



SOTO ZEN JOURNAL

DHARMA EYE

News of Soto Zen Buddhism: Teachings and Practice

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**Regarding the 60th Anniversary
of Ryodaihonzan Betsuin
Busshinji and the Soto Zen
Buddhism South America Office**

Rev. Doshō Saikawa

Director of the Soto Zen Buddhism
South America Office

If I am going to speak about Soto Zen teaching activities in South America, I must first speak of the immigrant pioneers and the teaching activities that took place in Peru. However, due to limitations of space in this article, please allow me to choose just a few things to write about concerning the teaching activities of the initial period.

Soto Zen teaching activities in South America began in 1903 (Meiji era 36) when the second boat carrying immigrants from Japan landed in Callao Harbor and Rev. Taian Ueno embarked from that boat. Rev. Ueno has been sent to Peru as the person appointed by the Head Priest of the Sotoshu, and build Jionji Temple in the town of Cañete. This is where Soto Zen teaching activities in South America began. Afterwards, a succession of resident priests looked after Jionji and protected and maintained Soto Zen teachings there.

Here in Brazil, Soto Zen priests also entered the country following the arrival of immigrants from Japan. The details for the beginning of Soto Zen teaching activities in Brazil are almost the same as they were in Peru. The first boat carrying Japanese immigrants, the Kasado-maru, arrived in Santos Harbor in 1908 (Meiji era 41). Around this time, slavery had just been abolished. Consequently, the Brazilian government

had adopted a policy of accepting immigrants from many countries for the purpose of supplementing the work force. Since it was not an environment in which immigrants from Europe were thought to be suitable for doing slave-like work, a policy was adopted of accepting immigrants from Asia and this is how the door was opened for Japanese immigrants.

Afterwards, there was a debate in the national assembly about whether to accept Japanese people as immigrants. Since those in favor and those against this measure were equal in number, it was the chairman of the assembly who, by casting his vote in favor, decided to accept immigrants from Japan into Brazil.

Following this, World War II broke out. Since Japan was a hostile country to Brazil, there was a time when people were forbidden to speak Japanese, and Japanese religions were also prohibited. During the War and following it as well, severe measures were taken such that in order to be able to go to school, all children had to receive Christian baptism.

After World War II was over, the ban on all religions was lifted and Soto Zen activities were given formal permission to begin.

It was in 1955, the year that the Head Priest of the Sotoshu, Takashina Rosen Zenji, visited Brazil for a preaching tour that he founded Zengenji in Mogi das Cruces. Afterward, he officiated at the ground breaking ceremony for Busshinji in Sao Paulo. He then returned to Japan. Ten years later, Takashina Zenji returned once again to Brazil. Together with Rev. Ryohan Shingu, who had been appointed in 1956 as the first Director in South America, he traveled to various places around the country for a preaching tour.

In 1986, Rev. Shunkyo Aoki was appointed as the second director. In 1992, Rev. Daigyo Moriyama was appointed as the third director.

In 1995, at the time Rev. Moriyama was Director, the 40th Anniversary took place. At that time, a ceremony marking the completion of the Main hall at Busshinji was held. The main hall was built of ironwood which had been imported from Paraguay. Very hard and dense, this wood sinks when put in water. It is said to be impervious to termites, and is also less likely to catch fire.

I was appointed as director in 2005, following the fourth Director, Rev. Koichi Miyoshi. This was exactly fifty years after Busshinji was given its name and made Ryodaihonzan Betsuin by Takashina Zenji in 1955. Since I arrived too late to help with the preparations for the 50th Anniversary and other events, it was decided to calculate the 50th Anniversary from the time Busshinji had been moved to its present location in 1960, the time when it was designated a religious corporation. For this reason, 2009 was the year we marked the 50th Anniversary of the founding of the Soto Zen Buddhism South America Office and the founding of Busshinji. In 2019, the 60th Anniversary ceremonies were held and faithfully carried out.

