from sitting of the

mind. There is sitting of dropping off body and mind, which is different from sitting of dropping off body and mind. Grasping this corresponds to the practice and understanding of the buddhas and ancestors. You must keep hold of memory, imagination, and contemplation. You must study thoroughly intellect, volition, and consciousness.

Shakyamuni Buddha said to his Assembly, “If you sit in *kekkaifuza*, samadhi is actualized in your body and mind. The virtue of zazen is respected by all people. It is like the sun illuminating the world. Sleepiness and lassitude which obscure the mind are removed. The body becomes light; neither tired nor weary. The awareness is also clear and tranquil. Serene sitting is like a dragon lying coiled up. Seeing even a painting of one sitting in *kekkaifuza*, the Devil-king becomes frightened. How much more fearful will he be, if he sees a person awakened to the Way, actually sitting serenely and immovably.”

Therefore, even the Devil-king will be astonished, distressed, and frightened, whenever he sees so much as a painting of one sitting in *kekkaifuza*. It goes without saying that the merit of an actual person sitting in zazen is immeasurable. Therefore, sitting in our every day life is itself unlimited happiness and virtue. It is for this reason that Shakyamuni Buddha told the Assembly to sit in *kekkaifuza*.

Next, the Tathagata taught his disciples to sit in the following way.

“Non-Buddhist practitioners have sought the way by various practices such as continually standing on tiptoe, or constantly standing, or putting one’s legs on one’s shoulders. Such rigid and narrow minds will sink into a sea of falsehood. Such postures are unstable and uncomfortable. Therefore, the Buddha teaches his disciples to sit in *kekkaifuza*, keeping the body upright. If one’s body is straight, one’s mind is easily straightened too. If one sits keeping one’s body upright, one’s mind does not become dull. The mind is upright, the intention is right, and one is not entangle in thoughts. One must be aware when one’s mind runs around in distraction, or when one’s body leans or sways, and allow both (body and mind) to return to sitting upright. Actualize and enter samadhi, being aware of the various kinds of wandering thoughts and distractions. Practice in this way and realize and enter the king of samadhis.”

Now, we must understand clearly that *kekkaifuza* itself is the king of samadhis. *Kekkaifuza* itself is realizing and entering this samadhi. All other sama-

this are the attendants of this king of samadhis. *kekkaśūza* is straight body, straight mind, straight body and mind, the buddhas and ancestors themselves, practice-enlightenment itself, the essence of buddha-dharma, and the life-blood [of Buddha] itself.

We sit in *kekkaśūza* with this human skin, flesh, bones, and marrow, actualizing the king of samadhis. Shakyamuni Buddha always upheld and maintained *kekkaśūza*. He intimately transmitted *kekkaśūza* to his disciples, and taught it to lay people. This is the mind-seal which has been transmitted through the seven buddhas¹⁵³. While Shakyamuni Buddha sat in *kekkaśūza* under the bodhi-tree, a period of fifty or sixty *kalpas*, immeasurable *kalpas* passed.

His sitting for twenty-one days or his occasional sitting in *kekkaśūza* itself was nothing but turning the wheel of genuine Dharma. This is the essence of the teachings of his whole lifetime. It is perfect, lacking nothing. *kekkaśūza* is [the essence of] all of the sutras. This is when Buddha sees Buddha. At the very moment of sitting, sentient beings attain buddhahood.

The First Ancestor Bodhidharma came to China from India and sat *zazen* at Shōrin temple in the crossed leg posture, facing the wall, for nine years. Since then, the essence of the buddha-dharma has penetrated throughout China. The life-blood of Bodhidharma is nothing but *kekkaśūza*. Before the First Ancestor came to China, people in the East did not know *kekkaśūza*. It was after he came from the West that it became known.

Therefore, living in a community of practitioners (*sōrin*), sitting in *kekkaśūza* wholeheartedly day and night, pursuing nothing else, for one's whole lifetime, is the king of samadhis.

5) [From *Shōbōgenzō-Zazenshin*]¹⁵⁴

When the Great Master Yakusan Kōdō¹⁵⁵ was sitting, a certain monk asked him, “What do you think of when you sit?”

The master replied, “I think of not-thinking.”

The monk asked, “How do you think of not-thinking?”

The master said, “Beyond-thinking.”

Realizing these words of the Great Master, we must learn and receive the proper transmission of immovable sitting. This is the way to practice the immovable sitting which has been transmitted in the buddha-way. Although

Yakusan was not the only one who mentioned ‘thinking in immovable sitting’, his words are most excellent.

What he said was ‘thinking of not-thinking’. Thinking is the skin, flesh, bones and marrow [of zazen], not-thinking is also the skin, flesh, bones, and marrow [of zazen].

What the monk asked was, ‘how to think of not-thinking’. Truly, ‘not-thinking’ has been discussed from ancient times, but we have to question how to think. We cannot say that there is no thinking in immovable sitting. For what reason can we not realize the infinite profundity of immovable sitting? If we are not extremely stupid, we are capable of questioning and thinking about it.

The Great Master said, “Beyond-thinking.” Since it is clear that we use beyond-thinking, whenever we think of not-thinking, we use beyond-thinking. There is a ‘who’ in beyond-thinking; that ‘who’ upholds the self. Even though the one who is sitting immovably is the self, the immovable sitting is not limited to thinking. Immovable sitting is just immovable sitting.

Although immovable sitting is immovable sitting, how is it possible for immovable sitting to think of immovable sitting? Therefore, immovable sitting cannot be fathomed by Buddha, by enlightenment, or by intellect.

Immovable sitting had been directly transmitted in this manner for thirty-six generations from Shakyamuni Buddha to Yakusan. When we trace back to the origin from Yakusan, we find Shakyamuni Buddha thirty-six generations before. In this proper transmission, there is thinking-of-not-thinking from the outset.

Nevertheless, these days, some careless, stupid people say, “Practice zazen and eliminate the thoughts in your mind. This is the tranquil stage [of enlightenment].” This view is beneath even the views of the Hinayana practitioners; it is inferior to the teachings of human and heavenly beings. Those who hold this view cannot be called the students of the buddha-dharma. In recent China, there are many such practitioners. It is really sad that the way of the ancestors falls into ruin.

There is another kind of person insisting that the practice of zazen is important for beginners. It is not necessarily the practice for buddhas and ancestors. Walking is Zen. Sitting is Zen. Therefore whether speaking or being silent, whether acting, standing still, or whenever, the true self is always at ease. Do not be concerned with the present practice of zazen. Many of the

descendants of Rinzai hold this sort of view. They say so because they have not correctly received the true life of the buddha-dharma. What is beginner's mind? What is not beginner's mind? What do you mean when you say beginners? You must know that for true study of the Way, you definitely have to practice zazen [without being concerned whether you are a beginner or an experienced practitioner].

The essential point in doing so is to practice Buddha without seeking to become Buddha. Since practicing Buddha is not becoming Buddha again, the kōan manifests itself in practice. Since the body [which is practicing zazen] is already Buddha, it does not become Buddha. When we break our limited views, sitting-Buddha is not accompanied by becoming-Buddha. At this very time, with the power inherent from thousands of years, you can go freely into both buddhahood and the realm of demons. All actions such as going ahead and coming back fill both the tiniest crack as well as the broadest valley¹⁵⁶.

6) [From *Shōbōgenzō-Zazenshin*]

Although this has continued from the ancient past, there are few who know what zazen really is. In present day China, among the abbots of the great monasteries, there are many who do not understand zazen or do not even study it. One cannot say there are none, but there are very few who clearly understand zazen. Certainly, in every monastery, there is a schedule for zazen. Zazen is regarded as the most important practice for the abbots and other monks. To encourage their students, abbots recommend the practice of zazen. And yet, few of them really understand [what zazen is].

Therefore, from the ancient past to the present, there have been a few masters who wrote such works as the *Zazenmei* (Notes on Zazen), the *Zazengi* (Instruction on Zazen), and the *Zazenshin* (The Acupuncture Needle of Zazen). Among these writings, the *Zazenmei* and *Zazengi* are no good at all. The *Zazenshin* does not clearly describe the true meaning of zazen practice. These were written by people who did not understand nor solely transmit zazen. The *Zazenshin* is in the *Keitoku-Dentōroku*, *Zazenmei* and others are in the *Katai-futōroku*.

It is very sad that although these masters spent their whole lives in various monasteries, they did not devote themselves to practicing zazen. Their sit-

ting was not their own self; their practice did not involve encountering their own self. This is not because zazen did not agree with their body and mind, but because they did not aspire to truly practice zazen; they were carelessly intoxicated by delusions. In their writings, we only find that they encouraged people to return to original tranquility. The practice that they emphasized was, meaninglessly, to stop thinking and become still. Their way of practice is inferior to the step-by-step practice, which is accomplished by contemplation [of truth], training of mind, gaining reward and pacifying the mind. Their view is no match for the philosophy of practice through the ten stages of the bodhisattva. How was it possible for them to transmit the zazen of the buddhas and ancestors. Those writings were mistakenly compiled or composed by the scholars in the Song dynasty in China. Students today should not read them.

The *Zazenshin* written by Zen Master Wanshi Shōgaku, the abbot of Tendō Keitokuji monastery on Taihaku-san Mountain in the Great Song China, is the only work which expresses the true teachings of the buddhas and ancestors on zazen. His is the true *Zazenshin*. He expressed the essence of zazen completely. The Master was a light which illuminates the whole dharma-world. He is a true ancestor among the buddhas and ancestors in the past and present. Buddhas in each generation are led by this *Zazenshin*. Ancestors in the past and present actualized themselves through this *Zazenshin*. His Zazen-shin is as follows:

The essential-function of the buddhas and functioning-essence of the ancestors.

Knowing without touching things.

Illuminating without facing objects.

Knowing without touching things, wisdom is by nature inconspicuous.

Illuminating without facing objects, illumination is by nature subtle.

The wisdom which is by nature inconspicuous, never has discriminative thoughts.

The illumination which is by nature subtle, never has the slightest separation.

The wisdom, which never has discriminative thoughts, has no dichotomy, but sees oneness.

The illumination, which never has the slightest separation, has no attachment, but evident.

The water is clear to the bottom, a fish is swimming slowly, slowly.

The sky is infinitely vast; a bird is flying far, far away.

The *Zazenshin* written by the Zen Master Wanshi is like this. Among the prominent masters in the past he alone wrote such *Zazenshin*. Though made to express the reality of zazen, none, even over a span of one or two lifetimes, expressed it like this *Zazenshin* does. There is nothing else anywhere. This is the only true *Zazenshin*.

When my late master gave a lecture in the Dharma hall, he often said that Wanshi was the ancient buddha (*kobutsu*). He never called any one else by that name. If one has the eye to discern people, one is able to appreciate even the buddhas and ancestors. We truly know that there is a buddha-ancestor among the descendants of Tōzan. Now, eighty some years have passed since Wanshi passed away. On reading his *Zazenshin*, I wrote my own. Today is March 18, of the third year of Ninji (1242). Only eighty-five years passed since the day Wanshi passed away on October 8, the twenty-seventh year of Shōkō (1157). My *Zazenshin* is as follows:

The essential-function of the buddhas and functioning-essence of the ancestors.

Being actualized within not-thinking.

Being manifested within non-interacting.

Being actualized within not-thinking, the actualization is by nature intimate.

Being manifested within non-interacting, the manifestation is by nature verification.

The actualization that is by nature intimate, never has defilement.

The manifestation that is by nature verification, never has distinction between Absolute and Relative.

Intimacy without defilement is being dropped off without relying on anything.

Verification beyond distinction between Absolute and Relative is making effort without aiming at it.

The water is clear to the earth; a fish is swimming like a fish.

The sky is vast and extends to the heaven; a bird is flying like a bird.

Although I don't mean to say that Wanshi's *Zazenshin* does not fully express the reality of zazen, I should write as I have above. The descendants of the buddhas and ancestors must study and practice zazen as the vital matter.

Zazen is the true-seal of the single transmission.

7) [From *Shōbōgenzō-Zuimonki*: 1-1]¹⁵⁷

Since being the Buddha's child is following the Buddha's teachings and reaching buddhahood directly, we must devote ourselves to following the teachings and put all our effort into the practice of the Way. The true practice, which is in accordance with the teachings, is nothing but *shikantaza* (just sitting), which is the essence of the life in this sōrin (monastery) today. Think this over deeply.

8) [From *Shōbōgenzō-Zuimonki*: 1-2]

Practitioners of the Way certainly ought to maintain Hyakuō's regulations. The form of maintaining the regulations is receiving and observing the precepts and practicing zazen, etc. The meaning of reciting the Precept Sutra day and night and observing the precepts single-mindedly is nothing other than practicing *shikantaza*, and following the activities of the ancient masters. When we sit zazen, what precept is not observed, what merit is not actualized? The ways of practice carried on by the ancient masters have a profound meaning. Without holding on to personal preferences, we should go along with the assembly and practice in accordance with those ways.

9) [From *Shōbōgenzō-Zuimonki*: 1-4]

For a Zen monk, the primary attitude for self-improvement is the practice of *shikantaza*. Without consideration as to whether you are clever or stupid, you will naturally improve if you practice zazen.

10) [From *Shōbōgenzō-Zuimonki*: 1-14]

It depends upon one's character or capability, however, up to now, it is zazen which has been handed down and concentrated on in the communities of the ancestors. This practice is suitable for all people and can be practiced by those of superior, mediocre, or inferior capabilities. When I was in China, in the assembly of my late master Tendō Nyojō, I sat zazen day and night after

I heard this truth.

11) [From *Shōbōgenzō-Zuimonki*: 2-26]

Is the Way attained through mind or body? In the teaching schools, it is said that since body and mind are not separate, the Way is attained through the body. Yet, it is not clear that we attain the Way through the body, because they say, “since” body and mind are not separate. In Zen, the Way is attained through both body and mind.

As long as we only think about the buddha-dharma with our minds, the Way will never be grasped, even in a thousand lifetimes or a myriad of eons. When we let go of our minds and cast aside our views and understanding, the Way will be actualized. For example, one sage clarified true mind when he saw peach blossoms, and another realized the Way when he heard the sound of tile hitting bamboo. They attained the Way through their bodies. Therefore, when we completely cast aside our thoughts and views and practice *shikantaza*, we will become intimate with the Way. For this reason, the Way is doubtlessly attained through the body. This is why I encourage you to practice zazen wholeheartedly.

12) [From *Shōbōgenzō-Zuimonki*: 5-23]

The most vital concern in learning the Way is to practice zazen.

In China, many people attained the Way entirely through the power of zazen. If one concentrates on practicing zazen continuously, even an ignorant person, who does not understand a single question, can be superior to an intelligent person who has been studying for a long time. Therefore, practitioners must practice *shikantaza* wholeheartedly without concerning themselves with other things. The Way of the buddhas and ancestors is nothing but zazen. Do not pursue anything else.

13) [*Shōbōgenzō-Zazengi*]¹⁵⁸

Sanzen¹⁵⁹ is zazen.

A quiet place is most suitable for doing zazen. Place a thick mat on the floor. Do not allow drafts or mist to enter the room. Do not allow rain or dew

to leak in. Protect the place where you sit; keep it in a good condition. Ancient sages sat on the diamond seat¹⁶⁰ or on a large rock. They all laid grass thickly and sat on it. Keep the place where you sit well-lit. It should be dark neither during the day nor at night. It is essential that it be warm in winter and cool in summer.

Let go of all relations, and set all affairs at rest. Being good is not-thinking; being evil is not-thinking. (Zazen) has nothing to do with the function of intellect, volition, or consciousness, nor with memory, imagination, or contemplation. Do not seek to become a buddha. Be free from the discrimination of sitting and lying down. Be moderate in drinking and eating. Do not squander your time. Be as eager to do zazen as you would be to extinguish a fire upon your head. The Fifth Ancestor on Mt. Ōbai¹⁶¹ practiced nothing but zazen.

When you do zazen, wear a *kesa*¹⁶², and use a *zafu*¹⁶³. The *zafu* should not extend completely under your legs, but should be placed just under your buttocks, so that your legs are on the *zaniku*¹⁶⁴, and your spine is on the *zafu*. This is the way that the buddhas and ancestors sit when they do zazen.

You may sit in either *hankafuza* (half-lotus) or *kekkaifuza* (full-lotus). When you sit in *kekkaifuza*, put your right foot on your left thigh, and put your left foot on your right thigh. The line of your toes should be even with the outer line of your thighs. When you sit in *hankafuza*, just put your left foot on your right thigh. Keep your clothing loose, but neat. Put your right hand palm-up on your left foot. And, your left hand palm-up on your right palm. The tips of your thumbs should be lightly touching. Position your hands as above, and put them close to your body. The tips of your thumbs should be just in front of your navel.

Sit upright in the proper position. Lean neither to the left nor to the right; neither forward nor backward.

Your ears should be in line with your shoulders; your nose in line with your navel. Place your tongue against the roof of your mouth. Breathe through your nose. Your lips and jaw should be closed. Keep your eyes open, but neither too widely nor too narrowly. Adjust your body and mind in this way; then exhale fully and take a breath.

Sit stably in samadhi. Think of not-thinking. How do you think of not-thinking? Beyond-thinking. This is the way of doing zazen in accordance with the Dharma.

Zazen is not learning [step-by-step] meditation. Rather zazen itself is the Dharma-gate of great peace and joy (nirvana). It is undefiled practice-enlightenment.

***Jijuyū-Zanmai* The End**

When I lived in the western part of Japan (Kyūshū)¹⁶⁵, there were some lay people who earnestly studied and practiced zazen, which is the essential-function and functioning-essence of the buddhas and ancestors. They wanted to read the words of the ancient masters as a guide for their practice-enlightenment. Since they could not read Chinese, I wanted to give them a Japanese text. I looked through various texts written by Japanese masters, both ancient and contemporary, yet none of them were in accordance with Dōgen Zenji's teachings. For this reason, I wrote the *Jijuyū-Zanmai*, and offered it to them. In the *Shōbōgenzō-Bendōwa*, Dōgen Zenji said that lay people should also practice zazen, and that gaining the Way has nothing to do with being a monk or a lay person. It depends solely on the aspiration of the practitioner. We should respect and follow his teaching.

This summer, a few friends came from Sanshū (eastern Aichi Prefecture) and helped me during the summer practice period. They read the manuscript and recommended that I publish it. So, I collected some of Dōgen Zenji's writings (on zazen) and added them to my own writing. I hope this will be helpful for lay people in their practice.