For the 50th Anniversary project, we built a new building, the Daikankaku, the width of which was the very limit of building regulations at that time. The Daikankaku includes: a basement level for parking and a small room for ceremony; the first floor with a big hall (*Shiundo*); and the second floor is a *zazendo* as well as the founder's hall (*Kaisando*). The founder's hall also serves as a room to house

memorial plaques and the ashes of our parishioners' ancestors (*Nokotsudo*). The third floor is the rooftop portion. Half of this area was divided into two guest rooms, one of which doubles as a *dokusan* room. The outdoor section of this floor serves as the cemetery for the graves of the temple's founder and the successive resident priests. There is also a space for successive abbot's stupa and five circles stupa for the deceased who no longer have any family to look after their graves (*Muen kuyoto*) and a permanent memorial service (*Eitai kuyoto*) which has been newly erected outside building.

For the 60th anniversary project last year, we covered the roof and built two more rooms on the third floor, one of which is a small hall for multi-purpose use (*Taihodo*). The other room now serves as the room for the Buddha-altar in the memorial room for members' ancestors (*Rosendo*). Consequently, the ashes room that was formerly on the second floor has been moved out of the founder's hall. Moreover, thanks to the assistance from the Two Head Temples (Eiheiji and Sojiji), we were able to purchase land adjacent to Busshinji, a space of approximately 3,600 square feet, which is now called "*Jinko-en*." We have made this area into a park as a way of expressing our gratitude to grass, trees, and all living things. In this park, we have set up a Jinko Jizo Bosatsu stature, a stupa dedicated to the myriad spirits of the triple world (*Sangai Banrei-to*), and a sculpture by the environmental artist, Toyota Yutaka, called "Star of the Universe" that measures 3.3 meters by 6 meters. Finally, the small ceremony room that had been in the parking area on the basement level and which had been built for the 50th

Anniversary was converted to a memorial hall for deceased pets and is now named “*Hokoshitsu.*”

This facility development at Busshinji has been carried out as we look to the future. Our intention is that these places can serve as the center of teaching activities as they evolve in South America. These places can serve as a future overseas special training monastery without any financial problems.

I will omit the contents of the 60th Anniversary Memorial Service except to say that thanks to the participation and support from many people, everything was carried out successfully. We were honored to have as guests the Assistant Director Roshi and several other officer priests from Daihonzan Eiheiji, the Director Roshi and several other officer priests from Daihonzan Sojiji, the Director of the Education and Dissemination Division, and the Manager of the International Department of Sotoshu Shumicho, connections to Busshinji’s founder from Kasuisai Monastery including the Director of Ceremonies as well as other officer priests, Takashina Docho Roshi from Ankokuji Temple, the abbot of Yakuoji Temple in Hokkaido, Sambe Specially Dispatched Teacher, many other roshis and senior priests, as well as trainee monks from Eiheiji and Sojiji. From the beginning, this 60th Anniversary was one that couldn’t have happened without the love for the Dharma, support, and cooperation from so many priests from throughout Japan. I would also especially like to express from the bottom of my heart my gratitude to all Soto Zen priests and temples throughout Japan.



How to Live Here and Now – The Connection With a 1.5 Personal Pronoun

Rev. Sensho Watanabe

Sotoshu Specially Dispatched Teacher
Toryuji, Niigata, Japan

(Barkeley Zen Center • Shogakuji

California, U.S.A. September 20th, 2019)

Good afternoon. My name is Sensho Watanabe. I am the resident priest of Toryuji Temple which is located on the Japan Sea side of Japan in Niigata Prefecture, known for the best rice in Japan. I have been appointed as a Tokuha Fukyoshi (Sotoshu specially dispatched teacher), to travel around Japan giving Dharma talks at Sotoshu temples representing the Head Priest of the Sotoshu. This is my first opportunity to visit the United States. I feel very grateful and happy to be here.

The title of my talk today is “How to Live Here and Now – The Connection With a 1.5 Personal Pronoun.” My hope is to convey to you, by means of the teachings of Shakyamuni Buddha and the Two Founders, the importance and wonder of taking down walls between you and others, and by living with a 1.5 personal pronoun and not with the second-person pronoun.

First, on Dec. 8th at the age of 35, when Shakyamuni Buddha saw the morning star and was enlightened, I, the mountains, rivers, grasses, and trees have awakened together with all living things. His teaching is that, more specifically, we do not live by ourselves as a separate person. Rather, there is a connection between yourself and the people around you and

the environment, a connection that keeps going on and on. This is a teaching that we live in both places, visible and invisible, such that we mutually help and support each other.



From 2012 - 2016, I worked at Daihonzan Eiheiiji as the Director of Missionary Department. Three years after I was appointed to the position, I visited a food-themed exposition held in Milan, Italy. Nearly 150 countries from around the world participated during the May to October 2015 event. Nearly 23 million people visited. The Japanese pavilion was especially popular, and I heard that the some people had to wait in line to enter this pavilion for more than ten hours. One of the events at the Japanese pavilion was sponsored by Fukui Prefecture. It was called “Zen and *Shojin Ryori*.” (*Shojin ryori* is traditional temple cooking) Eiheiiji helped with this event and as the Director of Missionary Department, I and three other monks from Eiheiiji participated in it.

I oversaw the teaching about zazen. This explanation of zazen, which was held on a stage, was given three times a day for thirty minutes each time. Altogether, I led this demonstration twelve times. On the outskirts of Milan,

there is a Soto Zen temple called “Fudenji.” Rev. Taiten Guareschi, the abbot of this temple, and four of his disciples sat in zazen on the stage, which was about 15 inches high. I was sitting right between them, the only person who was facing the audience. Some five feet away from the edge of the stage, visitors were sitting in chairs looking at us. Behind them, there as a passageway and beyond that was a food court where people were eating Japanese food with relish. This was the space we were in.

At first, I felt the gaze of the people watching us. I wondered to myself about doing zazen in such a venue, thinking it was just like a show. But we sat there, sitting with straight posture, our gaze at 45 degrees, and harmonizing our breathing. The first ten minutes of the program was a video in Italian that introduced Eiheiiji. Following this, Rev.Taiten Roshi spoke in Italian about the history of Zen. He also spoke about the how to sit zazen in a chair. During the final minutes, we had the people in the audience practice zazen.

Do you think they sat properly?

Well, almost all of them put their hands in the cosmic mudra (*hokkai join*), the way we hold our hands when we sit in zazen. And, they straightened up their postures and sat. Then, as for myself, the more times we did this, the more I was able to harmonize with the lively sounds coming from the food court and the surrounding environment such that I was able to sit in zazen feeling unity with the visitors.

Dogen Zenji taught, “If even temporarily, we sit harmonizing body, breath, and mind, and sit properly in zazen, we will be one with the whole world around us without separation.”

In zazen, there are neither national borders

nor walls. Zazen is to be able to actually realize that the people of the whole world and the surrounding environment are one.

In Dogen Zenji's "*Genjokoan*" chapter of the *Shobogenzo*, there is the following teaching:

"To study the Way of Buddha is to study the Self. To study the Self is to forget the ego-self. To forget the ego-self is to be verified by all things. To be verified by all things is to cast off the body and mind of oneself as well as the body and mind of others."

To paraphrase these words, Buddhist practice, and particularly the practice of zazen, is for you to look closely at yourself. If you do look closely at yourself, you will see a prideful, self-centered person. Then, by transcending that prideful egotistic self, you will realize that it is by means of the 10,000 things (all existence) we are able to live.

If you truly awaken to the fact that we are able to live by means of all the things that exist in the environment surrounding us, the walls that separate our bodies and minds from others and all things living in our environment will fall away.

As for myself, I think there is a separation or a wall in the space between first-person pronouns and second-person pronouns. When that wall is taken away, we don't become completely one with the other person, but I think we can begin to understand the other person's matters, and this is a relationship I call the "1.5-person pronoun."

Also, Keizan Zenji, founder of Daihonzan Sojiji, said in "Precautions Concerning Zazen" (*Zazen Yojinki*),

"Always abide in great compassion, and dedicate the boundless power of zazen to all

living beings."

We mustn't practice zazen only for our own happiness. Rather, Keizan Zenji is saying we must dedicate the value and special features of zazen to all living things. The reason why is that at the same time each one of us is living, we are able to live through all those things that are other than us.

However, the fact is that we are unable to realize that we are "able to live" through the existence of many people and things. What is the cause of this? Let's think about this.

Here, I would like to play the game "rock, paper, scissors" with you. First, let's do the usual rock, paper, scissors.

(Play three times)

Did anyone win three times?

This time, I will first do one of the three things (rock, paper, scissors) by holding out my hand.

It's all right to take your time with this response, but please put out the one thing that will beat me.

If I put out "stone", you put out "paper."

If I put out "scissors", you put out "rock." All right?

(Play one time)

Now, this time, I will first put out by hand with one of the symbols. It's all right to be slow in your response but put out the thing that will lose to my symbol.