The second year of Genbun during the season of the orchids [September 28, 1737]

The abbot of Kūinji in Wakasa

Menzan Zuihō

- 1 *Tathagata* is one of the ten epithets for the Buddha. The literal meaning of the word is 'thus come'. Mahayana Buddhists interpreted this as the one who comes from (or has gone to) suchness (*tathata*), the one who embodies the true reality and teaches it to living beings. This does not necessarily refer to the Buddha Shakyamuni. It is thought that there is an infinite number of Tathagatas in the past, present and future.
- 2 Buddhist scriptures in which the Buddha's teachings are recorded.
- 3 When Buddhism was introduced into China, Chinese Buddhist scholars classified Bud-

dhist scriptures and systematized them because they received Indian scriptures that came from different traditions. Sudden and gradual teachings, provisional and direct teachings are two examples of such classifications. The sudden teachings (*tonkyō*) were thought to show reality without steps. In the Tendai school, the *Kegon-kyō* (*Avatamsaka-sutra*) was called a sudden teaching. The gradual teachings (*zenkyō*) were preached for the gradual advancement from a lower level to a higher one. The provisional teachings (*gonkyō*) are expounded provisionally to those who are not yet ready to understand the true teachings. The direct teachings (*jikekyō*) are the true Mahayana teachings which directly show reality.

- 4 The Japanese word *Menzan* used is *bonsbō* (本証) which means true or original enlightenment. In the *Shōbōgenzō-Bendōwa*, Dōgen used the expression *bonsbō-myōshu* (original enlightenment; genuine practice).
- 5 Mahayana (*daijō*) means the ‘great vehicle’. The teachings which convey all living beings to buddhahood. The opposite is Hinayana (*sbōjō*). This is also called the vehicle of the bodhisattva (*bosatsujō*). The Mahayana sutras began to be created around the first or second century B.C.; about three or four hundred years after the death of Shakyamuni Buddha.
- 6 *Shāstra*, *abhidharma*, or *upadesha* belong to a genre of Buddhist scriptures which are commentaries on the sutras or philosophical writings by Buddhist scholars. They comprise the three categories of Buddhist scriptures (*Tripitaka*).
- 7 The Japanese word is *chigō* (知解) which means understanding through knowledge or intellect without actual experience or practice.
- 8 The *Zabōketsuji-kyō* (像法決疑經) is the name of a sutra thought to have been composed in China. This sutra is sometimes quoted by Tendai scholars.
- 9 The *Ryōga-kyō* (楞伽經) is a translation of the *Lankavatara-sutra*. This sentence is often quoted by Zen masters.
- 10 Discrimination is a translation of the Japanese word *funbetsu* (分別) (*Vikalpa* in Skt.). It is the function of the mind when it thinks about, conceptualizes, measures, and judges objects. It is usually used in a negative sense in Buddhism.
- 11 ‘Illusory mind’ is a translation of *jōshiki* (情識). *Jō* means living beings which have emotion and consciousness, mind, or thoughts. *Shiki* means consciousness or perception. *Jōshiki* is an important term frequently used by Menzan in this piece. It indicates the basic cause of delusions in the same sense as the term *mumyō* (無明, *avidya* in Skt.), darkness of the mind or ignorance. I translated this term as ‘emotion-thought’ in *Shikantaza* (published by the Kyoto Sōtō Zen Center, 1985). This is a combination of emotion and discriminating thoughts that prevent human beings from seeing reality as it is. This is considered to be the cause of egocentric views.
- 12 Skt. *Grdhrakuta*, “Vulture Peak”, the name of a mountain in Magadha, India. It is said that the Buddha preached the Lotus Sutra and other Mahayana sutras there. It is also said that Dharma-transmission from the Buddha to Mahakashyapa took place on this mountain.
- 13 Mahakashyapa was one of the ten great disciples of the Buddha. According to the Zen tradition, Mahakashyapa succeeded the Buddha and became the First Ancestor in In-

dia.

- 14 *Shōbō* (正法) means ‘true Dharma’, ‘absolute reality’ or the teachings on reality. *Gen* (眼) means eye, which is a symbol of the wisdom to reflect everything as it is. *Zō* (藏) means a storehouse, which indicates that the true Dharma includes all beings. Thus, *Shōbōgenzō* means the wisdom to see the world without preconceptions or prejudice. In the *Shōbōgenzō-Shō*, the oldest commentary of Dōgen’s *Shōbōgenzō*, it is said that this (*shōbōgenzō*) is itself the name of the buddha-dharma. *Nekannmyōshin* means ‘excellent mind in nirvana’, or in other words, the ‘buddha-mind.’
- 15 This story originally appeared in the *Daibonten-ō-Monbutsuketsugi-kyō* (大梵天王問佛決疑經), yet this sutra is thought to have been composed in China. In the Zen tradition, after the Song dynasty in China, this sutra was thought to be the evidence of the first Dharma-transmission. (The 6th case of the *Mumonkan*).
- 16 ‘Practice-enlightenment’ is a translation of the Japanese word *shusbō* (修証). *Shu* is practice; *shō* is enlightenment. Usually practice is thought of as the means and enlightenment as the result. But, Dōgen’s basic idea is that practice and enlightenment are one (*shusbō-ittō* or *shusbō-ichinyō*).
- 17 Actually sitting in *kekkaifuza* (結跏趺坐) is the foundation of all Dōgen’s teachings. (See *Shōbōgenzō-Zanmai-ō-Zanmai*.) The main point Menzan tries to make in this passage is that zazen is not a practice which employs human desire as a means to gain enlightenment, rather the practice of zazen itself is enlightenment. In actual sitting there is no distinction between delusion and enlightenment; ordinary human beings and Buddha, and so on. Therefore, the Buddha’s sitting and our practice of zazen are not different. In our practice, the virtues of the Buddha are already actualized. Our zazen is not a training to improve ourselves, or to gain some reward. We sit only for the sake of sitting. We should not even seek to become a buddha. This is the meaning of Dōgen’s *shikantaza* (just sitting).
- 18 Zazen literally means sitting-meditation. But, according to Dōgen, zazen is not a method of meditation. In the *Fukan-Zazengi*, he said, “The zazen which I am talking about is not learning [step-by-step] meditation. It is simply the Dharma-gate of peace and joy (nirvana). It is the practice-enlightenment of the Ultimate Way (*bodhi*). In doing zazen, the koan manifests itself; it cannot be ensnared.”

And in the *Shōbōgenzō-Zuimonki* Dōgen said, “Sitting itself is the practice of the Buddha. Sitting itself is not-doing. It is nothing but the true form of the Self. Apart from this, there is nothing to seek as the buddha-dharma.”

Therefore, zazen is not a means to gain enlightenment or to become a buddha. Zazen is the practice of no-seeking, no-gaining. This is the reason Sawaki Kōdō Rōshi said, “What is the use of doing zazen? Zazen is good for nothing. Unless you hear more than enough of that and just do what is good for nothing wholeheartedly, your practice is really good for nothing.”

- 19 Bodhidharma (菩提達磨) in Japanese. He was the Twenty-eighth Ancestor in India. Since he came to China and transmitted Zen, he was called the First Ancestor of Chinese Zen. Traditionally, the life of Bodhidharma is based on his biography in the *Keitoku-Dentōroku* but recent scholars have been trying to discover the historical truth of his life by studying older texts concerned with Zen in China. According to the *Keitoku-Dentōroku*, Bodhidharma

was born in the southern part of India as the third son of a king. He became a disciple of Hannyadara and received Dharma-transmission from him. He came to China in 527 A.D. First, he met the Emperor Bu (Wu) of the Ryō (Lian) dynasty. Since the emperor could not understand the meaning behind Bodhidharma's words, Bodhidharma left the country and went to Shōrinji (Shaolin) in the country of the Gi (Wei) dynasty. For nine years, Bodhidharma sat there facing the wall.

- 20 *Baramon* (婆羅門) in Japanese. *Brahmana* was the name of the highest caste in the Indian caste system. In China, it seems that some priests who came from India were called by this name.
- 21 The Chinese word Chan (Zen) came from the sound of the Sanskrit word *dhyana*. The four stages of meditation in the realm of form (*rūpa-dhātu*), which comprises part of heaven, where beings have neither sexual desire nor other appetites and there are only fine types of matter, are called *shizzen* (四禪). Adding the four stages of meditation in the realm of no-form (*arūpa-dhātu*), where no material element exists and beings enjoy only meditative states, the eight stages are called *bachijō* (八定).
- 22 *Zenshū* (禪宗) in Japanese. Dōgen disliked use of the name *zenshū* and said in *Shōbōgenzō* -*Butsudō* (Buddha-Way), "Therefore the virtue and the essence of the buddha-way have been transmitted without losing the smallest bit. It was transmitted thousands of miles from India to China, and for more than two thousand years from the time of the Buddha until today. People who do not know this mistakenly call *Shōbōgenzō*-*Nehanmyōshin*, which has been correctly transmitted among the buddhas and ancestors, *Zenshū*. They call the ancestors, Zen ancestors. They call practitioners, Zen monks or Zen students. They call themselves followers of Zen. These are branches and leaves derived from the root of a biased view. In India and China, from ancient times until the present, [the Dharma] has never been called *Zenshū*. Those who use the name for their schools are demons that destroy the buddha-way. They are the foes of the buddhas and ancestors."

Dōgen also refused to call his lineage *Sōtō-shū* (Sōtō school). In the same chapter of the *Shōbōgenzō* he said, "The Great Master Tōzan (Dongshan) was the fourth generation Dharma-successor of Seigen (Qingyuan). He correctly transmitted *Shōbōgenzō* and opened the eye of *nehanmyōshin* (buddha-mind). There was nothing else to transmit; there was nothing else to hold as the truth. The Great Master never told his assembly that they should call themselves *Sōtō-shū*. Since there were no foolish people among his students, no one called themselves *Tōzan-shū*, much less *Sōtō-shū*."

- 23 In the *Shōbōgenzō*-*Shōbōjissō* (The True Form of All Beings), Dōgen said, "The manifestation of the buddhas and ancestors is the manifestation of the ultimate reality." So, to be a buddha or an ancestor has nothing to do with sectarianism or institutionalism.
- 24 The six *paramitas* are the six types of practice for a bodhisattva: That is, *fuse* (布施, *dāna-paramita*, generosity), *jūkai* (持戒, *śīla-paramita*, observing precepts), *nimmiku* (忍辱, *ksanti-paramita*, perseverance), *shōjin* (精進, *vīrya-paramita*, making effort), *zenjō* (禪定, *dhyana-paramita*, meditation), and *chie* (智慧, *prajñā-paramita*, wisdom).

The three main Buddhist practices (*sangaku* 三学) are *kaigaku* (戒学, *śīla*, observing precepts), *jōgaku* (定学, *samadhi*, meditation), and *egaku* (慧学, *prajñā*, wisdom). Dōgen discussed this issue in the *Shōbōgenzō*-*Bendōin*.

“Samadhi is included as one of the three basic practices. Also, *dhyana* is one of the six *paramitas*. Both of them are learned by all bodhisattvas from the time they first arouse bodhi-mind, and are both practiced regardless of their superiority or inferiority. The zazen which you are talking about now must be one of them. Why do you say that the genuine Dharma of the Tathagata is concentrated in this practice?”

“This question arises from your calling *Shobōgenzō*, the ‘supreme and great Dharma’ and the ‘one great matter’ of the Tathagata, the *Zenshū*. You must know that the name *Zenshū* originated in China. There wasn’t any such term in India. When the Great Master Bodhidharma was sitting facing the wall for nine years at Shōrin temple on Mt. Sūzan, people, both monks and laymen, did not know the true Dharma of the Buddha and called him the *brahmana* who concentrated on zazen. Afterward, every ancestor, generation after generation, practiced zazen exclusively. Seeing this, uninformed laymen confusedly called it *Zazenshū* without knowing why. These days, omitting *Za*, people call it *Zenshū*. It is clear from the sayings of the ancestors that practice must not be equated with *dhyana* (meditation) or *samadhi* of the six *paramitas* or three basic practices.”

- 25 Sekito Kisen (石頭希遷 Shitō Xiqian) [700-790], was a disciple of Seigen Gyōshi (青原行思 Qingyuan Xingsi). His Dharma-poem *Sandōkai* (*Santongqi*) is still chanted in Zen monasteries.
- 26 ‘Dharma-gate’ is a translation of *hōmon* (法門), which means Buddha’s teachings on reality. It is called a ‘gate’ because through the teachings, living beings can awaken from delusions and enter nirvana. *Hōmon* also refers to a school or a sect because it is a gate to tie Buddha’s teachings.
- 27 This is a translation of *bussbi-chiken* (佛之知見). *Chi* means intellection, and *ken* means a view. Usually, this term is used in a negative sense for personal views or opinions based on discrimination. But, when it is used in *bussi-chiken*, or *butsu-chiken* (Buddha’s *chi-ken*), it means insight based on prajña (‘wisdom without discrimination’). The original Sanskrit is *buddha-dharsana*.
- 28 Buddha’s supreme enlightenment.
- 29 *Dai-kōmyōzō* (大光明藏) means the great wisdom of the Buddha’s enlightenment. It is so called because the Buddha’s wisdom breaks through the darkness of ignorance and emits the light of *tathata*. This is the name for the true-mind of the self.
- 30 In the *Muryōgi-kyō* (無量義經), one part of the Three-Fold Lotus Sutra, the Buddha entered *muryōgisbo-zanmai* (無量義処三昧, Skt. *ananta-nirdesha-pratishthanam-nama-samadhi*). That is the samadhi of formless reality from which infinite meanings emerge. It is samadhi that lacks gaining-mind.
- 31 *Hōkyō-zanmai* (宝鏡三昧) is the title of the Dharma-poem written by Tōzan Ryōkai (Donshan Liangjie). This is chanted in Japanese Zen monasteries today.
- 32 *Tōjō-zanmai* (等持王三昧) and *zanmai-ō-zanmai* are different translations of the same Sanskrit word. This samadhi is mentioned in the *Mahāprajñāparamita-sūtra*. *Zanmai-ō-zanmai* appears in the *Daibon-bannya-kyō* (大品般若經) which is a different rendering of the *Mahāprajñāparamita-sūtra*.
- 33 This is the samadhi that appears in the *Kegon-kyō* (*Avatamsaka-sūtra*). Menzan enumerated

- the names of samadhi to illustrate that those samadhi mentioned in the various sutras are merely different names for our zazen.
- 34 This sentence is quoted from Wanshi's *Zazen Shin* (The Acupuncture Needle of Zazen). The essential-function and functioning-essence are translations of *yōki* (要機) and *kiyō* (機要), and means the essence or the most important point.
- 35 This is originally Tendō Nyojō's (Tiantong Rujing's) expression recorded in Dōgen's *Hōkyōki*. Dōgen often used it in his writings. In the *Shōbōgenzō-Genjōkōan*, Dōgen said, "To study buddha-way is to study the self. To study the self is to forget the self. To forget the self is to be verified by the myriad dharmas. To be verified by the myriad dharmas is to drop off body and mind of self and others."
- 36 The word Menzan used here is *nijō* (二乘) which means the two vehicles, that is, two kinds of practitioners such as *shōmon* (声聞, *śhravaka*) and *engaku* (緣覺, *pratyekabuddha*). *Shōmon* originally means a person who has heard the voice of the Buddha, and later came to mean a follower of Hinayana, one who contemplates the Four-Fold Noble Truth to gain enlightenment. *Engaku* refers to a person who attains enlightenment by observing the principle of Twelve Causations (*jūni-innen*) by himself without the guidance of a teacher, and who does not teach others. Both were criticized from the viewpoint of Mahayana and called Hinayana ('lesser vehicles') because of their lack of compassion to work for the salvation of others.
- 37 *Gonjō* (權乘) or *gon-daijō* (權大乘) are the 'provisional teachings' in Mahayana. This is the opposite of *jitsu-daijō* (實大乘, 'true Mahayana').
- 38 *Kōan* (公案) literally means a government decree or public ordinance which all people must follow. In Zen, it refers to the truth, which all students must study and follow. Specifically, *kōans* are records of deeds and sayings of prominent masters which express reality, and which students should study and emulate. Later, *kōans* were compiled with commentaries into collections such as the *Hekiganroku* (the Blue Cliff Record), *Shōyōroku* (the Record of Equanimity), and *Mumonkan* (the Gateless Gate), and appreciated as Zen literature. In the Song dynasty China (from the 10th to the 14th Centuries) *kōans* began to be used as objects of meditation for gaining enlightenment, especially in the Rinzai tradition. Dōgen did not deny the value of a koan as a finger which points at the moon, but he refused to use *kōans* as a means to attain enlightenment or *kenshō* experiences. Rather, he used this word as a term for absolute reality, as in the *Genjōkōan*.
- 39 *Shujinkō* (主人公) in Japanese. This usually refers to the 'true self' as buddha-nature. But, we should not grasp it as a kind of substance. There are senses such as seeing, hearing and so on, but no ego as a subject which experiences those senses. Egolessness is the basic teaching of the Buddha.
- 40 *Munen* (無念, 'no-thought') and *mushin* (無心, 'no-mind'). People usually associate zazen with concentration of mind and think it a stage of no-thought; no-mind. Dōgen's and Menzan's intentions were to show that zazen is not so simple. To be egoless does not simply mean to be thoughtless or to negate the functions of the senses.
- 41 *Song* (宋) [960-1279], *Yuan* (元) [1271-1368], *Ming* (明) [1368- 1662].
- 42 *Seigen Gyōshi* (青原行思, Qingyuan Xingsi) [?-740] and *Nangaku Ejo* (南岳懷讓,

- Nanyue Huairang [677-744]. Both of them were Dharma-successors of the Sixth Ancestor. The Soto, Rinzai and other schools of Zen developed from their lineages.
- 43 Ōbaku Kiun (黃檗希運, Huangbo Xiyun) [?-850] was a disciple of Hyakujo Ekai (百丈懷海, Baizhang Huihai) and the teacher of Rinzai Gigen (臨濟義玄, Linji Yixuan).
- 44 Jōshū Jūshin (趙州從諗, Zhaozhou Congshen) [778-895]. A monk asked Jōshū, “Has a dog buddha-nature or not?” Jōshū replied, “Yes, It has. (U)” The monk asked, “If so, why did he get into such a skin bag [a dog’s body]?” Jōshū said, “Because the dog follows the principle of causality on purpose.” Another monk asked, “Has a dog buddha-nature or not?” Jōshū said, “No, it hasn’t (Mu).” The monk asked, “It is said that all living beings have buddha-nature. Why is only the dog without buddha-nature?” Jōshū replied, “Because the dog has karmic consciousness.”
- 45 *Keitoku-Dentōroku* (*Jingde-Chuandenglu*, the Record of the Transmission of the Dharma-Lamp) consists of 30 volumes, compiled by Eian Dōgen (永安道原, Yong’an Daoyuan) in 1004 A.D.
Katai-Futōroku (*Jiatai-Pudenglu*, the Record of the Universal Dharma-Lamp) consists of 30 volumes, compiled by Raian Kochu (雷庵壺中, Leian Xuzhou) in 1204 A.D.
- There is a genre of Chinese Zen literature which is called *tōshi* (‘the history of the Dharma-lamp’). These are collections of biographies and sayings of Chinese Zen masters and records of the Dharma-succession of the various lineages within the Zen tradition. Since there are five works—*Keitoku-dentōroku*, *Tenshō-kōtōroku*, *Kenchūseikoku-zōkūtōroku*, *Renjō-eyō*, and *Katai-futōroku*—they are called *Gotōroku* (‘The Five Records of the Dharma-Lamp’). The *Zazengi* (Instruction for Practicing Zazen), *Zazen Shin* (The Acupuncture Needle of Zazen), and *Zazen Mei* (Notes on Zazen) are parts of those records in which the meaning of zazen along with points for practicing zazen are discussed.
- 46 *Zennen-Shingi* (*Chanyuan-Qinggui*) consists of ten volumes containing the regulations of a Zen monastery, compiled by Chōro Sōsaku (長蘆宗頤, Zhanglu Zongze) in 1103 A.D. Traditionally it has been said that Sōsaku compiled the *Zennen-Shingi* because the older regulations compiled by Hyakujo Ekai (Baizhang Huihai) had been lost.
- 47 In *Fukan-Zazengi-Senjutsunyuwaisho* (The Reasons for Writing the *Fukan-Zazengi*), Dōgen wrote as follows: “Zen master Hyakujo established the Zen monastery and followed Bodhidharma’s way of practice. Yet, it was not the same way as those who preceded him. Zen students should understand this and not be confused. There is a *Zazengi* in the *Zennen-Shingi*. It follows Zen master Hyakujo’s way. But, master Sōsaku added some of his own opinions. Therefore, there are quite a few mistakes and the essential meaning is lost. If people do not grasp the meaning beyond the words, they might misunderstand the true way of zazen.”
- 48 A collection of four Zen texts compiled by a certain priest in Japan during the Kamakura or Muromachi period. *Shiburoku* consists of: The Third Ancestor’s *Shinjinmei* (*Xinxinming*, Notes on Believing Mind), Yōka Genkaku (Yongjia Xuanjue)’s *Shōdōka* (*Zhengdaoge*, Song of Enlightenment of the Way), Kakuan Shion (Kuoan Shiyuan)’s

- Jūgyūzu* (The Oxherding Pictures), and Chōro Sōsaku's *Zazengi*.
- 49 Tozan Ryokai (洞山良价, Dongshan Liangjie) [807-869] was the founder of the Chinese Sōtō school.
- 50 This is a quotation from Sekitō's *Sandōkai* (*Santongqi*).
- 51 *Nyoge* literally means 'like this' or 'thus'; that is, 'suchness', 'as-it-is-ness', or *tathata*. This is a quotation from Tōzan's *Hōkyō-zanmai* (*Baojing-sanmei*).
- 52 Eka (Huiko) [487-593].
- 53 *Gyōjū-bekikan* (凝住壁觀) and *Bonshō-Tōitsu* (凡聖等一). These phrases are quoted from the *Ninyū-Shigyōron* (The Two Entrances and the Four Practices) which is considered to be the oldest manuscript of Bodhidharma's sayings.
- 54 This phrase is found in a dialogue between Bodhidharma and Eka from the *Keitoku-Dentōroku*. Bodhidharma said, "Outwardly, stop engaging in any affairs, and inwardly, do not grasp with your mind. When your mind is like a wall, you will be able to enter the Way."
Eka said, "I have already stopped engaging in outside affairs."
Bodhidharma said, "Have you not destroyed your mind?"
Eka said, "No, I haven't." Bodhidharma said, "How do you know that?" Eka said, "I am always clearly aware."
- 55 Tendō Nyojo (天童如淨, Tiantong Rujing) [1163-1228] was the teacher of Dogen. Dogen practiced with Nyojō for about two and half years while Nyojō was the abbot of Tendō monastery. Dogen frequently described and praised Nyojō's strict way of practice.
- 56 In the Mahayana sutras it is said that a bodhisattva attains buddhahood after he progresses through fifty two steps. The forty-first to the fiftieth steps, particularly, are called the 'ten stages (*jūchi*) of a bodhisattva'. The fifty-first is called *tōgaku* (equal enlightenment).
- 57 'The eighty four thousand Dharma-gates' (八万四千の法門) refers to all the teachings of the Buddha. 'Eighty four thousand' refers to an infinite number.
- 58 *Nyorai Zen* (Tathagata Zen) is used to distinguish Chinese Zen from other kinds of Buddhist meditation. It refers to Zen practiced by the Tathagata or Zen transmitted from the Tathagata. It was also called *Soshi Zen* (Zen of the Ancestor) because it was transmitted by the First Ancestor, Bodhidharma.
- 59 This is a quotation from *Shōdōka* (証道歌, *Zhengdaoge*, the Song of Enlightenment of the Way) written by Yōka Genkaku (Yongji Xuanjue), a disciple of the Sixth Ancestor.
- 60 The worst hell is called *abijigoku* (*avichi* in Sanskrit), where hell dwellers suffer from incessant pain. People who commit the five heinous sins (killing one's father, killing one's mother, killing an arhat, causing the Buddha's body to bleed, and causing disunity in the sangha) will be destined for *avichi* hell.
- 61 Dharma-wheel is a translation for *bōrin* (法輪, *dharmachakra* in Sanskrit) and refers to the Buddha's teachings. The word wheel has two meanings: Firstly the Buddha's teachings are compared to an emperor's weapon because they crush all the evils committed by human beings. Secondly, the teachings are like a wheel which is turning and moving endlessly from one person to another.
- 62 This is a translation for the expression *butsu-kejō* (佛向上), which means ever going be-

yond Buddha. In the *Shōbōgenzō-Butsukōjōji*, Dōgen said, “That which is called the matter of ever going beyond Buddha is seeing Buddha after having reached buddhahood.”

In the *Shōbōgenzō-Genjōkōan*, Dōgen said, “When buddhas are truly buddhas, they do not perceive that they are buddhas. Nevertheless, they are real buddhas, and go on actualizing Buddha.”

This means that Buddha is not an individual, but is actualized only by the concrete actions of practice. We should not attach ourselves even to buddhahood. This is the reason Dōgen said in the *Fukan-Zazengi* that we should not seek to become Buddha. And in the *Shōbōgenzō-Zazenshin*, he said that sitting Buddha (zazen) is killing Buddha.

- 63 The light is a translation of *kōmyō* (光明), a symbol of the wisdom of buddhas and bodhisattvas which breaks through the darkness of ignorance and illuminates reality.
- 64 *Konchin* (昏沈) is a condition of mind; being heavy, being depressed, being in low spirits, feeling low, etc. *Sanran* (散乱) is also a condition of mind; being pulled by various thoughts and losing stability. In the *Fukan-Zazengi*, Dōgen said, “You must know that, true Dharma manifests itself in zazen, and that, first of all, dullness and distraction are struck down.”
- 65 The Third Ancestor was called Kanchi Sosan (鑑智僧璨, Jianzhi Sengcan) [?-606]. Nothing is known about his life. This is a quotation from the *Shōjūnmei* (*Xinxianning*).
- 66 A mirror is often used as a metaphor for wisdom or the functions of buddha-nature.
- 67 Wanshi Shōgaku (宏智正覺, Hongzhi Zhengjue) [1097-1157] was a contemporary of Daie Soko (Dahui Zonggao) [1089-1169] who advocated koan practice and criticized the Sōtō way of practice, calling it ‘a false Zen of silent illumination’ (*mokusbō-jazen*). Wanshi wrote the *Mokusbōmei* in which he used this expression positively and clarified the essence of *Mokusbō-Zen* (‘silent-illumination Zen’). *Mokusbō-Zen* was called *shikantaza* by Dōgen.
- 68 This shows that zazen transcends the dichotomies such as subject-object, body-mind, delusion-enlightenment.
- 69 *Buddha-dharma* means the truth or reality to which the Buddha awakened, the teachings which show us reality and the law or morality which brings life into accord with reality or the teachings.
- 70 *Mumyō* (*avidya* in Skt.) means the ‘darkness of mind’; the basic ignorance of human beings which prevents us from seeing reality as it is. It is the source of egocentricity. The first item of the twelve links of cause and effect which explain the origin of the condition of birth-and-death.
- 71 ‘Life and death’ is a translation of *shōji* (生死). This indicates the world of delusion in which deluded beings are transmigrating, that is, *samsara*.
- 72 A *tademushi* is an insect which eats *tade* (‘smartweed’; i.e., *Polygon hydropiper*) which is famous for its bitter taste. There is a Japanese proverb. *Tade kuu mushimo sukizuki* (“There is a bug which feeds on smartweed.”), which means that there is no accounting for taste.
- 73 Unknown.
- 74 This is a term used in the Tendai school. The ten realms consist of the six realms in *samsara* (hell and the realms of hungry ghosts, animals, fighting spirits (*ashuras*), hu-

- man beings, and heavenly beings) and the realms of the *śhravakas*, *pratyekabuddhas*, *bodhisattvas*, and the buddhas. The six realms are the worlds of deluded beings and the other four are those of sages. In the Tendai teachings it is said that each of the ten realms includes the other nine.
- 75 This is not an exact quotation but the story about the blind people and an elephant appears in the eleventh chapter of the *Daihatsunehan-kyō* (大般涅槃經, *Mahāparinirvāna-sūtra*). This story is used in order to show that the views of blind people do not represent reality as a whole, yet they point to a part of reality. Each part or partial view is not the elephant itself, but there is no elephant apart from those views. There is no reality separate from individual experiences, but each conception formed by such experiences is not reality itself.
- 76 Defiled causation is a translation of *uro no inga* (有漏の因果). *Uro* means something leaking, and refers to deluded desire. Defilement derives from attachment to egocentric life. *Inga* is cause and effect.
- 77 The Sanskrit word *paramita* means crossing over, salvation, reaching the other shore (nirvana), the attainment of emancipation, the completion of practice. *Prajñya-paramita* means perfect wisdom or completion of wisdom. The ultimate wisdom is seeing reality as it is without discrimination. So, this cannot be a kind of intellection or perception. Rather, when we let go of our thoughts in *zazen* we are free from preconceptions, prejudice, or ready-made value system. What Menzan wants to say is that our sitting practice is the practice of *prajñya*, and the perfection of ultimate wisdom.
- 78 Buddhism was first introduced in China about the first Century B.C. And, according to the Zen tradition, Bodhidharma came to China in 527 A.D. It took several centuries for Chinese Buddhists to translate, study and systematize the entire collection of the various sutras and other scriptures. In this process, they established a Chinese understanding of Buddhism. In the Zen tradition, practitioners insisted that they did not rely on any particular scripture, but on the direct transmission of Buddha's mind. This attitude of not relying on texts was connected with the movement of establishing their own Chinese Buddhism.
- 79 Greed (*tonyoku* 貪欲), anger (*shinni*, 瞋恚) and ignorance (*guchi*, 愚痴) are called the 'three poisonous minds', because they cause mental suffering and bring about various evil deeds which prevent us from practice and seeing things as they are. They are the causes of *samsara*, leading to the creation of the six realms.
- 80 Menzan interprets the transmigration in the six realms as the mental attitudes and conditions of human beings instead of reincarnation after death.
- 81 *Sangai* (三界) in Japanese. *Yokkai* (欲界, *kama-dhatu* .) is the realm of desire, where human beings live being pulled only by greed and sexual desire. *Shikikai* (色界, *rūpa-dhatu*) is the realm where human beings are free from sexual desire and other desires, and there are only fine materials. *Mushikikai* (無色界, *arūpa-dhatu* .) is a realm of no form where no materials exist and meditative states are enjoyed.
- 82 *Muki* (無記) is something which is neither good nor evil, but neutral. A deed which is neutral does not bring about any effect.
- 83 *Unen* (有念) is a condition where one has discriminating thoughts toward objects. *Munen* (無念) is the condition in which one's mind does not work and no thoughts arise. Usually, *unen*

is used in a negative sense as a condition of the deluded human mind, and *munen* (no thought) is used positively as a condition being free from discrimination. But, here Menzan used both in a negative sense to show that our zazen should transcend both conditions.

- 84 *Shikantaza* literally means ‘just sitting’. This is one of the most important words in Dōgen’s teachings. Originally, *shikantaza* was an expression coined by Dōgen’s teacher Tendō Nyojō. Mention of *shikantaza* can be found in Dōgen’s *Hōkyōki*, a record of his personal notes on his stay with Nyojō in China. Nyojō said, “*Sanzen* is dropping off body and mind. Incense burning, bowing, chanting *nenbutsu*, as well as repentance or reading sutras are unnecessary. Just (*shikan*) practice sitting.”

Shikantaza may have two connotations: One is to exclusively practice zazen. Another is to just sit and leave everything up to the zazen posture without trying to concentrate or calm one’s mind, or contemplate something or struggle with a *kōan*.

- 85 Original mind is a translation of *bonsnin* (本心) which means ‘original and real mind prior to separation between subject and object’, that is the true nature of the self.
- 86 *Daienkōjōchi* (大円鏡智) is the Buddha’s wisdom which reflects everything as it is. This wisdom is without defilement or distortion caused by egocentric views.
- 87 This is a quotation from the *Shinjinmei* (*Xinxinming*). The original word for emptiness is *kuin* (空忍) which is a kind of view or state of mind to see that the three worlds are full of suffering, yet they are empty, so there is no need to worry.
- 88 Color and sound represent the six objects of the six sense-organs: (1) *shiki* (色, *rūpa*), color and shape; (2) *shō* (声, *śabda*), sound; (3) *kō* (香, *gandha*), odor; (4) *mi* (味, *rasa*), taste; (5) *soku* (触, *spṛaṣṭavya*) touch or feeling; (6) *hō* (法, *dharmā*), objects of the mind.

- 89 *Nenki* (念起) means ‘arising thought’, which is the same as *unen*.

- 90 *Ryōgon-kyō* is a translation of the *Surangama-samadhi-nirdesha-sutra* in which the Mahayana practice of samadhi is explained.

- 91 *Tatami* in Japanese. *Tatami* are thick straw mats laid on the floor inside Japanese houses.

- 92 *Jochi* (淨地) means a condition without defilement of desire or discrimination.

This saying means that the desire to attain such a condition is itself caused by delusions.

- 93 The blue sky also indicates a condition without any clouds of thoughts. People often think that such a condition is enlightenment attained by the practice of zazen. What Menzan says in this piece is that our practice should not be a means to accomplish such a stage of mind.

- 94 A burning house is a metaphor for the three worlds full of delusion, desire, pain and suffering. People are like children joyfully playing in the burning house. This metaphor is found in the Lotus Sutra.

- 95 The land without defilement of delusion and desire in which enlightened buddhas and bodhisattvas dwell.

- 96 ‘Buddha-nature’ is a translation of *bussbō* (仏性). This is usually used as the potential to become a buddha. The Sanskrit word *dharmata* (*bosshō*, 法性) is the reality of all beings, and *buddhata* (*bussbō*, 仏性) is the reality of sentient beings. Therefore, buddha-nature is not potential, but the reality or Buddha itself.

- 97 Dharma-body is a translation of *hosshin* (法身, *dharmakāya*) which means the ‘body of

- ultimate reality', one of the three bodies of the Buddha.
- 98 'Second-person' (*daininin*, 第二人) means 'someone other than that person'. This refers to the reality beyond the dichotomy of self and others. This is a quotation from the *Shōbōgenzō-Busshō* (Buddha-Nature).
- 99 The word Menzan used is *bishiryō* (非思量). This word appeared in the *Shinjinmei* by Sōsan the Third Ancestor. It was used as a key word for expressing the reality of *zazen* in a conversation between Zen master Yakusan Igen and one of his students. Dōgen quoted the dialogue in the *Fukan-Zazengi* and wrote his own commentary in the *Shōbōgenzō-Zazenshin*.
- 100 The five sufferings are the sufferings accompanying one's birth, the suffering of aging, the suffering of illness, the suffering of death, and the suffering of separating from those one loves. The eight sufferings include the five sufferings in addition to the suffering of meeting those one hates, the suffering of not getting what one seeks, and the suffering accompanying the growth of one's mind and body.
- 101 Since heavenly beings in Buddhism are still in the stage of transmigration, they have to fall from heaven when the five omens appear. The omens are: (1) the flowers in the headdress wither; (2) sweating under the arms; (3) clothes becoming dirty; (4) the body emitting a bad smell; (5) and a disinclination to take one's own seat.
- 102 *Bodai-shin* (菩提心) in Japanese (*Bodhi-citta* in Sanskrit): An abbreviation for *Anuttara-samyak-sambodhi-citta*, the mind which aspires to practice the buddha-way and work for the salvation of others. (See the first chapter of the *Gakudo-Yōjinshū*.)
- 103 The full name of the sutra is *Saddharma-pundarika-sutra* (the Sutra of the Lotus Flower of True Dharma).
- 104 Devadatta was a brother of Ananda and a cousin of Shakyamuni and became one of his disciples. It is said that he attempted to take over the leadership of the Buddhist sangha and tried to kill the Buddha for that purpose. The Buddha's prediction appears in the chapter of Devadatta in the Lotus Sutra.
- 105 This story also appears in the chapter of Devadatta in the Lotus Sutra.
- 106 The ten realms are: hell and the realms of hungry ghosts, animals, *ashuras*, human beings, heavenly beings, *sbravakas*, *pratyekabuddhas*, bodhisattvas and buddhas.
- 107 This sentence is quoted from the chapter of Tactfulness in the Lotus Sutra.
- 108 The stage of cause is a translation for *in-i* (因位), the period of practice or training before attaining enlightenment and buddhahood. This is the stage of a bodhisattva who is practicing seeking the way toward buddhahood.
- 109 The stage of effect is a translation for *kachi* (果地), which means the stage of buddhahood attained as the result of bodhisattva practice.
- 110 *Ingafuni* (因果不二) is one of the ideas in 'ten not-two' (*jippunimon*, 十不二門); that is, body and mind, outside and inside, cause and effect, defilement and purity, person and circumstance, self and others, etc. are not two. When we read these phrases we should be careful to note that 'not-two' also means 'not-one' at the same time. The basis of these ideas is in the Mahayana philosophy of *shūnyata* (emptiness).
- 111 This is a translation for the expression *zushin-bishin* (頭正尾正), which means 'being right from the beginning to the end'.
- 112 This is a quotation from the *Shōdoke* (the Song of Enlightenment) by Yōka Genkaku

(Yongjia Xuanjue).