If I put out "rock", you put out "scissors."

If I put out "scissors", you put out "paper."

Okay? Ready?

(Play one time)

How was it? Which hand was easier to put out, the winning hand or the losing hand? I was

looking at your responses and could see that it was easier for you to put out winning hand and more difficult to extend the losing hand.

Why is this so? This is because if we win at rock, paper, scissors, we will get something better than the other person or we will gain an advantage of some sort or we will be superior in some way to the other person. In this way, we will make a comparison with the other people and calculate our win or loss. It is to that degree that we dote on ourselves and that our self-centered views are strong. For this reason, it really is very difficult to take down the walls between ourselves.



There is the following story. A father and mother and their two daughters, ages ten and three, were a four-person family. One day, the mother received five pieces of loquat fruit. The seeds of the loquat are difficult to split. At first, the mother gave two loquats to her 10-year-old daughter. Then, she gave two of the same to her 3-year-old daughter.

How many were left?

One, right? Then, she put the remaining fruit between her husband and herself, thinking her kind husband would tell her, “You eat this one.”

Then, the younger daughter said, “I’m kind and because I’m kind I’ll do this,” whereupon she took one of the loquats and put it in between her mother and father. Now, each of the parents had one loquat each. She was a good child.

But which loquat do you think she gave them? It wasn’t one of the fruits she had been given. She picked up one that had been given to her sister and gave it to her parents. Her sister was in a pickle. The parents were happy, but what about her sister? Later, it seems there was some revenge taken.

The mother said that she wanted to raise a daughter who would understand the feeling of this sister whose fruit had been taken. It is to this extent that we take care of ourselves and the feeling is especially strong of not wanting to lose to someone who has the same standpoint as we do.

Here, I would like to speak about a story in which you can realize the importance of the 1.5-person pronoun. I practiced at Daihonzan Eiheiji from 1981–1984. This was at the time that Miyazaki Ekiho Roshi, later to become the 78th Head Abbot of Eiheiji and who died in 2008 at the age of 108, who was Director of Eiheiji. He served in that position as the person with the most responsibility for looking after the monastery. It happened that at that time I was assigned for seven months to be part of the crew who served as the Director Roshi’s assistants. There were six of us monks, each of us was in our second year of training at Eiheiji. Every day, our work assignment changed.

The assignment that needed the most study on our parts was that once every six days one of us had to be his personal attendant (*Anjya*), helping Miyazaki Roshi. At Eiheiji, the monks

rise at 3:30 a.m. However, Roshi would come out of his room between 2:50 and 3:00 a.m. On the day I was his attendant, I was expected to follow him like a shadow from the time he left his room. So, we would get up at 2:30 a.m. and after using the toilet and washing up, we would wait outside his door, kneeling. Then, huffing and puffing with deep breaths, Roshi would come out of his room. Since this was before the wake-up bell at 3:30 a.m., the hallways were dark because the lights were not yet turned on. While shining a flashlight so he could see where he was going, we would climb 100 steps and proceed to the *Zendo*. No matter how big Eihei-ji is said to be, if you walk for ten minutes you can reach the *Zendo*.

In the inner room of the *Zendo*, the monks were still sleeping. While lights out is said to be at 9:00 p.m., and this is rest time, in actual fact, it often happened that it was after 10:00 p.m. before the monks went to bed. This was because we needed time to reflect on the day just finished as well as to prepare for the next day. Since the wake-up bell is at 3:30 a.m., the monks were fast asleep when Roshi and I reached the *Zendo*. Without paying any attention to the sleeping monks, Roshi would remove his slippers and get up on a half-size tatami mat in the outer hall near the entrance to the *Zendo* and sit in zazen. I would arrange his slippers and sit at one end of the outer hall.

This was at about 3:10 a.m., which meant that we sat there in zazen for 80 minutes or twice as long as the others. By the time the bell to end zazen was hit, my legs had gone beyond numbness to the point where I couldn't feel anything at all. When it was time to get off the sitting platform following zazen, I was supposed to be help-

ing Roshi put on his slippers, but because my legs were sound asleep, I couldn't move. Roshi was quick to get over the numbness in his legs and put on his own slippers so he would walk on ahead. Somehow or other, I would get the feeling back in my legs and feet and run after him. Catching up with him, I would apologize saying, "I'm sorry." But while I thought I was bad, Roshi was never angry with me.