- 113 The original word used here is *sangikō* (三祇劫), which is an abbreviation of *sandai-asōgikō* (三大阿僧祇劫) ‘three great innumerable *kalpas*’. *Kalpa* means an immeasurably long period of time; aeon. Its length is metaphorically explained, for instance, as the period required for one to empty a city full of poppy seeds by taking away one seed every three years. The Sanskrit word *asamkhyā* means ‘countless’, and is the unit for an unfathomable number. According to some sutras, it takes three innumerable *kalpas* for a bodhisattva to complete the practices necessary to become a buddha. Therefore, this sentence means that one can attain buddhahood immediately without a long time of practice.
- 114 Here, Menzan raises the question and, in the reply, discusses the practitioner’s attitude towards life based on zazen practice.
- 115 The Japanese expression *eshin* (廻心) means to turn one’s mind to the buddha-way. In the Lotus Sutra there is an expression *eshōkōdai* (廻小向大), which means to turn one’s mind from Hinayana toward Mahayana; that is, from the attitude of practice for the sake of attaining one’s personal salvation toward the attitude of practice based on the reality before separation between self and others. Menzan here considers that to practice in order to eliminate delusive thoughts and become ‘no-mind’ is the Hinayana attitude because such practice itself is based on discrimination or adoption and rejection.
- 116 ‘Original-face’ (*honrai-no-menmoku*, 本来の面目) implies the true self; the true nature of the self. Usually, we wear various masks (persona) in our daily living in society according to our own self-image or social status or occupation. And, we simply believe that those, which are merely products of our thoughts, are our ‘self’. To practice zazen is to let go of such self-images.
- 117 The three ‘good’ realms are the realms of *ashuras*, human beings and heavenly beings. The three ‘evil’ realms are hell, the realm of hungry ghosts and the realm of animals.
- 118 *Kiseken* (器世間) and *shujōseken* (衆生世間) in Japanese. *Ki* means a container. *Seken* means the world. In Buddhist philosophy, the world is classified into these two elements: One is *kiseken*, as a container or a circumstance of human beings, and the other is *shujōseken*, the world of human beings which is the ten realms (the six realms of *samsara*, *śrāvaka*, *pratyekabuddha*, bodhisattva, and Buddha). Some say *shujōseken* implies the first nine realms and the realm of the Buddha is different. In this treatise, it seems that Menzan applies the word only to the six realms.
- 119 The Japanese expression is *shōji-shutsuri* (生死出離). *Shōji* means ‘life and death’, *shutsuri* means ‘to get out’, ‘to part’, or ‘to leave.’ So, the expression means ‘to get free from the blindness of delusion and desire’. *Shutsuri* is also used as a term for becoming a monk or a nun; leaving one’s worldly home and entering the family of the Buddha.
- 120 The Japanese word is *gedatsu* (解脱), which means to be released from suffering based on delusions and desires and becoming free; spiritual liberation.
- 121 *Shōken* (照見) in Japanese, *vyaśvalokayati* in Sanskrit. The literal meaning of the Chinese characters is to illuminate and see thoroughly. This is used in the *Mahāprajñāpāramitā-bhāṣya-sūtra* (*Hannyashin-gyō*) as follows: “When the Bodhisattva Avalokiteshvara was engaged in the practice of the deep *Prajñāpāramitā*, he perceived that there are the five

- skandhas*, and these he saw in their self-nature to be empty.” (translated by D.T. Suzuki)
- 122 This means our mind is empty. As Menzan mentioned above, the ten realms are created by ‘one-mind’, and yet we should not think that the ‘one-mind’ has some kind of substance. Mahayana Buddhism is based on the philosophy of emptiness (*ku* in Japanese, *shunyata* in Sanskrit) of both subject and object. In order to explain emptiness which cannot be grasped by concepts, Buddhist philosophers use various terms such as *tathata*, ‘true-self’, ‘one-mind’, ‘original-face’, ‘Dharma-body of the Buddha’, ‘buddha-mind’, etc. We must be careful not to grasp these terms as a kind of substantial existence.
- 123 Since it is empty it can be dropped off. ‘To be dropped off’ is a translation of the Japanese word *datsuraku*, which means ‘to be released’, or ‘liberated’.
- 124 The threefold pure precepts is a translation for *sanjujokai* (三聚淨戒): (1) *Sbōritsugikai* (攝律儀戒), the precept of avoiding all evil deeds. This includes the ten major precepts and the forty-eight minor precepts mentioned in the *Bonmō-kyō* (Brahma Net Sutra). The ten major precepts are: Not to kill or induce others to kill; not to steal or make others steal; not to engage in or make others engage in sexual intercourse; not to lie or make others lie; not to sell or make others sell intoxicating liquors; not to talk of or make others talk of the faults of a bodhisattva, monk, or nun; not to praise oneself and abuse others or make others do so; not to be mean or make others be mean; not to vent anger and treat others harshly or make others do so; and not to abuse or make others abuse the three treasures (i.e., Buddha, Dharma and Sangha). (2) *Sbōzenbōkai* (攝善法戒), the precept of doing all good deeds according to the buddha-dharma. (3) *Sbōshujokai* (攝衆生戒), the precept of embracing and benefitting living beings. The first two are for benefiting oneself and the last one is for benefitting others with compassion.
- 125 To transfer is a translation for *ekō* (回向), to offer the merit or virtue of one’s good deeds to others so that they may attain the buddha-way. In the thoughts of transmigration, the effect of one’s deeds (*karma*) have to be received individually by oneself. There is no possibility to be released from the cycle of causality by help from others. Mahayana Buddhism puts emphasis on transcending the cycle of transmigration within the six realms by the wisdom of emptiness. And this transferring is also possible because of the emptiness of all things, that is, the transcendence of individuality. So, emptiness and egolessness is the basis of our practice to be released from egocentricity and to work for others.
- 126 The three virtues (*santoku*, 三德) are: *ontoku* (恩德), the virtue of benefitting living beings; *dantoku* (斷德), the virtue of breaking all delusions and desires; and *chitoku* (知德), the virtue of illuminating reality with wisdom.
- 127 The three bodies (*sanshin*, 三身) are: *bōshin* (法身, *dharmakaya*), the body of the ultimate reality which is beyond all forms; *hōjin* (報身, *sambhogakaya*), the body of a buddha received as the result of his meritorious practices as a bodhisattva; *ōjin* (応身, *nirmanakaya*), a body of a buddha manifested to correspond to the different needs and capacities of living beings in order to lead them to attain buddhahood.
- 128 A persimmon (柿) is a popular fruit in Japan. There are two kinds of persimmons. One kind becomes sweet when it ripens. Another kind of persimmon never becomes sweet

- on the tree, but when it is skinned and dried it becomes very sweet. People eat them during winter as a snack.
- 129 This is a quotation from the *Rinzairoku* (*Linji-lu*). Rinzai continued, “If you grasp this thoroughly, you will not be turned around by the objects but use them wherever you are.”
- 130 *Hishiryō* (非思量) in Japanese.
- 131 ‘Ego’ is a translation of *śhinga* (神我), *atman* in Sanskrit, which is thought of as the substance of one’s self.
- 132 In the *Jōshūroku* (趙州錄, *Zhaozhouhoulu*), the collection of sayings of Zhaozhou Congshen, this dialogue is as follows: Jōshū told the assembly, “Before the world appeared, this nature had already been there. When the world utterly disintegrates, this nature will not break apart.”
A monk asked, “What is that nature?”
Jōshū replied, “The five aggregates and four elements.”
The monk asked again, “But, these disintegrate. What is the indestructible nature?”
Jōshū replied, “The four elements and five aggregates.”
- 133 Daizui Hoshin (大隨法真, Dasui Fazhen) [834-919]. This dialogue is the twenty-ninth case of the *Hekiganroku* and the thirtieth case of the *Shōyōroku*.
- 134 *Kalpagni* is a Sanskrit word for *gōka* (劫火) which is the fire at the end of the ‘kalpa of destruction’. In Buddhist cosmology, it is said that the universe has a cycle of four periods, the ‘kalpa of creation’ in which the universe is formed, the ‘kalpa of sustenance’ in which the universe maintains its complete system, the ‘kalpa of destruction’ in which the universe is destroyed by a great fire, and the ‘kalpa of emptiness’. The duration of each period is twenty small *kalpas*.
- 135 Shuzanshu (修山主) is the nickname of Ryūsai Shōshu (龍濟紹修, Longji Shaoxiu) [?-?]. This dialogue also appears in the thirtieth case of the *Shōyōroku*.
- 136 In the *Shōbōgenzō-Jinshin-Inga* (Deep Faith in Cause and Effect) Dōgen said, “The principle of cause and effect is clear and is never partial to anyone. One who does evil things falls into evil realms and one who does good things rises to good realms. If cause and effect is negated and does not function, no buddha could ever have appeared in this world; the Ancestor could never have come from the West. First of all, no living beings could see the Buddha and listen to the Dharma. The principle of cause and effect was not understood by Confucius or Lao-tse, only the buddhas and ancestors clarified and transmitted it. Students in the decadent age, because of lack of good fortune, are not able to encounter a true teacher and hear the true Dharma. This is why they can not understand cause and effect. If you negate cause and effect, you will receive a lot of suffering. Even if one has no faults other than negation of cause and effect, the poison of this mistaken view will bring about terrible suffering. Therefore, students, if you arouse bodhi-mind and wish to repay the gratitude for the vast compassion of the buddhas and ancestors, immediately understand the principle of cause and effect.”
- 137 Kōshi (孔子, Confucius) [551-479]: One of the most famous philosophers of China; the founder of Confucianism.
- 138 Rōshi (老子, Lao-tse) [?-?; around 4th century B.C.] is regarded as the founder of Tao-

ism.

- 139 *Saḡō* (作業) in Japanese, which literally means making karma by doing something through body and mind, which is the cause of painful or joyful effects according to the nature of the deeds.
- 140 This phrase is picked up from the verse of the precepts of the seven buddhas as a guide to the Buddhist way of life. The verse is as follows. “Refrain from all evil, carry out all that is good, purify your own mind; this is the teaching of all buddhas.”
- 141 The three times of karma (maturing and bringing about its effect). The three different periods designate when good or bad karma done in the present life matures. They are: *jungengō*, reward or retribution of karma in the present life; *junjigō*, reward or retribution of karma in the next life; and *jungogō*, reward or retribution of karma in a life after the next. In the *Shōbōgenzō-Sanjigō*, Dōgen said, “When we learn and practice the way of the buddhas and ancestors, from the outset, we must clearly understand this principle of the three times of retribution of karma. Otherwise, many of us fall into evil views. Not only that, but we will also go down to the evil realms and receive suffering for a long period of time. Unless we continue to carry out goodness, we will lose many of our virtues; we will be obstructed in the way of awakening. How regrettable this is!”
- 142 Confucius and his disciples stayed at the border of Chin (Chen) and Sai (Cai). When they were to leave there for the country of Sō (Chū), they were encircled in a field by the army of Chin and Sai preventing them from going. They ran out of food, and many of them became sick from starvation. At the time, one of the disciples asked Confucius, “Does a wise man also have such an insurmountable difficulty?” Confucius replied, “Yes, of course, a wiseman has hard times. But he does not become upset like a timid one.”
- 143 Gankai (Yanhun) [521-490 (481) B.C.]. One of the most important disciples of Confucius. Though he was poor, he devoted himself to studying. He was so intelligent that when he heard one he understood ten. He was regarded as the most virtuous person. He died when he was only thirty-two (some say forty-one) years old.
- 144 Prince Hikan (Bigan) was a loyal minister of the In (Yin) dynasty. He was the uncle of the king Chū (Zhou) who was known as a tyrant. Since he tried to dissuade the king from doing violent deeds, he was rent at the chest and killed.
- 145 Shikōtei (Shihuangdi) [?-210 B.C.] was the first emperor of the Shin (Qin) dynasty, who was famous for building the Great Wall and for cruel deeds.
- 146 Tōseki (Daozhi) [?-?] was a legendary thief who had several thousand men under his command.
- 147 Daishun (Dashun) [?-?] was a legendary Chinese emperor, he was given the throne by the emperor Gyō (Yao) because of his virtue.
- 148 The emperor Ketsu (Jie) was the last emperor of the Ka (Xia) dynasty.
- 149 The emperor Chū (Zhou) was the last emperor of the In (Yin) dynasty. Ketsu and Chū were regarded as the representatives of Chinese tyrannical emperors.
- 150 *Bendōwa* (Talk on the Practice of the Way) is the first volume of the ninety-five volume edition of the *Shōbōgenzō*. It was written in Kyōto in 1231 when Dōgen was thirty-two years old. In *Bendōwa*, Dōgen explains the fundamental importance of practicing zazen and recommends zazen to those seeking the true Way, both monks and lay people.

- 151 This is one of the volumes of the *Shōbōgenzō* written in 1244 at Yoshimine-dera where Dōgen and his disciples stayed while Daibutsuji (later renamed Eihei-ji) was under construction. The meaning of the title is “the samadhi which is the king of all samadhis.”
- 152 The ancient buddha is a translation for *kobutsu* (古佛). In the *Shōbōgenzō*, out of respect, Dōgen called Jōshū, Wanshi, and Tendō *kobutsu*.
- 153 According to Buddhist legend, there were seven buddhas in the past, the seventh of whom was Shakyamuni Buddha.
- 154 This is one of the volumes of the *Shōbōgenzō* written at Kōshōji in 1242 when Dōgen was forty-three years old. He left Kyōto to go to Echizen (presently Fukui Prefecture) in the next year. The meaning of the title is the “acupuncture-needle of zazen [to heal] human sickness (delusions)” or the “acupuncture-needle to heal sickness caused by mistakenly practiced zazen.”
- 155 Yakusan Igen (Yaoshan Weiyān) [751-834] was one of the disciples of Sekitō Kisen (Shitōu Xigian). Kōdō (弘道, Hongdao) was his honorific name given by the emperor.
- 156 ‘To fill both a crack or a valley’ means it permeates into both small place and vacant space. In other words, the deeds are universal.
- 157 *Shōbōgenzō-Zuimonki* is a collection of Dōgen’s informal Dharma-talks recorded by his Dharma-successor Ejō.
- 158 This is one of the volumes of the *Shōbōgenzō* written in 1243 in the year when Dōgen left Kyōto for Echizen. While the *Fukan-Zazengi* is written in Chinese, this *Zazengi* is written in Japanese.
- 159 Sanzen usually means to visit a master and practice with him, or to have a personal interview with the teacher. According to Dōgen, however, sanzen is sitting zazen itself.
- 160 This is a reference to the place under the bodhi tree, where Shakyamuni Buddha sat when he completed the Way.
- 161 Mt. Ōbai (Hongmei) is where the monastery of the Fifth Ancestor Kōnin (Hongren) [688-761] was located. Dōgen’s reference to him is intended to indicate that ‘just sitting’ is the fundamental practice. The Fifth Ancestor represents the time before the division of Zen into the Northern and Southern schools, Sōtō and Rinzai, etc.
- 162 *Kashaya* in Sanskrit. A surplice which Buddhist monks wear over their robes. It symbolizes the Buddha’s robe.
- 163 A *zafu* is a round cushion packed with kapok on which we sit when we practice zazen.
- 164 A *zaniku* is a thick square mat.
- 165 At one time, Menzan was the abbot of Zenjōji in Higo (presently Kumamoto Prefecture).

Part III

Dōgen Zen As Religion
by Uchiyama Kōshō Rōshi

1 | **The Religious Meaning of 'Being Universal'**

I rendered the title of the *Fukan-Zazengi*, the instructions on zazen written by Dōgen Zenji into modern Japanese as '*Amaneku-susumeru zazen no shikata*' (How to practice zazen which is recommended universally).¹ On the surface, 'to recommend universally' (*fukan*) may sound like a hackneyed phrase in some advertisement claiming that 'this is suitable for everyone'. Dōgen Zenji, however, did not use this expression in such a light and worldly sense. Rather, he titled his first piece of writing *Fukan-Zazengi* to declare that the zazen he wished to show us was, first of all, a religion in its essential meaning. Therefore, I believe this expression, 'to recommend universally', is very significant. He expressed this idea concretely in the *Fukan-Zazengi* as follows:

"Do not consider whether you are clever or stupid, and do not think of whether you are superior or inferior" and "Although their characters were diverse, each of them practiced the way of zazen wholeheartedly."

He said it more clearly in the *Shōbōgenzō-Zuimonki*. "Each of you should practice unswervingly and wholeheartedly. Ten out of ten of you will attain the Way." It goes without saying that zazen is nothing other than physically sitting in *kekkaфуza* (full-lotus position) or *hankafуza* (half-lotus position). The essence of the zazen Dōgen Zenji taught is to just practice it straightforwardly without coloring it in any way. Yet, people are often apt to add various expectations onto the practice of zazen, so that few just practice zazen single-mindedly. It seems that people cannot help setting up various goals or expectations of zazen because they practice it at great pains.

"I practice zazen to strengthen my body"

"I want to become more intelligent."

"I do zazen to discipline myself physically and mentally."

"I wish to become free from fear."

"I'm hoping to calm down and cultivate my mind by practicing zazen."

"I practice zazen to improve my abilities."

"I practice zazen to attain enlightenment and reach a state of tranquility."

Almost everyone practices zazen with some sort of purpose in mind.

Yet, once we set up these kinds of goals, we naturally create various steps or classes in our own practice or among practitioners of zazen. For exam-

ple, if our goal is to become physically strong, people who are strong from birth would receive high marks in their practice of zazen. On the other hand, people born physically weak would be told that they are not practicing hard enough. If we practice in order to become bold, people who are by nature shameless would be regarded as good practitioners. However, people who are sensitive or conscientious would be regarded as poor practitioners. If the purpose of practice is to attain *satori*, people who are sharp-witted from birth would be good at zazen, and people who are dull-witted would be handicapped. In other words, once we set up a particular purpose for practicing zazen, classes such as favorable-adverse, strong-weak, superior-inferior, sharp-witted and dull-witted arise according to the practitioner's physical condition, personality, gifts, capabilities, education, etc.

However, the essential characteristic of Dōgen Zenji's zazen is that it can be recommended to anyone, anywhere and is not concerned with being wise or foolish, sharp-witted or dull-witted. This is because his zazen is the colorless practice of *shikan* ('just-ness') and devoid of any particular purpose. The foundation of his purposeless *shikantaza* ('just sitting') is the practice of the buddha-dharma or zazen as religion.

I believe that, in a true religion², all people must be saved without exception. In the public education system in Japan, even though administrators know there are a lot of pupils who are unable to keep up with the pace of instruction, the curriculum is set up to enable a few elite students to go to prestigious universities. Such education is only for winning promotion at the expense of others in a competitive society. A weak or gentle person cannot survive in such a situation. Perhaps, it is necessary to distinguish an upper and lower class in public education. But, at least in the field of religion, I would hope that people could be saved without the competitive desire of trying to beat others.

There is a Japanese proverb which goes, "Money controls even the order of hell" (All things are subject to money). People often say that even the religious problem of whether one goes to hell or paradise is influenced by financial or political power. It is really a shame that such secular power invades the world of religion.

One familiar example in Japan is when a person dies. The family makes a large donation to ensure the deceased is given a high-class Buddhist name (*kaimyō*)³, his funeral⁴ will be conducted with solemnity and his spirit will

go to a peaceful place. On the contrary, if the family cannot afford to make a large donation, a poor posthumous name is given deliberately and the funeral is conducted half-heartedly. There are many cases like this, and there is no salvation in such a religion. I cannot help feeling that we would be better off without such religion. Certainly, this cannot be religion in the true sense of the word.

Please don't misinterpret my intention. I am not saying that Buddhist priests should not conduct funeral ceremonies because it goes against the Buddhist way. It is proper for priests to wholeheartedly conduct funeral ceremonies because that is when family members who have lost a loved one feel impermanence the most. Therefore, I would like to tell priests to conduct funeral ceremonies more seriously and mindfully. When I say conduct a funeral seriously, I mean that, first of all, the priest himself has to clearly understand where he sends the deceased⁵ and then actually conduct the ceremony with his whole being. Then, and only then, can he be called a great teacher of the three worlds.⁶ Also, since it costs no money to be mindful, I want priests to conduct ceremonies without distinguishing whether the deceased is poor or rich. The priest should leave the amount of the donation to the family. If they are really poor, then no donation should be requested. Only if funerals and other ceremonies are conducted with such an attitude can they be called religious practices.⁷

Since a priest also has to maintain his livelihood, there is nothing wrong with receiving as large a donation as possible from people who wish to hold big parties under the guise of funerals or memorial ceremonies.⁸ These have nothing to do with religion. The donors simply want to hold such ceremonies for the sake of social intercourse and to display their power. Priests should have an unvacillating attitude toward these people. However, we should not allow a 'great teacher of the three worlds' to distinguish these rich people from the poor people and flatter them because of their large donations. This is the attitude of businessmen in service-oriented businesses.

My discussion has gone astray, but I brought up this topic because I thought it would become clear by talking about money that religion should be free from discrimination and classes. As true religious practitioners we must not distinguish people saying that the rich can go to a good place in paradise, and the poor will have to go to hell and continue to suffer. Priests who actually engage in religion must understand this well and offer their

whole hearts to all people equally. This is what I wanted to say.

From this standpoint it is easy to understand why a religion which requires a huge amount of money—for example, a religion which calls for building enormous sanctuaries or temples and requires artwork such as statuary and paintings to decorate the buildings—is far from true religion. In order to raise such a huge amount of money priests cannot maintain an unbiased attitude toward all people. Consequently, political or financial power becomes related with, and begins to control, the realm of religion.

In ancient religions, the emperor or royal families had huge tombs such as the Pyramids built, using their financial power and the labor of the common people. Luxurious artwork and artifacts were buried with the dead and these were thought to accompany the deceased to paradise. Such a primitive religion cannot be a true religion because it fails to show human beings a true way of life. True religion in the future must be, first of all, a religion which does not require money. Japanese Buddhism in the Nara and Heian periods⁹ needed to set the stage with such things as magnificent temples and extravagant art to decorate these buildings. Yet, by the Kamakura period, Buddhist leaders advocated the ‘samadhi of one- practice’¹⁰, such as chanting *nenbutsu* or *daimoku*, or sitting *zazen*, which do not require money. I think it was a movement based on the trend of a time when people were awakened to true religion. For Dōgen Zenji’s *zazen*, the most we have to spend money on is for making a *zafu* (a round cushion) and a *zanku* (a flat cushion). So, even from the financial point of view, we can say this is a universal religion open to all people. In the *Shōbōgenzō-Zuimonki*, Dōgen Zenji said:

“Most people today think that constructing images of the Buddha and building stupas (monuments) helps the buddha-dharma flourish. This is also wrong. Even though we erect huge temples adorned with polished jewels and gold, this will not help us attain the Way. This is nothing more than a kind of merit for lay people, enabling their wealth to enter into the world of the Buddha and allowing people to do good. Although they might receive great results from a small deed, for monks to be involved in such things has nothing to do with the flourishing of the buddha-dharma. To learn even a single phrase of the Dharma-gate (teaching), or to practice *zazen* only for a single period while living in a thatched hut or even under a tree, shows the true flourishing of the buddha-dharma.”

However, the spirit of Dōgen Zenji’s fundamental belief that *zazen* is a re-

ligion which does not require money, has been declining throughout history. Even Dōgen Zenji's descendants seem to have been satisfied by building imposing temples. However, it is my hope to return to Dōgen Zenji's fundamental spirit.

So far, I have mentioned that genuine religion must transcend financial or political power and be available to all people equally. In the same way, true religion must transcend differences in charisma, personality, natural gifts, ability, or education, and provide salvation to all.

Jesus Christ said,

“Blessed are they who know their spiritual poverty, for theirs is the kingdom of heaven. Blessed are they who mourn, for they shall be comforted.” (Matthew 5-3,4)

Shinran Shōnin¹¹ said, “Even a good person attains birth in the Pure Land, how much more so the evil person.” (the *Tannishō*)

I believe these passages prove that Christianity and the teachings of the Jōdo-shin school are true universal religions. In true religion, even those who have committed grave crimes, or are ignorant or idiots are all forgiven, saved, and able to rest in absolute peace in the realm beyond worldly evaluation.

Of course, to be saved does not mean that a person who broke a federal law can be acquitted of the crime solely by believing in a certain religion. Those who break the law must be judged and punished by the law. To be saved in the religious sense means to be released on an entirely different dimension, despite being judged by the law, confined in prison, or receiving the death sentence.

Religious salvation for those who are oppressed by poverty does not mean that they will become rich if they believe in a certain religion, as many of the new religions preach. It means poor people, as they are, settle in peace in an entirely different dimension. It goes without saying that making an effort to overcome poverty is good. Yet, this is just a way to resolve poverty. We must clarify that it is not the way of true religion.

In any case, the absolute prerequisite for a truly religious teaching is that people should not be chosen on the basis of secular values. They should be unconditionally saved and be able to settle in peace. And, this is actually possible because religious values belong to a totally different dimension than secular values. I believe that Dōgen Zenji used the expressions ‘univer-

sally (*amaneku*)’ and ‘do not consider whether you are clever or stupid, and do not think of whether you are superior or inferior,’ to demonstrate that his practice of zazen is nothing other than the universal truth or genuine religion.

In the New Testament, we find,

“He makes His sun to rise on the evil and the good
and He pours rain upon the just and the unjust.”

(Matthew 5-45).

A true religion must contain absolute non-differentiation, no class distinction, universality and be removed from any discriminatory points of view. Most of all, I want to make absolutely clear that the practice of zazen Dōgen Zenji recommended is that of a universal religion.

1 Uchiyama Roshi refers to the title of the *Fukan-Zazengi* (普勸坐禪儀) here because this piece is an addition to his modern Japanese rendering of the *Fukan-Zazengi* and his commentary on it. The book *Shūkyō to shite no Dōgen Zen (Dōgen Zen as Religion)* was published by Hakujusha in 1977.

2 A ‘true religion’ is a translation of *shinjitsu no shūkyō* (真実の宗教), while genuine religion is a translation of *junsui shūkyō* (純粹宗教). *Junsui* literally means ‘to be pure’. Uchiyama Rōshi is famous for his origami (paper-folding), and has written several books on the art. He calls his way of paper-folding *junsui origami* because he never uses glue or scissors as many people who practice do. He makes his pieces strictly by folding a square sheet of paper. I think he also uses the term *junsui shūkyō* for Dōgen Zenji’s zazen which requires no special talent or power. On the other hand, Uchiyama Rōshi uses the term ‘true religion’ to imply religions which show a true way of life including other schools of Buddhism or other religions, like Christianity.

The Japanese term *shūkyō* literally means truth and the teachings which express the truth and enable people to reach the truth by practice. It has a different connotation than the English word ‘religion’ which literally means to be bound again with God.

3 *Kaimyō* (戒名) means ‘precept name’, which is given on taking the precepts and being ordained as a Buddhist. In Japan, lay people are usually given the Buddhist precepts and a precept name at their funeral ceremonies.

4 During the 15th and 16th centuries, a great number of Buddhist temples were founded in most of the towns and villages of Japan. Those temples were financially supported by the residents of the region where the temple was built. Buddhist priests conducted funeral and memorial ceremonies in return. Japanese Buddhism was combined with ancestor worship in this way. This system was developed and fixed by law under the Tokugawa shōgunate. All families were forced to become *danka* (supporters) of a temple in their region. Japanese Buddhist temples today are still supported by this kind of

ancestor worship.

- 5 At Buddhist funeral ceremonies, priests give *indō* (引導) which means to lead or guide the deceased to nirvana. Here Uchiyama Rōshi calls for clarifying what nirvana is.
- 6 The original Japanese is *sangai no daidōshi* (三界の大導師). This originally refers to the Buddha who guides deluded sentient beings from the three worlds (the world of desire, form and no-form) to the other shore, nirvana.
- 7 The word Uchiyama Rōshi used was *gyōji* (行持), which means to protect and maintain practice.
- 8 Uchiyama Rōshi says that funeral ceremonies are, in many cases, merely appeals to the successor. When Sawaki Kōdō Rōshi passed away, Uchiyama Rōshi refused to have a funeral ceremony for his teacher. This was in accordance with Sawaki Rōshi's will. Instead, he held a forty-nine day sesshin.
- 9 During the Nara period (710-794 A.D.), the teachings of the Kegon, Hosso, Sanron, Ritsu, Jōjitsu, and Kusha schools were studied. Tōdaiji, Kōfukuji, Yakushiji, and many other Buddhist temples were built with the financial support of the imperial family and other aristocrats.

During the Heian period (794-1185 A.D.), the Tendai school founded by Saicho, and the Shingon school founded by Kūkai were popular. Both were supported mainly by the imperial family and other aristocrats, and the religious practitioners of these sects prayed for the peace of the country.

- 10 During the Kamakura period (1185-1333 A.D.), Neo-Buddhist schools were established and these became the origin of the Buddhism practiced in Japan today. Honen founded the Jōdo school. Shinran founded the Jōdo-shin school. Eisai introduced Rinzaï Zen and his successors formed the Rinzaï school. Dōgen transmitted Sōtō Zen from China. Ippen's activities became the stream of the Ji school. Nichiren founded the Nichiren school. The common characteristic of these movements was that they chose one practice from the various types of practices in Buddhism. Honen, Shinran and Ippen chose the chanting of *nenbutsu* (*Namu-amida-butsu*). Dōgen concentrated on the practice of *zazen*. Nichiren insisted that *daimoku* (chanting *Namu-myōhō-rengekyō*) was the only practice that could save people.
- 11 Shinran (1173-1262) was the founder of the Jōdo-shin school. He entered the priesthood in 1181 and stayed on Mt. Hiei for ten years. In 1201, he confined himself in Rokkakudō in Kyoto for a hundred days of prayer. Then he met Honen, and was enlightened to his teachings. He was banished to Kokufu in Niigata Prefecture in 1207 for slander against the priests on Mt. Hiei and he was divested of his priesthood. He endeavored to spread the teachings of the Pure Land in his place of exile. He was pardoned in 1211, but he did not come back to Kyōto, as he had heard that his master had died. He went to Ibaraki Prefecture in 1212. He wrote the *Kyōgyō-shinshō-monrui* in six volumes at Inada and founded Senshūji at Takada in Tochigi Prefecture. He returned to Kyōto in 1235 and wrote the *Wasan, Jōdo-monrui-jushō*, etc. He died at Zenbo-in, Kyoto in 1262. The *Tannishō* is a one-volume work recorded by one of his disciples in defense of Shinran's teachings stating that faith is the only way to achieve rebirth in the Pure Land. The first nine chapters discuss Shiran's ideas, while the remaining nine chapters

denounce various heresies. This sentence is quoted from “*Tannishō: A Shin Buddhist Classic*” translated by Professor Taitetsu Unno.

2 | *The Essence of Genuine Religion*

Although up until now I have used the word religion without defining it, we must clarify just what religion is. Too often the word is used loosely, and it has so many different meanings that we cannot go further without differentiating them.

What we generally define as religion originated in the primitive culture of early man. The importance of religion for early man cannot be emphasized enough. Survival for early man must have been harder than we can imagine. I suppose our ancestors dealt with hardships in their lives in two ways.

One was to devise contrivances for daily life. The other was prayer to the power which was beyond the power of the contrivances they made. Contrivances for daily living are technical devices for making life easier, more comfortable and convenient. For example, early man had to catch game with his hands when hunting or fishing. But, gradually, he tried to catch large game more accurately and efficiently using stones, sticks, fish hooks, fishing nets, or bows and arrows. Man has been developing these contrivances for thousands of years and this effort has resulted in the birth of our modern scientific, technological civilization.

On the other hand, prayer to the power beyond the limitation of those contrivances is prayer to the power beyond human power that human beings encountered in spite of their constant efforts. During the age of hunting, man would naturally pray for good game, and when the hunting was good, it would be offered to his god or gods. Then they would eat the meat and dance in a rapture of delight. After the age of farming began, in spite of man's efforts at developing farming techniques, the weather was the crucial factor for a good harvest. There was a spring festival to pray for a good harvest before work was begun in the fields and another festival in the autumn to offer the crops to a god or gods in thanksgiving.

In ancient times, man's strength, in terms of devices for daily living, was so small that almost all parts of human life were left to prayer. The domain of this prayer was the primitive form of religion. Therefore, almost all aspects of life for early man had religious meaning. We can see this by reading the Vedic scriptures, the Old Testament, the Qu'ran, and other ancient religious scriptures. There were ceremonies for coming of age, marriage, fu-

neral, ancestor worship, manners and customs. They followed the oracles of their gods or relied on mantic arts for medicine, hygiene, laws and morals, domestic politics, decision-making for the beginning and ending of wars, calendars and astrology, etc., and they offered prayers. Consequently, religion controlled all aspects of life and had absolute power over man.

The situation in modern times, however, has suddenly changed. Since man has developed some level of scientific technology in terms of contrivances for living, we are rapidly, overpoweringly and more precisely speaking, explosively enlarging the scope of human power. And now, in our day-to-day lives, we are no longer conscious of our limitations.

In the past, agriculture was solely determined by the weather of that year. But now, due to the development of agricultural technology, we enjoy good harvests year after year. Even if we have a poor crop, relief food can be sent from other districts, so we don't worry about dying of starvation. If people die of starvation these days, we feel it is the fault of the government. It's not a natural disaster but a calamity caused by man. Even when we suffer from disasters such as epidemics, lightning, heavy floods, volcanic eruptions or earthquakes, we don't think they are caused by demons, and we don't pray to a god or gods. We think it is possible to prevent them with our technology. And, if we suffer, we think it is because our technology is insufficient, we made a technological mistake or it is the government's failure. In other words, it is a man-made disaster. In ancient Japan, politics was called *mat-surigoto*, to worship gods. Therefore, emperors or kings had to be ritualists, mediums, or holy personages. But, these days, political problems are dealt with as matters of ideology, political organization or policy.

I think this kind of modern civilization is fine as the true way of human life, because I feel problems concerning our livelihood should be resolved within the domain of devices for living.

But, there are some people who try to resolve daily-life problems such as entrance examinations, traffic safety, health, family difficulties, business success and prosperity by their belief in a religion. They are hold-overs from the past. This kind of religion must die out sooner or later.

Can we say that man no longer needs religion? I don't think so. It is true that, in terms of our livelihood, everything should be entrusted to the development of implements for daily living, science and material civilization. But the basic problem for human beings, the reason for living, must be the es-

sential concern for religion from now on.

The more human civilization develops or, more precisely, the more human technology develops, the easier it will be for us to enjoy life. On the other hand, the more we live at ease in a material sense, the more empty we feel, and we begin to be troubled by the reason for living. Human beings are such complicated and troublesome animals. Concrete examples of this phenomenon have by now become common. In the technologically advanced countries of Europe and America, many people feel this sort of emptiness and commit suicide. The reason they kill themselves is not because they have no food, or cannot economically or morally get along with other members of the society. They commit suicide because they have lost the reason for living and feel this existential emptiness.

Nowadays, even some elementary or junior high school students try to commit suicide. I am afraid that they feel the same existential emptiness. Though not many of them go so far as to kill themselves, young people in today's Japan have become indifferent and have lost enthusiasm for anything. I think existential emptiness is the underlying reason for this phenomenon. The richer we become materially, the more we lose our reason for living and feel emptiness spiritually.

This kind of existential emptiness cannot be cured by developing contrivances for daily living or by technological civilization. We have been living in such an advanced material civilization and have gotten sick and tired of life itself. We may try to resolve this kind of problem by using computers or by relying on different kinds of psychotherapy, and we may find relief for a while having been influenced by suggestion. Yet sooner or later we will become aware of the essential problem again and will feel emptiness all the more.

Of course, it is entirely out of the question to go back to the old type of religion and turn to God or gods for help on this problem. The pray-for-divine-aid religion originated at the limit of the power of contrivances for living, but the emptiness we feel now is concerned with living amidst the contrivances themselves. It is emptiness of life itself. Where or how can we find an answer to this sort of emptiness, or to the question of the meaning of life itself? This is the problem true religion has to address from now on. It must be different from the old pray-for-divine-aid type of religion.

We used to pray to God to solve our problems, but we are able to solve

them by technology. Clearly it would be better to call these kinds of religion false ones or superstitious beliefs. For example, there are still some religions which engage in the healing of physical or mental illnesses. But it is obviously better to rely on medicine or psychology for healing. Instead of praying for good marks on an entrance examination, one should become involved in a political movement for building more schools.

Regulating the number of cars according to the size of our country or constructing more roads according to the number of cars is more effective than praying for traffic safety. These are better ways of resolving problems and attaining results. It is obvious that we should try to resolve all of the problems in our living by pursuing better technology. In other words, any activity to try to resolve daily problems by prayer these days should be called false religion or superstition; not true religion.

Should we then abandon religion altogether? I don't think so. Until recently, the limit of the power of machines for daily living appeared at the boundary of the power of these devices. But as life becomes wealthier materially, it appears as the emptiness of life itself. From now on, religion in the fundamental sense of the word must answer the problem of the emptiness of life. In this technological age, the meaning of religion has to change, and we must clearly understand that true religion will become increasingly important for us in the future.

What is this true religion I just mentioned? Here lies the meaning of Dōgen Zenji's *zazen* for the world from now on. Dōgen Zenji's *zazen* is, using a traditional Japanese expression, *busso shōden no zazen*: 'zazen which has been correctly transmitted by the buddhas and ancestors' or 'zazen as the correctly transmitted buddha-dharma'. But, one problem here is that if terms such as the buddhas and ancestors or the buddha-dharma are used, Japanese people these days immediately become disgusted and reluctant to accept *zazen*. I think they associate the term 'buddha' in these expressions with the activities carried on by members of the traditional Japanese Buddhist schools and therefore get a 'musty' feeling when they hear the word. In the past, Japanese Buddhist organizations deviated far from the essence of the Buddha's teachings and were too involved in occult activities on the premise that they were effective ways to teach people.

What Dōgen Zenji means by buddha-dharma, and what I am trying to explain, has nothing to do with what those Buddhist organizations have been

doing. It is the essence of the Buddha's teachings and the correctly transmitted buddha-dharma in terms of what we all have to seek out. In the next chapter I will point out this correctly transmitted buddha-dharma which is the basis of Dōgen Zenji's zazen.