One early morning during the summer at 4:30 a.m., the morning sun was beginning to rise, the edge of the mountains was becoming brighter, and I could hear the chirping of the birds. Morning zazen was hard, but when it ended, I had felt happy. "Today, I've done good practice," I thought. As Roshi and I were walking along the hallway together, we came to some stairs that were a little higher. There, as Roshi climbed, I lifted his butt with both of my hands. By lifting him up, I knew that he was breathing a little easier.

It wasn't only in the morning. On any day, when Roshi came out of his room, he always kept to one side of the hallway. And sometimes, he would do curious things. Walking ahead of me, he suddenly bent over and, breathing heavily, he rearranged something on the floor.

What do you think he was doing?

At Eihei-ji, each person wears slippers with own name on them. When you enter a room, you always neatly arrange your slippers against the wall. If there are five people in a room, then there should be five pairs of slippers neatly arranged in the hallway outside the room. Occasionally, there was a pair of sandals that were not neatly arranged. Roshi would then suddenly bend over and then straighten himself up.

Slowly standing up – he was already more than 80 years old – and smiling like a child, he would say “Ah! Those sandals have attained Buddhahood.” During the seven months I served as one of his attendants, I had that experience several times. Naturally, the other monks doing this job also had the same experience. Back at the room where his assistants on duty gathered, we wondered to ourselves, “What do you think it means? It surely means we should treat the slippers with care.” This is what we imagined as we spoke together about this.

It wasn't only slippers that attained Buddhahood. At Eiheiji, there is a twenty- tatami mat room called “*Shoken no Ma*” where visitors are met. At one end of the room, there is a *tokonoma* with a big incense pot. Whenever a group of visitors came to this room, a large stick of incense about twelve inches long was lit and placed in that pot. One day, the stick of incense I had put in the pot was leaning to one side. Coming into the room, Roshi immediately noticed it and said,

“Now, now. A stick of incense should be placed straight. Put it in once again.”

“Yes,”

I said and with great care and attention, I reset the stick of incense making sure it was straight. Once again, with a child-like smile he said,

“Yes, that's the way it should be. Now that stick of incense has attained Buddhahood.”

The stick of incense became a buddha.

One time, Roshi was standing in the hallway to one side and I came out of the assistants' room in a hurry quickly closing the paper door and it made a loud noise as I shut it. Roshi said,

“Hey! Paper doors should be closed slowly. Do it again.”

“Yes,”

I said. I reopened and closed the door once again, this time taking great care to do it slowly and quietly. Wouldn't you know, there was that smile again,

“That's right. That the way to close it. Now, the door has attained Buddhahood.”

Slippers, incense, the door, there may have been other things as well that attained Buddhahood. Those three things are the ones I clearly remember.

Later, after I had practiced for three years at Eiheiji, I returned to my home temple in Niigata, and became the resident priest of that temple. In 1993, Miyazaki Roshi was installed as the 78th Head Abbot of Eiheiji.

He became the abbot of Eiheiji at the age of 93 and since he was a rare and great Zen master who continued his practice centered on zazen until he died at the age of 108, he attracted the attention from people in all directions. In 2004, NHK(Japan Broadcasting Corporation)-TV did a special program on him called “104 years old Zenji of Eiheiji.” Since I served directly as his attendant, my eyes were glued to the television when this program aired.

At the age of eleven, he had left his parent's house and entered a temple. He had smoked cigarettes when he was young but made great effort to stop smoking. At the age of 60, he contracted military tuberculosis. One side of his lungs couldn't move. This was how I learned the reason for his heavy breathing when he was walking. He may have breathed heavily during zazen as well.

There was a surprising thing he said during

this TV special.

“I am Miyazaki Ekiho. I am Eiheiji.”

I thought, “Hmmm. ‘I am Eiheiji.’ The 78th Head Abbot of Eiheiji said this...” Eiheiji had been founded by Dogen Zenji in 1244. After that, many monks who cherished Dogen Zenji came from around Japan to train there. But wasn’t it too much to say, “I am Eiheiji”, no matter who you are?” This is what I thought to myself.

After saying this, he continued by saying, “Eiheiji and I are one. There is nothing as important as oneself, but that important self lives together with many monks in a building designed as a monastery. We live together with trees, mountains, rivers, and all sorts of animals. We live together in a natural environment. Since people as well as the environment are the self, to take care of Eiheiji is to take care of oneself.”