3 | *Practice Without Class Distinction*

Everyone knows that zazen practice, correctly handed down from Shakyamuni Buddha, was brought to China by Bodhidharma.¹ After six generations-after the time that Enō, the Sixth Ancestor, appeared-Zen spread over all of China.² The Sixth Ancestor had two prominent disciples: Nangaku Ejō³ and Seigen Gyōshi.⁴ Zen flourished in China as a result of these two masters and their followers. The history of the transmission of the Dharma was briefly outlined by Dōgen Zenji in the *Shōbōgenzō-Bendōwa* as follows:

“Now, the great master Shakyamuni transmitted the Dharma to Mahakasyapa on Mt. Ryōju (Vulture Peak). From that time, the Dharma continued to be correctly transmitted from ancestor to ancestor up to the venerable Bodhidharma. Bodhidharma himself went to China and transmitted the Dharma to the great master Eka. This was the first transmission of the buddha-dharma in the East (China).

In the same manner, the Dharma was solely transmitted, person-to-person, up to the Sixth Ancestor, Zen master Daikan (Tachien).⁵ At this time, the true buddha-dharma spread throughout China and that truth which is beyond conceptual distinction was manifested. There were two great disciples under the Sixth Ancestor; one was Nangaku Ejō and the other was Seigen Gyōshi. Both of them transmitted and maintained the buddha-seal and were teachers for all living beings. As these two streams of the Dharma flowed and widely permeated [China], the five gates opened. These were the Hōgen, Igyō, Sōtō, Uumon and Rinzai schools.⁶ These days, only the Rinzai school is popular in Song dynasty China. Although these five schools have different characteristics, there is only one buddha-mind-seal.”

Now, I want to talk about the stories of the Sixth Ancestor transmitting the buddha-seal to Seigen Gyōshi and Nangaku Ejō. These dialogues were splendid and show how these two Dharma-successors of the Sixth Ancestor grasped the Dharma. I think, by appreciating them, we can see what zazen as the buddha-dharma originally is.

Seigen asked the Sixth Ancestor, “How can we practice without falling into class distinction?”

The Ancestor asked, “What have you been practicing?”

Seigen replied, “I don’t even practice the supreme truth.”

The Ancestor asked, “Into which class have you fallen?”

Seigen said, “I don’t even practice the supreme truth. How is it possible to have any classes?”

The Ancestor said, “Just like this! Just like this! Protect and maintain it carefully.” (*Keitoku-Dentōroku*).⁷

In Zen, there is an expression *monjo no dōtoku*⁸ (“expressing one’s true self in the form of a question”). When I read this dialogue, I see that the whole of Seigen was fully expressed by his question. Just after I began to practice with Sawaki Kōdō Rōshi⁹, I asked, “I wish to continue to practice zazen with you right up until your death. If I do so, is it possible for a weak person like me to become a little bit stronger person?”

It seems like a stupid question to me now. And yet, Sawaki Rōshi seriously replied, “No! You will never become a stronger person no matter how hard or long you may practice. I am the spirited person that I am not because of my practice of zazen. I was like this before I began to practice zazen. I haven’t changed at all.”

You see? Do you understand the difference between Seigen’s question and my question? My question showed that I thought I was an inferior person, as if it were possible for me to become a better person through practice. I was really off the mark because I was troubled by the distinction between an inferior person and a superior person. Seigen was asking what practice does not fall into a distinction of classes. He had grasped the reality that is prior to making distinctions and expressed himself interrogatively. In doing so, the whole of Seigen who embodied the buddha-dharma was fully expressed. This is called *monjo no dōtoku* (expressing one’s true self in the form of a question).

I have already mentioned that no-class-distinction¹⁰ is the foundation of a true and universal religion. Because Seigen asked about no-class-distinction, we can see he was trying to show the most refined, truly religious way to all human beings.

Since the Ancestor had insight into Seigen’s intention, he asked directly what stage Seigen was at. Seigen replied, “I don’t even practice the supreme truth.” (I am not even at the stage of enlightenment.) The true self of Seigen is just Seigen himself. There is no action (nothing to practice) at all. No-action (*mu*)¹¹ means no fabrication, and we must clearly understand what it means here. Without being conscious of it, we fabricate many things. I

wonder if we might not even say that we live in a world consisting solely of these fabrications. Our basic problem is that the skin of these fabrications has become so thick, like a scab, that we think these fabrications are real.

By fabrication I mean a kind of fiction which is divorced from the real thing. Where and how do we create this kind of fiction? We do it in our heads. For example, even if we imagine a match in our heads, our heads will not burst into flames. Even when we say ‘fire’ our tongues will not burn. This is proof that concepts or words are not real things. However, if we ask someone, “give me a light”, he will give us a match or a lighter. If we use the match or the lighter, we can light our cigarettes. So fire is a real thing.

No matter how hard we clutch bills or coins, our stomachs will not become full. Therefore, money is not a real thing. But, in human society, we can exchange money for food, and when we eat food our stomachs become full. Is money which can be exchanged for food a real thing? No, it isn’t. Money, in this case, simply plays the same role as language through which human beings communicate; it’s like saying “Give me a light.” In other words, money is a commodity belonging to the conventional world made up in our heads. We can fill our stomachs by eating bread bought with money. This is not because money is a real thing, but because the bread which we eat is a real thing, just as the match was.

From this viewpoint, it is clear that since we human beings have heads, the collectively agreed upon fictions fabricated in our heads become totally mixed up with reality, and we are no longer able to distinguish them. Furthermore, since it appears that money controls everything in our society, we mistakenly take it for granted that money is the most powerful and real entity.

I heard a story recently. Someone asked a person who had traveled the world over, “Do you speak any foreign languages?” The person replied, “No, none! If I take out a bundle of bills and say I have money, I can do anything wherever I go without ever speaking a foreign language.” I am afraid that this is why Japanese are called ‘economic animals’.

Our discussion has gone astray again. Yet, it is really extraordinary that Seigen said he didn’t practice even the ‘supreme truth’. By saying that he did not practice even enlightenment, which is a kind of fabrication¹², he fully expressed his ‘true self’¹³ as Seigen himself. The word ‘supreme truth’ (*shōtai*) means the truth to which sages awaken. That is what we call enlight-

enment. We often talk about enlightenment and carelessly think that enlightenment is something substantial and exists as a stage of our consciousness. But, is it true enlightenment? The true reality is *just* reality. It is neither delusion nor enlightenment. Delusion and enlightenment are merely labels and nothing other than fabrications or fictitious names. Seigen completely removed such fabrications as delusion or enlightenment and showed the reality of life to the Ancestor.

The Ancestor asked again, “What kind of class have you fallen into?” Seigen replied that since he didn’t even practice the supreme truth, there was no way to fall into any particular class. Truly, there are no fictions such as the ‘supreme truth’ or ‘enlightenment’ in Seigen’s ‘true self,’ and distinction of classes cannot exist.

Classes are made by measuring or evaluating. For example, when we make enlightenment a criterion or a ‘yardstick’, we set up delusion as its opposite. We measure ourselves, and establish innumerable classes or stages between enlightenment and delusion. The real thing which is devoid of the fictions such as the ‘yardsticks’ is without class distinction. And, this classless reality of the self is a universal shelter for all people. In this dialogue Seigen shows us clearly this universal shelter.

The Ancestor deeply affirmed Seigen’s understanding and said, “Like this! Like this! You must carefully protect and maintain it.”

By now, it must be clear that the word ‘universal’ in the title of Dōgen Zenji’s *Fukan-Zazengi* is used in terms of true religion without class distinction, and in which all people are saved. This ‘universal’ spirit originated in the dialogue between the Sixth Ancestor and Seigen, masters who correctly transmitted the buddha-dharma. Universality, the condition in which all are saved, is absolutely essential for a religion to be called true religion.

Yet, for a true religion, to just embody this condition of being universal is not enough. This is really complicated and difficult to understand.

What I mean is this: In the dialogue between the Sixth Ancestor and Seigen, the Sixth Ancestor finally said, “Like this! Like this! You must carefully protect and maintain it.” Isn’t this strange when we think carefully about it? As I said previously, if a true religion has no class distinctions, it is universal and everyone is saved unconditionally. Why is it necessary to say that it should be carefully maintained? Whether you carefully maintain it or not, there are no distinctions. Even if we don’t maintain it, there is no reason

that we cannot be saved. And yet, the Sixth Ancestor purposely said that we should carefully maintain it. What does this mean?

By simply saying to carefully maintain it, the Sixth Ancestor and Seigen communicated completely (transmission from mind to mind), and they did not say anything more. This point is discussed in detail in the dialogue between the Sixth Ancestor and Nangaku. I want to go through this thoroughly in the next chapter.

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- 1 Bodhidharma was the Twenty-Eighth Ancestor in India. He came to China in 527 A.D.
 - 2 Enō (Huineng) [638-713] was the successor of the Fifth Ancestor Kōnin (Hongren). He is regarded as the founder of the Southern school of Zen. Another successor of the Fifth Ancestor was Jinshū (Shenxiu) [?-706] who was the founder of the Northern school of Zen. The story about the Dharma-transmission to Enō and Jinshū is found in the *Rokuso-dan-kyō* (the Platform Sutra of the Sixth Ancestor).
 - 3 Nangaku Ejo (Nanyue Huairang) [677-788]. The Rinzai and the Igyō schools were founded by his descendants. Baso Dōitsu (Mazu Daoyi)[709-788] was his Dharma-successor.
 - 4 Seigen Gyōshi (Chingyuan Hsingsi) [?-740]. The Unmon, Hōgen and Sōtō schools were formed in his lineage. One of his disciples, Sekitō Kisen (Shitou Xiqian) [700-790], became famous along with Baso Dōitsu.
 - 5 Daikun (Tachien, Great Mirror) was the honorific name of the Sixth Ancestor bestowed on him by Emperor Kensō (Xianzong) of the Tō (Tang) dynasty in 816.
 - 6 These five schools were called *goke* (五家, ‘five families’). The Hōgen (Fayan) school was founded by Hōgen Buneki (Fayan Wenyi)[885-958]. The Igyō (Kueiyang) school was founded by Isan Reiyū (Guishan Lingyou) [771-853] and his disciple Kyozan Ejaku (Yangshan Huiji) [807-883]. The Sōtō (Caodong) school was founded by Tōzan Ryōkai (Dongshan Liangjie) [807-869] and his disciple Sōzan Honjaku (Caoshan Benji) [840-901]. The Unmon (Yunmen) school was founded by Unmon Bunen (Yunmen Wenyuan) [?-949]. The Rinzai (Linji) school was founded by Rinzai Gigen (Linji Yixuan) [?-867].
 - 7 See footnote 45 of the *Jijuyū-Zanmai*.
 - 8 Dōgen often interprets questions that appear in kōans as statements. For example, in the *Shōbōgenzō-Ukka-Myōju* (One Bright Pearl), Dōgen talks about a dialogue between Gensha Shibi (Xuansha Shibe) [835-908] and a monk. The monk asked Gensha, “I heard that you have said the whole universe is one bright pearl. How should I understand it?” Dogen, commenting about this question, said, “Although the monk seemed to be stagnating in karmic mind, when he asked how he should understand, his statement was a manifestation of the great function and the great Dharma itself.” This means that the brightness of one pearl—that is, the reality of the whole universe—is only actualized by our practice in which we continually question, how we should under-

stand it. Dōgen interprets that the monk stated his understanding about Gensha's words in the form of a question.

- 9 Sawaki Kodo Roshi [1880-1965] was born in Tsu-shi, Mie Prefecture. His first name was Saikichi. After his parents died, he was adopted by Sawaki Bunkichi. When he was seventeen years old he visited Eihei-ji because of his aspiration to be a monk. Two years later he became a monk under Sawada Koho, the abbot of Sōshin-ji in Amakusa, Kyushu. When he was practicing with Rev. Fueoka Ryouin in Kyoto Prefecture he was drafted into the army and sent off to the Russo-Japanese war. He was wounded and came close to dying. After the war, he studied Buddhist philosophy (*bosō yūshiketsu*) with Rev. Saeki Join at Horyū-ji in Nara Prefecture. In 1912, he became *tantō* (instructor of a *sōdō*) at Yosen-ji, in Matsusaka, in Mie Prefecture. He met Oka Sotan Roshi, and became a teacher at Daijiji in Kumamoto Prefecture. Many students from the Fifth High School practiced with him. He left Daijiji in 1922 and stayed at Daitetsudo and Mannichizan in Kumamoto. He then set out to travel all over Japan to teach zazen. He called this *Idō-sōrin* ('the moving monastery'). He became a professor at Komazawa University and *godō* at Sojiji monastery in 1935. During this period, he founded Tengyō-Zenon at Daichuji in Tochigi Prefecture, and Shiseiryō and Muijō-sanzen-dojo in Tokyo. He founded Shichikurin-sanzen-dōjō at Antaiji, in Kyōto Prefecture in 1959. He retired from Komazawa University in 1963 and resided at Antaiji until his death. Uchiyama Roshi became Sawaki Roshi's disciple in 1941, at Daichuji temple, and continued to practice with Sawaki Roshi until Sawaki Roshi's death. Uchiyama Roshi took care of Sawaki Roshi after he settled at Antaiji and became abbot of Antaiji after Sawaki Roshi's death.
- 10 *Mukaijyū* (無階級) in Japanese. *Kaikyū* implies duality and the distinction between delusion and enlightenment, deluded sentient beings and Buddha, etc.
- 11 *Fūi* (不為) means action without attachment to one's self. In the *Shōbōgenzō-Zuimonki* Dōgen said, "Sitting zazen is nothing but the Buddha's practice. Sitting is non-doing (*jūi*). Sitting itself is the true form of the self."
- 12 We have to be very careful because enlightenment often becomes a kind of fabrication or fantasy as soon as we grasp it with our intellect as a concept or as a certain state of mind. True enlightenment is prior to discrimination between enlightenment and delusion, and it is actualized only in our moment-by-moment practice.
- 13 'True self' is a translation of *jūsubutsu* (実物) which can be literally translated as 'real thing'. Uchiyama Roshi uses the word *jūsubutsu* to indicate reality which is prior to conceptualization. True self, buddha-nature, *tathata*, as-it-is-ness, etc. are the traditional terms for it.

Practice-Enlightenment Without Defilement

Zen master Nangaku Daie visited the Sixth Ancestor. The Ancestor asked, “Where did you come from?”

Nangaku replied, “I came from Mt. Sūzan where the National Teacher Ean¹ lives.”

The Ancestor asked, “What is it that has come like this?”

Nangaku never forgot the question. After he had practiced with the Ancestor for eight years, he finally understood the question.

Then he said to the Ancestor, “When I first visited you, you asked me what it is that has come like this. Now I understand.”

The Ancestor asked, “How do you understand it?”

Nangaku said, “If I try to point out one thing, I go astray.”

The Ancestor asked, “Then is there practice and enlightenment or not?”

Nangaku said, “It’s incorrect to say that there is no practice and enlightenment. But, we should not defile them.”

The Ancestor said, “Non-defilement! That is the thing the buddhas and ancestors have maintained. You are like this. I am also like this. And, the ancestors in India were also like this.” (the *Shōbōgenzō-Sanbyakusoku*)²

I mentioned that Nangaku Ejō was one of the two prominent disciples of the Sixth Ancestor. When Nangaku first visited the Ancestor, Nangaku was asked where he had come from. He replied that he had come from the monastery on Mt. Sūzan. At that time, he told the Ancestor the name of the place he had left. Although this is very natural in the common sense world, it is quite an incomplete answer. The Ancestor did not bring up the question as an ordinary topic. What he was asking about was the “place” where Nangaku originally came from, which is the foundation of the buddha-dharma. The Ancestor asked once again to clarify the meaning of the question. “What is it that has come like this?” This was a rather strange question, and Nangaku did not know how to answer. Thereupon he began to practice zazen with the Ancestor. After eight years passed, Nangaku grasped the meaning of the question.

Nangaku came to see the Ancestor and said, “When I first came, you asked me what it is that has come like this. Now, finally, I understand the

question.” The Ancestor asked how he understood, and Nangaku said that if he tried to point out one particular thing he would be off the mark. ‘One thing’ (*ichimotsu*)³ means one particular thing, and we think it is easy to indicate that thing with words. However, we only describe the marks or signs of that thing by various names. For example, when I am asked who I am, I may answer that I am Uchiyama. But, Uchiyama is nothing more than my family name or a label. Then, if I am asked who Uchiyama is or what Uchiyama is, I would answer that I am the former abbot of Antaiji, or I would give some other title or occupation to show who I am. But, my true self cannot be expressed by these terms.

The true self is the reality which cannot be grasped by any means. When the Ancestor asked what it is that has come like this, he was asking about this reality beyond words. Nangaku’s eye was finally opened to his true self, and Nangaku’s answer means there is no way to show the true self with words.

When we compare this dialogue between Nangaku and the Sixth Ancestor with that of Seigen and the Ancestor, Nangaku’s reply corresponds to Seigen’s reply, “I do not practice even the ‘supreme truth’. What class distinction can exist?” Both of them showed the true self. Seigen said that there should be no class distinction since reality is beyond all comparisons, and Nangaku said that it is impossible to indicate the true self in words.

In the next part of his dialogue with Seigen, the Ancestor only said, “Like this! Like this! Protect and maintain it carefully.” He immediately affirmed Seigen’s reply. But, in Nangaku’s case, the same thing was worked out in more detail in the succeeding question and answer. If we look at them closely, we can clearly understand the deep connotation of these two phrases, “Like this! Like this! Protect and maintain it carefully.” We can also appreciate the precise meaning of his statement.

In his dialogue with Nangaku the Ancestor continued to ask whether practice and enlightenment are necessary. Nangaku replied, “It is incorrect to say that practice and enlightenment are unnecessary, but we should not defile them.” In other words, “Is it necessary to practice in order to realize the true self?” Nangaku’s reply means it is incorrect to say that we don’t need to practice and realize the true self, yet it is not permissible to defile these two.

Dōgen Zenji clearly talked about non-defilement in the *Shōbōgenzō-Yuibutsu-Yobutsu* (Only the Buddha Together With the Buddha) as follows:

“When the supreme awakening is embodied in a person, he is called a buddha. When a buddha dwells in this supreme awakening, this is called the supreme awakening. Those who do not know this Way are fools. The fundamental characteristic of this way is non-defilement.., Non-defilement is not trying to force yourself to stop doing things such as discriminating, seeking for something, or escaping from something. Non-defilement is not purposely trying to fabricate a state of nondiscrimination. Non-defilement can never be discriminated, adopted or rejected.”

In other words, the Buddha embodies the supreme awakening, and the fundamental characteristic of the Buddha is non-defilement. What is non-defilement? Non-defilement is no-discrimination. We should accept things as they are, here and now. And yet, we should not try to attain this as a certain state of mind by forcing ourselves to stop discriminating, adopting and rejecting. This is a form of discrimination. We should not try to fabricate such a state of mind. Non-defilement can never be discriminated, adopted, or rejected.

This is the meaning of non-defilement. After we understand this, we should once again reflect upon the question and reply: “Are practice and enlightenment necessary?”; “It’s incorrect to say that practice and enlightenment are unnecessary, but on the other hand, we should not defile them.” Then, the meaning of this dialogue will be clear.

The fundamental theme of this dialogue is the true self itself. It cannot be indicated by words no matter how hard we try. There is no true self outside of what we personally experience. This true self is the self which cannot be anything but the self whenever and wherever. We don’t have to go anywhere to find it. We cannot adopt or reject to gain it. And yet, at the same time, in our day-to-day lives, even though we actually live out the reality of the self, we seldom actualize it through our bodies and minds. We usually want to go to some fantastic place, to get something a little bit better, and throw away anything bad. Consequently, we always look outside; wandering here and there. From the viewpoint of this ‘wandering self’, the original self which is only the self in whatever situation-that is, the true self-is entirely lost. Eventually, we must practice and realize it through our bodies and minds. This is how we should interpret the phrase, “It is incorrect to say practice and enlightenment are unnecessary.”

If we practice, little by little will we finally reach the basis of the self

which is only the self wherever and whenever? No, this is not the case. Originally, the self is nothing but the self wherever we go: East, west, north or south. We cannot get out of the self. We can neither adopt the self nor reject it. Therefore, to practice does not mean to go some other place outwardly. We practice only to deepen ourselves into our own self. So there is no defilement, and this non-defilement is nothing but what we practice and realize. This is why it is incorrect to say that practice and enlightenment are unnecessary, but, on the other hand, we should not defile them.

This is too strange to be grasped by our discriminating minds. Fundamentally, everyone whenever and wherever is living out the true self. Therefore, there is no class distinction. And yet, there is infinite depth in the realization of the true self, so we must continue to practice endlessly.

Although there is infinite depth, it never can be distinguished into classes. Actually, everyone is, without a doubt, living out the true self. How wonderful this is! The buddha-dharma always has these two aspects.

The reality of the self is universal, yet, since there is infinite depth, the Ancestor said in his dialogue with Seigen, “You have to carefully protect and maintain it.” In the other dialogue Nangaku said, “It is incorrect to say practice and enlightenment are unnecessary. But, on the other hand, we should not defile them.”

Furthermore, the Ancestor said to Nangaku, “This non-defilement is the only thing the buddhas and ancestors have protected. You are like this. I am also like this. And, the ancestors in India were all like this.” This statement corresponds to “Like this! Like this!” in the dialogue with Seigen. The statements, “You should carefully protect and maintain it” and “This is what the buddhas and ancestors have protected” mean that we have to practice without losing sight of the infinite depth in purifying our lives. “Like this!” means ‘as-it-is’, *tathata*, *tathagata*, or *shinnyo*. This word indicates the reality of life which cannot be expressed by words. This ‘like-this-ness’ and non-defilement are the depth of what all buddhas have protected and what each of us has to carefully maintain.

So far, we have looked at the dialogues between the Sixth Ancestor and his disciples. And, we can see that Dōgen Zenji’s zazen is what the buddhas and ancestors have correctly transmitted. Dōgen Zenji used the expression *shōjō-no-shū* (‘practice based on enlightenment’) to show this fact in precise terms.⁴

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- 1 Ean (Huian) [582-709] was one of the ten prominent disciples of the Fifth Ancestor Kōnin (Hongren). He lived on Mt. Sūzan (Songshan). Ejō visited the Sixth Ancestor because he was introduced to the Ancestor by Ean.
 - 2 A collection of three hundred kōans compiled by Dōgen.
 - 3 One-thing (*ichimotsu*) can be interpreted as the whole reality prior to discrimination. In this case, ‘one’ means to be absolutely beyond duality. What Nangaku said was that it is impossible to explain the absolute reality in words. But, here Uchiyama Roshi interprets that taking one particular thing and calling it the true self is a mistake.
 - 4 In the *Shōbōgenzō-Bendōwa* (Talk on the Practice of the Way) is the following: “Your view that practice and enlightenment are not one is heretical. In the teaching of the buddha-dharma, practice and enlightenment are one and the same. Since this is the practice of enlightenment, the beginner’s practice of the Way is itself the whole of original enlightenment. Therefore, when instruction about the attitude toward practice is given, it is said that you should not expect enlightenment apart from practice. This is because the practice itself is original enlightenment being directly pointed out. Since it is the enlightenment of practice, enlightenment is endless; since it is the practice of enlightenment, practice is beginning-less.” “Fortunately, undivided genuine practice has already been transmitted to us. Our practice of the Way as beginners attains undivided original enlightenment on the ground of absolute reality. We must know that, in order not to defile enlightenment which is inseparable from practice, the buddhas and ancestors constantly urge us not to let up in our practice. When we let go of genuine practice, original enlightenment fills our hands; when we become free from original enlightenment, genuine practice is carried on throughout our whole body.”

5 | ***Zen to Expand One's Capability To Its Limit***

Nowadays in Japan, people closely associate Zen with *satori* (enlightenment or realization), but as I have said before, the practice of zazen as a true religion cannot be simply thought of as a means to gain satori. Japanese people have come to think of zazen and satori as means and end because they have been deeply influenced by Japanese Rinzai Zen.

The late Shibayama Zenkei Rōshi¹, the former abbot of Nanzenji, a monastery of the Rinzai school, once said to me, “Followers of Rinzai Zen practice zazen to attain satori. Satori is most important. On the contrary, in Sōtō Zen, zazen is most important. And yet, Rinzai practitioners, not Sōtō monks, are the ones who have been practicing zazen consistently. Why has this happened?” In modern time’s, in the Sōtō school, the first person who strongly advocated the genuine *shikantaza* taught by Dōgen Zenji was no one else but my late teacher Sawaki Kōdō Rōshi. (I am afraid that this might sound like I am merely praising my teacher to those who don’t know the situation.) Most Sōtō monks before Sawaki Rōshi did not practice Dōgen Zen. It is sad to say, but it’s true.

When I was a second-year junior high school student (1926), my father sent my elder brother and me to Tenryūji in Kyōto, and we stayed there for the summer vacation. My father had some connection with the abbot of the monastery, Seki Seisetsu Rōshi. We actually stayed at Jisai-in (the abbot was Rev. Murakami Dokutan) which was one of the sub-temples within Tenryūji. I overheard some monks training there saying, “After all, zazen is practiced only in Rinzai monasteries. Although Sōtō and Ōbaku² are also Zen schools, practitioners in those schools come to Rinzai monasteries if they want to practice zazen.” When I heard this, I thought they were merely patting themselves on the back.

But later, after I myself became a Sōtō monk and a follower of Dōgen Zenji, I noticed that the situation around the beginning of the 20th Century was just as the Rinzai monks at Tenryūji had said. Sawaki Rōshi became a professor of Komazawa University³ and also *godō* of Sōjiji monastery⁴ in 1936 and began to widely advocate Dōgen Zen. At that time, almost all of the Sōtō masters who were Sawaki Rōshi’s contemporaries went to Rinzai

monasteries to practice.⁵ Dōgen Zenji's *shikantaza* had declined to that degree even within the Sōtō School. Why did this happen?

I suppose that true *satori* as the buddha-dharma is so profound that to say that *satori* exists is a mistake, and to say that *satori* does not exist is also a mistake. People became confused about this and got to the point where they had just about stopped practicing zazen altogether. I imagine this was the situation the Sōtō school was in at that time.

On the contrary, Rinzai practitioners set aside the profundity, put up the banner of *satori*, and continued to practice zazen as the means to attain *satori*. Actually, many capable people appeared and spread the teachings. Consequently, the idea of zazen for the sake of gaining *satori* became so popular that people automatically associated zazen with *satori*. Of course, that is fine. But, I must say that it is questionable whether the practice of zazen for the sake of gaining *satori* can be called genuine religion.

It is common knowledge that the origin of Japanese Rinzai Zen was in Chinese Rinzai Zen, and that the founder of Chinese Rinzai Zen was Zen master Rinzai Gigen.⁶ Rinzai was a Dharma-descendant of Nangaku Ejō who was, as I said before, a disciple of the Sixth Ancestor. Nangaku said that it is incorrect to say practice and enlightenment are not necessary, but we should not defile them. If we practice zazen to attain *satori*, don't we defile practice and enlightenment? According to Dōgen Zenji's definition, non-defilement is not trying to force yourself to stop discriminating, seeking for something or escaping from something. Non-defilement is not purposely trying to fabricate such a stage of non-discrimination. This is non-defilement which is beyond discrimination and adopting or rejecting. But, zazen practice for the sake of gaining *satori* is nothing but seeking after *satori*; throwing delusions away and trying to catch *satori*. This practice is based on adoption and rejection.

Since my argument is only based on Dōgen Zenji's definition of non-defilement, I am not sure I can apply this to today's Rinzai Zen or not.

And yet, today's Rinzai Zen does not fall within my definition of religion, which is salvation and peace for all people. Although this statement is also only based on my definition of religion, I cannot help saying that today's Rinzai Zen is going on in some different way from zazen as genuine religion. Please do not misunderstand my intention here. I am not trying to speak ill of the Rinzai way of practice. I am just saying it proceeds in a dif-

ferent way from a genuine religion according to my definition. Why did this happen?

When Zen was introduced to Japan from China in the Kamakura period, it was ardently accepted by the warrior class who were gaining more and more power. The warriors who were constantly engaged in fighting and risked their lives on the battlefield adopted Zen as the best way to discipline their spirit in preparation for death. The Zen masters had many lay disciples from the warrior class, and influenced them so deeply that they established *Bushidō* ('the way of the warrior'). Simultaneously, the Zen masters were influenced by those warriors and changed their way of Zen practice toward a spiritual discipline for those who risked their lives. Their way of discipline rose to the way of refining one's capability to its very limit. Japanese Rinzai Zen created and established a unique Zen culture.

Through the Muromachi and Sengoku (Warring States) periods, they opened the way to apply this kind of discipline to the arts and crafts performed or supported by warriors, such as martial arts, Noh play, tea ceremony, calligraphy, and ink-painting. Consequently, they established *satori* as the fundamental spirit and core of these arts. Although this change of Japanese Rinzai Zen had germinated in the *kōan* practice of Chinese Zen, its development and establishment was due to Japanese Zen masters. We should be proud of it as an international culture created by Japanese.

Is Rinzai Zen which embodies this characteristic a religion or not? Well, it depends on your definition of religion. For example, if we define religion as the way to gain spiritual peace in the face of death, then Rinzai Zen is a religion because it is a way of training to give up one's life. But, if we determine that the way of the genuine religion is to enable all people to live at peace and find salvation through infinite compassion or absolute love, then Rinzai Zen cannot be regarded as such.

In these days, many lay people devote themselves to Japanese martial arts (*budō*), tea ceremony (*chadō*), calligraphy (*shodō*) or sports. They practice Rinzai Zen considering that *satori* or the Zen spirituality of Japan⁷ is the final goal of their training. Although many people train themselves in order to bring their arts to the ultimate stage, only a few people accomplish that goal and are considered masters of their fields. Moreover, monks who practice to attain the *satori* of Rinzai Zen, which is at the core of these various arts, have to endure extremely difficult training to receive *inka* (license as a Zen mas-

ter). It's obvious this is an unattainable goal for common people. If so, this sort of Zen cannot be considered genuine religion as a universally open gate of salvation.⁸

As I said before, the essential prerequisite for religions from now on is that anyone can be saved anytime regardless of money, social status, or health, strength of personality, and furthermore, regardless of their talent, capability, or accomplishments. From the religious point of view, the only way that can be called a genuine religion is one of unconditional compassion or limitless love by which each and every person can be saved and gain spiritual peace.

If people have to endure training harder than passing the entrance examinations of prestigious universities, compete with each other, and in the end, only a few select people gain the garland of *satori*, then not all sentient beings can be saved. Here I think today's Rinzai Zen deviates from, at least, the criteria of genuine religion. I must repeat that I have no intention of looking down on Rinzai Zen because of this. I want to call it Ultimate Zen, a great culture produced and developed in Japan. Is Rinzai Zen a religion or not? In the end, Rinzai Zen is not a genuine religion which is open for all people. Yet, since a few select people can truly attain spiritual peace, it should be called Zen as a religion for the select. In other words, Adept Zen.

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- 1 Shibayama Zenkei Rōshi [1894-1974] was born Ichinomiya-shi, Aichi Prefecture. He became a monk when he was fourteen years old. In 1916, he graduated from Hanzono-gakuin and began practice at Nanzenji Monastery in Kyōto. There he practiced under Kōno Mukai Rōshi and received Dharma-transmission from Kōno Rōshi. He taught at Zenmon-Kotogakuin, Rinzai-gakuin (presently, Hanzono University) and Ōtani University. Shibayama Rōshi became the instructor at Nanzenji Monastery in 1948. He was the abbot of Nanzenji Monastery from 1959 until he died in 1974. He visited the United States several times to teach Zen to Americans.
 - 2 The Ōbaku school was founded by the Chinese Zen Master Ingen Ryūki (Yinyuan Longqi) [1592-1673] who came to Japan with thirty disciples in 1654. Ingen's coming to Japan influenced both Rinzai and Sōtō practitioners. Ōbaku (Huangbo) was the name of the mountain where Ingen lived in China before he came to Japan. Ōbaku is also the name of Rinzai's teacher.
 - 3 Komazawa is a university run by the Sōtō school founded to educate Sōtō monks.
 - 4 Sojiji Monastery, founded by Keizan Zenji, is one of the two main monasteries of the Sōtō school. The other is Eiheiiji, founded by Dōgen Zenji. *Godō* is the name of a mon-

- astery officer whose task is to teach the monks-in-training.
- 5 One example was Harada Sogaku Rōshi who was the abbot of Hosshinji. Yasutani Hakuun Rōshi said the following about Harada Rōshi in his lecture in the *Three Pillars of Zen* (edited and translated by Philip Kapleau): “Although he (Harada Rōshi) himself was of the Sōtō sect, he was unable to find a truly accomplished master in that sect and so went to train first at Shōgen-ji and then Nanzen-ji, two Rinzaï monasteries. At Nanzen-ji he eventually grasped the inmost secret of Zen under the guidance of Dokutan Rōshi, an outstanding master.” (p.29)
 - 6 Rinzaï Gigen (Linji Yixuan) [?-867] also said, “There is no Buddha, no Dharma, no practice and no enlightenment. What are you so hotly chasing? Putting a head on top of your head, you blind fools? Your head is right where it should be. What are you lacking? Followers of the Way, the one functioning right before your eyes, he is not different from the buddhas and ancestors. But you do not believe it, and so turn to the outside to seek. Do not be deceived. If you turn to the outside, there is no Dharma; neither is there anything to be obtained from the inside. Rather than attaching yourselves to my words, better calm down and seek nothing further. Do not cling to what has to be (the past), nor hanker after what has not yet come to be (the future). This is better than a ten-year pilgrimage.”
 - 7 This is a translation of *nibonteki-reisei* (‘Japanese spirituality’) used by D.T. Suzuki.
 - 8 The word Uchiyama Rōshi used is *fumon* (普門), which means the universal gate open to all people to enable them to awaken to the Buddha’s wisdom. *Fumon-bon* is the name of the twenty-fifth chapter of the Lotus Sutra in which Kannon (Avalokiteshvara) Bodhisattva’s compassionate salvation is fully expounded.

6 | **Zen As Ultimate Training And Zen As Genuine Religion**

In the previous chapter I discussed how Japanese Rinzai Zen today is Ultimate Zen to train one's capability to its utmost. It is Adept Zen in which only a few select people are allowed to accomplish that goal. On the contrary, I think that the zazen taught by Dōgen Zenji can be called Genuine Religion Zen which is universally open for all sentient beings. Similarly, it has been said that Rinzai is for a general (*shōgun*) and Sōtō is for commoners or farmers (*byakushō*). I think this phrase is correct and it shows not only the difference in the style of practice, but also that of a more essential nature.

We, first of all, have to clarify the difference between Rinzai and Sōtō. Rinzai Zen should develop the way for select people, and Sōtō Zen should emphasize the merit of its own way of practice which extends to the common people.

Although both of these traditions have been transmitting zazen handed down from Shakyamuni Buddha, Bodhidharma, and the Sixth Ancestor, now Rinzai and Sōtō have these two different characteristics. What was the situation of Buddhism at the time of Shakyamuni Buddha in India? Probably, it had the potential to develop in either way. When Zen was transmitted to China, different styles of practice appeared and developed. Finally, when Zen came to Japan, as I said before, Zen was enthusiastically accepted by the warrior class, and became the way to train one's power to the ultimate degree, and Zen developed in that direction. For that reason, it deviated from a genuine religion and the tendency to become a method for educating select people with high potential. This was why Dōgen Zenji purified the spirit of zazen as a genuine religion and advocated *shikantaza*. In order to encourage people to practice *shikantaza*, he placed strong emphasis on universality. The word universality in the title of the *Fukan-Zazengi* (Universally Recommended Zazen) carries, and I say this repeatedly, the essential meaning of a genuine religion.

Now, I would like to call Dōgen Zenji's zazen Genuine Religion Zen, in contrast to Ultimate Training Zen or Adept Zen; in other words, Rinzai Zen. Dōgen Zenji maintained the tradition handed down from Shakyamuni Buddha and insisted that his zazen was correctly transmitted through the bud-

dhas and ancestors (*bunso shōden no zazen*). During transmission from India to China, and from China to Japan, Zen developed in these two directions and blossomed. I believe these two streams of Zen will play important roles in global human civilization in the future.

I think it is entirely meaningless to compare Ultimate Training Zen and Genuine Religion Zen to determine which is deeper or which is superior. It is like comparing billions of years (length of time) and billions of light-years (distance) and trying to say which is longer. Similarly, even though we practice zazen in the same posture, Dōgen Zen and Rinzai Zen belong to different dimensions and cannot be compared.

And yet, we should not say that these two streams have no connection and never meet each other. In the realm beyond human discrimination, infinite time and infinite space are one. But, in terms of our daily-life viewpoint, I think we should at least distinguish Adept Zen from Genuine Religion Zen.

I have a reason for distinguishing these two ways of practice and calling them by different names. In present-day Japan, there are two streams of Zen, Rinzai Zen (including the Ōbaku School) and Sōtō Zen. Some people mix up these two because both of them practice with the same zazen posture, and consequently make both of them impure. This is what happens in Japan.

For example, I have heard that so-called Instant Zen, through which people can experience *kenshō* in as little as a week-long *sesshin*, is becoming popular. Shibayama Zenkei Rōshi told me before his death that Instant Zen was causing trouble because priests sell a cheap *kenshō* experience. True *kenshō* in Rinzai Zen is attained after long, hard training. If some teachers give *inka* indiscriminately (universally?) and cheaply, this would cause a great problem for Rinzai Zen masters.