I felt a little bit of relief when even Miyazaki Zenji said that the most important thing is oneself. And then, when you look closely at that important self, you understand how it is that we are able to live by means of many people, things, and the environment. He was saying that it isn’t possible to not take care of all the things around us.

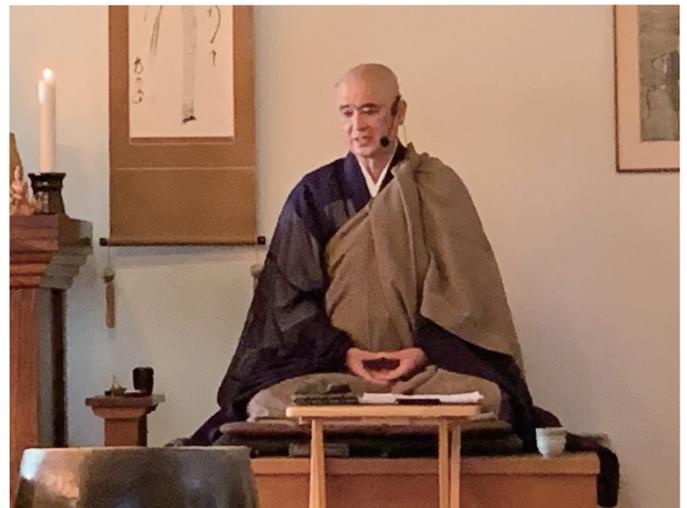
When I heard those words, the meaning of Zenji’s words when I was training at Eiheiji about the slippers, incense, and the door attaining Buddhahood made sense. Since he was one with the monks, when a monk’s slippers were not lined up, it was the same as having his own slippers out of line. So, he had no choice but to straighten them up. He had to treat the slippers with care and that was the same as for the incense and for the door. Truly, he had removed the walls between himself and other by holding onto that 1.5 personal pronoun relationship.

This was precisely by coexisting with other people and in so doing he taught me there is happiness in living that way. The bottomless smile on Zenji’s face spoke of that happiness.

Finally, as a specific practice, I would like to introduce a poem titled “Lining Up Footwear.”

Lining Up Footwear

*Aligning footwear, the mind is also aligned.
Aligning the mind, footwear is also aligned.
If you align your footwear when you remove them,
Your mind will not be disordered when you put them back on.
If someone leaves their footwear out of order,
Align them without saying anything.
If you do it like this,
Then surely the minds of the world’s people will be aligned.*



What do you think?

When you enter a Japanese toilet, you of course line up your slippers neatly. But if someone else’s slippers are disordered, it is important to also straighten them up. But when you do this, don’t take the easy way and line them up

with your feet. Stretch out your arms and use your hands. Treat the slippers with care. It is important to think about the next person who will use those slippers and straighten them out.

In each moment of our everyday lives to realize that we live together with those people, things, and environment that surrounds us is what connects us with each other's happiness.

Thank you very much for listening.



The Sotoshu Understanding of Zazen: Learning About the *Fukan zazengi* (5)

Rev. Kenshu Sugawara
Associate Professor
Aichi Gakuin University
Division of Liberal Arts and Sciences

This series of articles is an annotated study of “Universally Recommended Instructions for Zazen” (*Fukan zazengi*) that I was asked to write by the Soto Zen Buddhism International Center. With this installment, we come to the end of this work. From beginning to end, *Fukan zazengi* is penetrated by the Buddha's true Dharma and yet there are also teachings at the end of this work that must be carefully studied.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the buddha-way. Who would take wasteful delight in the spark from a flintstone.

Besides, form and substance are like the dew

on the grass, the fortunes of life like a dart of lightning - emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not doubt the true dragon. Devote your energies to the way of direct pointing at the real. Revere the one who has gone beyond learning and is free from effort.

Accord with the enlightenment of all the buddhas; succeed to the samadhi of all the ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.

This concludes the Dharma words of “Universally Recommended Instructions for Zazen.”

If we look once again at the first two lines in the text quoted above, I think we must rethink the phrase “buddhas and ancestral masters.” This was the influence that Dogen Zenji had received from the Chinese Soto master, Hongzhi Zhengjue (Jp. *Wanchi Shogaku Zenji*). It was also an influence on Dogen Zenji's “An Acupuncture Needle for Zazen” (*Zazen shin*).