On the other hand, from the outset, individual capability is not an issue at all for a genuine religion (the buddha-dharma). We never practice to train our personal ability. As Dōgen Zenji said in the *Bendōwa*, we must practice the buddha-dharma giving up dualistic views that discriminate self from others. As I will discuss later, though to practice the buddha-dharma is to settle down within one's self, this self is not the individual ego, but the self as life in which we have given up dualistic views that discriminate self from others. When we practice the buddha-dharma, we learn this attitude of living life as the self.

It is ridiculous that some Sōtō priests, who have been influenced by the

Rinzai way of practice, claim to have had some kind of *kenshō* experience, or those who have practiced zazen for a little while and pretend to be stereotypical Zen monks, and act as if they are very manly and broad-minded, free and easy, sharp and strong. Moreover, if they become respected as religious teachers and make this a means to gain fame and profit, by pretending they have had satori, this is also a difficult problem. The essence of Dōgen Zenji's teachings has nothing to do with becoming a man of such talents. In fact, he hated searching for fame and profit.

Apart from those who seek after fame or profit, there are many examples of temple priests who may be part-time school teachers and lack any actual experience of practicing zazen, and teach Dōgen Zen to lay beginners simply because they are registered priests of the Sōtō school. They do this solely according to 'satori stories' that appear in some lowbrow Zen books. There is a great possibility that beginners aspiring to bodhi-mind will become all the more confused because of such instructions.

I wish to make the difference between Rinzai Zen and Dōgen Zen clear to the people who are aspiring to do zazen, thereby preventing such self-made teachers without true understanding and true practice from confusing people.

A great number of people are attracted by Zen, especially overseas. But many of them cannot see how Yoga, Rinzai Zen, Dōgen Zen and other sorts of practices differ. Each way of practice must have its own characteristics. Recently, a serious problem has developed with the popularity of Zen businessmen who sell these practices all mixed up to make a commercial product. I don't mind if they become rich and famous, that's their business. The real problem is that the true spirit which must lead the future of the world will become hidden by such people. I am really afraid that the future will be distorted because of such religious businessmen.

Only when Ultimate Training Zen for adepts is shown as it is, and Genuine Religion Zen is offered as it is, and both work in their purest form, can each of them play important roles in the future of human spirituality. Please understand that this is my motivation for daring to differentiate Dōgen Zen from Rinzai Zen, and that I am not involved in sectarianism.

Then how can all people, ten out of ten, attain the Way by practicing Genuine Religion Zen? I must make this clear to establish Genuine Religion Zen. I will discuss this in the next chapter.

7 | **Zazen Properly Transmitted Through The Buddhas And Ancestors**

Dōgen Zenji called his practice ‘zazen which has been properly transmitted through the buddhas and ancestors’ (*busso shōden no zazen*), but this does not necessarily mean that his way of zazen is exactly the same as the way that Shakyamuni taught to his disciples. The early Buddhist sutras were compiled after the Buddha’s teachings were systematized by the practitioners of the various schools. The methods of zazen taught by Shakyamuni were described in these sutras as having many steps. Even before the compilation of those sutras, I suppose that zazen was taught as the method to contemplate the Four-Fold Noble Truth or the Twelve Links of Cause and Effect. In other words, practitioners were given some things to be contemplated, such as the Four-Fold Noble Truths or the Twelve Links of Cause and Effect, and zazen was practiced to train oneself to meditate on or visualize them.

This contemplative training was developed and refined in that direction and finally completed as the system of kōan practice in present Japanese Rinzai Zen. I think Japanese Rinzai Zen, which I called Ultimate Training Zen before, is the most refined form for practitioners to reach the innermost stage of such practice. This method was established as a result of a long history of development in India, China and Japan. We should be proud of the fact that if people train and practice according to this method, they have the chance to become people of great capability. Also, we should be proud that the final stage of this practice is so wonderful that it is the standard of the highest stage of other arts. Finally, we should be proud that this method of practice was established in Japan. Yet, as I said before, precisely because the final stage can be attained by only a few talented people, it is not a religious path open to common people.

On the other hand, during the course of the history of Buddhism after Shakyamuni’s death, a totally different way was opened which was not concerned with training the individual self. Since the first or second century A.D., when Mahayana Buddhism appeared, Indian civilization had contact with the Greek and Roman civilizations and was influenced by a totally different current. I suppose Indian Buddhism had also changed and practition-

ers started to study the Buddha's enlightenment more profoundly, especially on the basis of the idea that there must be a principle for all human beings to be saved and to settle in peace in the enlightenment of the Buddha. This is a different direction from the prior Hindu way in which one trained to gain a sort of personal emancipation.

I don't have any intention to give a lecture on the development of Buddhist philosophy. But, in short, what the true Mahayana sutras-such as the *Kegon-kyō* (*Avatamsaka-sutra*), the *Hokke-kyō* (Lotus Sutra), and the *Nehan-kyō* (Nirvana Sutra)-show us is that, though we are deluded human beings (filled with defiled desires when measured from the human point of view), viewed from the eye of the Buddha as the reality of life: All beings are penetrating each other freely¹, all phenomenal things are themselves the ultimate reality² and all living beings have buddha-nature.³ When he wrote, in the very beginning of the *Fukan-Zazengi*, that the Way is complete and universal, Dōgen Zenji referred to the reality of life viewed from the eye of the Buddha, not from the human point of view. That is the way he expressed the culmination of the real Mahayana teachings' profound philosophy.

Now I want you to think about this, not as a Buddhist doctrine but as a fact that we are ourselves intimate with. What does this mean? As I have said repeatedly, the fundamental attitude of Buddhism is that being settled in the true self is the place of absolute peace. This attitude is prior to forming any doctrine for Buddhists, and this is a radically different attitude from other religions which preach that worshiping and taking refuge in God is the place of absolute peace of mind.

“The foundation of the self is only the self.”(*Dhammapada*)

“Walk in the world only depending on the self.” (*Suttanipata*)

“Take refuge in the self, take refuge in the Dharma. Do not take refuge in others.”(*Chōagon-kyō*)

The self in these expressions does not mean that which we usually call 'I'. The usual 'I' is nothing but a collection of accidental elements such as hereditary traits, the circumstances of our birth, the environment in which we have grown up, customs, education, knowledge from our limited experiences, ever-changing physical conditions, and the conditions of the weather or seasons, or the age. Such accidental aggregates cannot be the true self. This is very obvious if we only reflect upon ourselves. And yet, for example, when people think of enlightenment, many of them start with their own view

as a yardstick. This is really ridiculous.

A person once visited me and said, “I sat zazen for the first time at a certain temple three years ago. Although I sat for only thirty minutes, my mind became very clear and I thought that was satori. Afterward, I visited the temple sometimes to practice zazen to try to experience that stage of mind again. Although I sat wholeheartedly, I could not attain it. Why is this so?”

Why did this person think that the psychological condition he experienced in his first zazen was satori? This kind of mental condition is nothing but a temporal feeling caused by conditions of temperature and humidity. It is as trifling as feeling refreshed when we drink a cup of carbonated beverage. Such a feeling has nothing at all to do with satori as the buddha-dharma. If he attaches himself to such a feeling and practices zazen in order to experience it again, he is just wasting his time. It is really nonsense.

You can probably understand this, clearly seeing such a ridiculous example. It is too bad that so many people come to religion thinking enlightenment is such and such according to their own stupid point of view.

When people confess their faith or talk about religious joy in other religions as well, they often speak in an elated manner of ‘wonderful’ stories viewed from their own stupid value systems. Such ‘wonderful’ stories made up in their stupid brains are nothing but illusions. Such faith, religious joy, or enlightenment will change when they encounter some hardships or crises. They will probably say they are too upset to practice zazen, that their faith does nothing for them, or that there is no Buddha or God in this world. Viewing things with our thoughts as a yardstick is really dangerous; no matter how good what we see appears to be (whether it be God, Buddha, or enlightenment). It is very important to understand this thoroughly in our own life experience.

In the *Shōbōgenzō-Yuibutsu-Yobutsu* (Only the Buddha Together with the Buddha) Dōgen Zenji expressed this as follows.

“If enlightenment comes from the action of thoughts prior to enlightenment, such enlightenment is not reliable.”

Although I have just said that it is important to thoroughly understand that viewing things with our thoughts as a yardstick is dangerous, actually, I have to say that it is also dangerous to ‘thoroughly understand from our own life experience’, because we still make ourselves a yardstick. As soon as we say that we really grasp it, we have spoken using our thoughts as a yardstick.

Then where is the absolute reality that departs completely from our point of view as a yardstick? It lies only in doing zazen where we let go of our thoughts, being resolved that they are nothing but aggregates of accidental factors.

During the long history of Mahayana Buddhism, the essence of the Buddha's enlightenment was interpreted in many ways and appeared as such sutras as the *Kegon-kyō*, *Hokke-kyō*, and *Nehan-kyō*. The *Kegon-kyō* says that everything permeates without hindrance. The *Hokke-kyō* says that all things are nothing other than reality itself. The *Nehan-kyō* says that all living beings have buddha-nature. We should not forget that the emptiness (*shunyata*) of all things which is described in the *Hannya-kyō* (the *Prajñāparamita-sutra*) forms the basis of these expressions. They are the scenery of emptiness. The emptiness in the *Hannya-kyō* is the foundation of the true Mahayana sutras written in the ages that followed.

What does this emptiness mean? Of course it is impossible to point to it with words, but in modern language it might be described as being hollow, fruitless, nothing, or having no-form. That is, we should have the attitude of refraining from forming anything from the human point of view. The scenery of emptiness is the reality of life expressed when Dōgen Zenji wrote that the Way is complete and universal.

For this reason, Dōgen Zenji left aside any special practice of contemplation or visualization and taught zazen transmitted by the buddhas and ancestors without coloring it. We just sit, letting go of thoughts. This practice can be called the zazen that directly actualizes the *prajñā* (wisdom) of emptiness moment by moment. Therefore, even though it is called 'zazen that has been properly transmitted by the buddhas and ancestors', this does not mean that it is exactly the same way of meditation that Shakyamuni taught to his disciples. Rather, it should be interpreted as zazen sitting within the eyes of the Buddha and letting go of all human sentiments.

"Zazen is not the practice within the three worlds, but the practice of the buddhas and ancestors." (from the *Shōbōgenzō-Dōshin*; Bodhi-mind)

"In the last several hundred years, my late teacher alone gouged out the eyes of the buddhas and ancestors and sat therein. Few masters in China have been equal to him. Few people have clarified the fact that sitting is the buddha-dharma itself; that the buddha-dharma is nothing but sitting. Even though some have understood through experience that sitting is the buddha-

dharma, none have understood that sitting is just sitting. Much less have there been any who have maintained the buddha-dharma as the buddha-dharma.” (*Shōbōgenzō-Zanmai-ō-Zanmai*, The King of Samadhis) Dōgen Zenji said that what he transmitted from his teacher, Tendō Nyojō (Tiantong Ru-jing 1163-1228) was the zazen of sitting without viewing things from the human point of view as a yardstick; gouging out the Buddha’s eye and sitting within. In other words, sitting zazen-as-the-reality-of-life only as zazen-as-the-reality-of-life.

Therefore, the zazen transmitted by the buddhas and ancestors is not for the purpose of gaining personal enlightenment as the final goal of long, hard training. Rather, it is Zen as genuine religion in which we settle peacefully (*anraku no hōmon*, ‘the Dharma-gate of peace and joy’-nirvana) in the practice of just sitting; faithful and determined that zazen is itself the eye of the buddhas and ancestors. We let go of thoughts and never try to measure things by them.

Since we do not try to fathom things with our own thoughts as a yardstick, even though millions of thoughts come and go, these thoughts are simply secretions of the brain. Therefore, we don’t need to judge them as our own deluded desires or illusions, or cry saying that we are deluded human beings filled with furiously burning deluded desires. We don’t need to try to escape from them, being upset by them, or struggle to eliminate them. These are nothing but the secretions of our brain. We do not need to chase after our thoughts to actualize them, or act being pulled by them. We simply do not form the viewpoint of the ‘I’ which always escapes from something or seeks after something. Let go of all thoughts, and see their coming and going within our zazen as the scenery of life; as Nature. This is the reason our zazen is called *Mokushō* (Silent Illumination) Zen.

This zazen is really wondrous. Although we have to aim at keeping the posture of zazen with our bones and muscles letting go of thoughts, we should not be conscious that we have hit the mark.

“The realm of the buddhas is incomprehensible. Discriminating mind cannot reach it. (*Shōbōgenzō-Bendōwa*)

“That which is associated with perceptions cannot be the standard of enlightenment.” (*Shōbōgenzō-Bendōwa*)

Why is it impossible to be conscious of having hit the mark when we aim at the posture of zazen and let go of thoughts? As soon as we become

conscious that we have hit the mark, we have already viewed it from our personal point of view as a yardstick. Letting go and throwing down our personal point of view as a yardstick is actualized only beyond our consciousness, in just aiming at zazen with our bones and muscles. So, when we are practicing zazen, we are simply aiming at the posture of letting go of thoughts. That is zazen. This is the meaning of *shikan* ('just,' or 'solely') and of the phrase in the *Fukan-Zazengi* which goes: "How do you think of not thinking?" "Beyond thinking."

Furthermore, this *shikan* is the attitude of each moment. It cannot be preserved or accumulated. This is because our life is very fresh. It is impossible to develop the personal technique or capability for practice by training. We do exactly as much as we do. We have to understand the spirit of *haradaimokusha*⁴ taught by Shakyamuni as the real, living teaching. If we can attain some fancy stage of mind by perfecting our technique through training, we are already attached to the view point of 'I', and our practice becomes *ushotoku* ('gaining'). In zazen which actualizes *prajnya*, there should be *mushotoku* ('no-gaining').

As I said before, the essence of Buddhism is really the self settling in the self, but the self is not the 'I' which desires to improve oneself and make oneself important. Rather, the self is the basis of the reality of life which should be studied by letting go of thought and stopping the view of self and others.

In this buddha-way, although there is nothing to gain, we cannot say that there is no practice. There is a profundity we have to practice and actualize endlessly. And yet, there is no class distinction in this profundity. Our practice should be that of no-class-distinction (*mukaikyū*) and non-defilement (*juzenna*). What on earth does this mean? In more concrete terms, *shikan* in Dōgen Zenji's zazen means just to be the reality of life. In other words, this is the foundation on which a violet blooms violet flowers, and a rose blooms rose flowers. This has nothing to do with the technique of raising beautiful rose flowers for a contest or competition with others. We just manifest the life of the self as it is. When we do this, we cannot compare a small violet flower with a luxurious rose flower. We cannot say which is more beautiful. In the realm of genuine religion, we should say even a trampled weed on the roadside blooms its own flower wholeheartedly, and that is enough.

There is no class distinction here. Yet, there must be practice of non-

defilement to live out our own lives more and more deeply. In each moment of the reality of life, delusion is the reality of life as it is, and enlightenment is also the reality of life as it is. The most important thing is to refrain from trying to throw our delusions away and gain enlightenment. The attitude of endlessly manifesting and actualizing our life force which includes delusions and enlightenment is essential.

Therefore, as Dōgen Zenji said, “Now, each of you should practice exclusively and wholeheartedly. Ten out of ten of you will attain the Way.” This is the zazen which should be recommended universally. And yet, at the same time, it has limitless profundity which can only be expressed with the word *yūsui* (‘deep and quiet’).⁵ My master, Sawaki Kōdō Rōshi, often said in his final days that Dōgen Zenji’s zazen was *yūsui*. I remember his words even now. When he said this, I was moved and thought that he really expressed the most important point. Since then, I have made it my vow to explain how and why Dōgen Zenji’s zazen is so profound, so that future practitioners will be able to understand it and practice without failure.

And now, I think the profundity of the buddha-dharma and Dōgen Zenji’s zazen lies in the fact that, though it has no class distinction, it has limitless depth. And, although it has limitless depth, it has no class distinction. We have to just practice and maintain it without gaining realization or setting up goals, or without adoption or rejection.

[In the above I discussed Dōgen Zen as religion. If we consider Dōgen Zen a religion, it goes without saying that zazen should function throughout our daily lives. Yet, in this piece I discussed zazen in a narrow sense only. Dōgen Zenji taught us in concrete terms how zazen works in our lives as a whole in the *Eihei-Shingi*. Please study it. I wrote commentaries on two chapters of the *Eihei-Shingi*, the *Tenzō-Kyōkun* (the Instruction for the Cook) and the *Chiji-Shingi* (the Regulations for the Monastery Officers). They have been published under the title *Jinsei-ryōri-no-bon* (The Cook Book of Life. The English title is *Refining Your Life*, published by John Weatherhill), and *Seimeino-bataraki* (the Function of Life, not yet translated into English). It will be helpful for you to read them to understand Dōgen Zen as religion more concretely.]

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- 1 This idea of *hokkai-engi* ('the dependent origination of the dharma-world') is emphasized in the *Kegon-kyō* (*Anatamsaka-sutra*).
 - 2 *Shobō-jissō* ('all things are nothing but the ultimate reality') is the main theme of the *Hokke-kyō* (Lotus Sutra).
 - 3 The idea of buddha-nature is expressed in the *Nehan-kyō* (Nirvana Sutra).
 - 4 *Haradaimokusha* is the Japanese pronunciation of the Sanskrit word *pratimoksha*. This is the code of precepts in the Vinaya which monks follow in their practice. It is also called *betsu-gedatsu* ('individual release'), as the observance of a certain precepts of the code leads a monk to obtain release from the twisted karma corresponding to that precept. Recorded in *Butsu-yūkyō-gyō* ('the last teachings of the Buddha'), are the teachings which the Buddha gave to his disciples as he was about to die: "Students, after my death, you must respect and follow the *haradaimokusha*. If you do, you will be like a person who finds a light in darkness or a poor person who gains wealth. You must understand that this *haradaimokusha* is your great teacher. Even if I remained in this world, that would not change." Uchiyama Rōshi put emphasis on the spirit of *haradaimokusha* and says that it is the same as the spirit of Dōgen's *shushō-ichinyō* ("practice and enlightenment are one").
 - 5 *Yūsui* (幽邃) means 'deep and quiet'. *Yū* means: (1) 'Deep and remote;' 'secluded, dim. (2) 'Secret;' 'hidden.' (3) Quiet; tranquil; serene. (4) imprisoned. (5) Of the nether world. *Sui* means: (1) 'remote' (in time or space). (2) 'deep;' 'profound'.

Translated by Shohaku Okumura

Published by Sōtō-shū Shumicho 5-2, Shiba 2 Chome Minato-ku, Tokyo,
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Translated by: Shohaku Okumura
Published by: SOTOSHU SHUMUCHO
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