“The pivotal essence of every buddha, the essential pivot of every ancestral master.”

In *Fukan zazengi*, this becomes

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain.

You are taking care of the essential activity of the buddha-way. Who would take wasteful delight in the spark from a flintstone?

In other words, “pivotal opportunity” is the nature of a buddha and “essential activity” is the nature of a person (ancestral master). In “Listening to and Understanding the *Fukan zazengi*”, Menzan plainly teaches that “this supreme samadhi” is issued forth from the spiritual communication between buddhas and human beings. To have gained a human body (the ancestral masters’ body) is the pivotal opportunity, and yet we must not pass our days and nights in vain. This is something we must obtain through great effort and by not wasting precious time. Also, within the constant samadhi of practice, the essential activity of the buddha-way is taken care of. At that time, we must get rid of the wasteful delight which is like the sparks of fire that appear when hitting a flint stone. Regarding this matter of taking care of the essential activity of the buddha-way, Katsudo Zenji says, “This is to carry something.” (*Eihei koroku tenchato* “A Cup of Tea with Dogen Zenji’s ‘Extensive Record’”). However, regarding the true meaning of the essential activity of the buddha-way, he says, “The pivotal essence is the buddha-way. It is the buddha-way taking care of the buddha-way. It is ‘already having gained the pivotal opportunity of human form.’” When the buddha-way is taken care of, then there is only the buddha-way that is taken care of. At that time, the human form has already been gained as the human form. It is precisely this relationship between both pivotal opportunity and essential activity that is important. Furthermore, Katsudo Zenji says, “Pivotal opportunity and essential activity are one circle. One circle is the ultimate of the wheel that is the whole Dharma realm.” (Ibid.) In the final analysis, the ultimate of “pivotal” is not restricted to one definition. At

one moment, it is something circular and that condition can be expressed as “the complete Dharma realm” or “the truth of the whole universe.” It certainly does not simply mean a superficial kind of enlightenment.

In this “complete Dharma realm”, Dogen Zenji says that “*Form and substance are like the dew on the grass, the fortunes of life like a dart of lightning - emptied in an instant, vanished in a flash.*” Once again, the image here is one that “*vanishes in an instant.*” Our lives are that ephemeral. The question is what can be done during this short interval. Naturally, this isn’t to wish for worldly pleasures, but that we must wish for the completion of the buddha-way as quickly as possible. This is the teaching we can see at the end of the *Fukan zazengi*.

First, “*Please, honored followers of Zen, long accustomed to groping for the elephant, do not doubt the true dragon.*” This is based on a certain Chinese legend. There was a man who loved dragons. He had collected many models and images of dragons, but when he had the opportunity to actually meet a true dragon, he was so surprised, and he fainted. Dogen Zenji uses this story as a way of admonishing us not to become acquainted with false ideas of the Buddha dharma or false ideas of practice. If this happens, we will not be able to encounter the true Buddhadharma. In other words, Dogen Zenji is urging us to encounter the “truly transmitted Buddhadharma” that he had transmitted. He says, “*Devote your energies to the way of direct pointing at the real. Revere the one who has gone beyond learning and is free from effort.*” By renouncing a scholarly form of Buddhism that is

imprisoned by words and letters, “directly pointing” at the teaching of the Buddhadharmā itself and by making an effort at practice, then at that time there is the condition where even the buddha-way that must be studied disappears (this is “beyond learning” which indicates buddha and Arhats). This will lead to a condition free of unneeded discriminations about values and biased opinions based on conventional ideas. In other words, this will lead to a condition that is “free from effort.” This is to “revere those who have gone beyond learning and are free from effort.”

In short, those people we revere for being free from effort is to “*accord with the enlightenment of all the buddhas; succeed to the samadhi of all the ancestors.*” We cannot say that this superlative practice is “zazen.” In other words, this is “If you want to realize such, get to work on such right now.” In Part Two of this series that appeared in *Dharma Eye* No. 42, I wrote about the term *inmo* which is variously translated into English as “it” or “thusness” or “suchness.” In colloquial Chinese, this word was a pronoun that meant “that.” However, if we look at the *Inmo* (“Thusness”) chapter of the *Shobogenzo*, we can understand that this word points at the true meaning of the buddha-way. In that chapter, Dogen Zenji writes, “the point is that directing oneself straight for the supreme truth of awakening is described, for the present, as ‘thusness.’” Also, Kyogo Zenji, who was in Dogen Zenji’s Dharma lineage, said, “Should we call the supreme enlightenment now thusness?” (A Commentary on the *Shobogenzo* – A Piece of Thusness) In short, “thusness” is a word that indicates the enlightenment of the Buddha.

Therefore, thusness does thusness as thusness, and this is the true buddha-way. When someone penetrates the practice of non-discriminating thusness, then this is said to be “*the treasure house will open of itself, and you may enjoy it freely.*”

This “treasure house” is, as was indicated earlier, “the pivotal opportunity of the human form, the essential activity of the buddha-way.” Or returning to the beginning of the Fukan zazengi, it is “The way is originally perfect and all-pervading.” It is “The true vehicle is self-sufficient.” We are already endowed with the truth of the buddha-way. It is, so to say, just a matter of not darkening or concealing that fact. And it can be said that it is better to express this in a positive way. In this positive expression, a practice that isn’t slack appears. We are only going to express this practice positively and in this treasure house we must not put in our own discriminatory thoughts and ideas.

The treasure house doesn’t open of itself; rather, we attain the treasure house that is open. It is said that “you may enjoy it freely” is the rare treasure of “open of itself”, but since we have no designs on becoming a buddha, there is ‘not one thing’ to be attached to. Katsudo Zenji (Ibid.)

We do not intend to open the treasure house on our own. Rather, the treasure house will open of itself. Also, “you may enjoy it freely” is the use of the treasure house that has opened on its own. However, since there is no intention to become a buddha, it can be said that there is already not one treasure at all. No. Everything is a treasure. No. It is to treat everything as if it is a treasure. We must conclude that practice

which is not slack is important. Within the midst of this practice which isn't slack, we bring an end to the deep meaning of enlightenment by exhausting it. This is to be certain that everyone will become a buddha. This is "Affirming the true form [of reality] throughout the ten directions." Nevertheless, at the moment everything is confirmed there is one more step before everything attains Buddhahood. One more step...it is precisely this, the not-slack practice. When we misunderstand the presence or absence of this practice, "it is like the gap between heaven and earth." We must not forget that to the end *Fukan zazengi* is taught from the premise that practice is something that a person continues.

By the way, the study of the *Fukan zazengi* began to advance during the Japanese Edo Period (1603-1868) and later. The reason is that many editions of the text as well as commentaries on it were printed at this time. The result of these studies is written in the following statement by one of the scholar monks in the mid-Edo Period.

Fukan zazengi was written by the Eminent Ancestor Dogen Zenji during the Karoku period (ca. 1227). In it, he taught the rules and principles of zazen. This is because the true meaning of the Soto teaching was not in accord with the "Principles of Zazen" written by Changlu Zongze (Daikaku Zenji). Dogen Zenji's work was a correction of those contents. If we consider the meaning of "Universally", we can see that it is precisely because all practice takes place within enlightenment, the practice of a beginner is endowed from the beginning with enlightenment and that the whole of this enlightenment appears [in that person's practice].

Also, this enlightenment which is directly indicated is enlightenment without limit. Since it is practice within enlightenment, there is no beginning to practice. The zazen of a buddha and the zazen of an ordinary person are not two different things. Hoping to widely spread this matter in Japan, Dogen Zenji wrote *Bendowa* ("A Story of Negotiating the Way"). The successors of Dogen Zenji's lineage must not waste Dogen Zenji's great compassion. It is by means of such teachings, even including Keizan Zenji's *Sankon zazen setsu* ("Three Types of Zen Practitioners"), which may seem like the teachings of other Buddhist school, but which cannot be adopted by them. This is not to mention that recently in correspondence with the talents of practitioners, there are some teachers who firmly defend their teachings like a castle and teach by trying to get the practitioners to attain enlightenment as quickly as possible. This is like the delusion of *Musoten* (the heaven without thought). This is extreme delusion. Therefore, let *Fukan zazengi* and *Bendowa* be your teachers, your friends. If in the morning and in the night, you keep in mind the attainment of the buddha-way, then even if the way of practice is 1,000 or 10,000 miles long, certainly it will be easy for the great Way to lead you to Chang'an. (Chang'an was the ancient capital of China and is likened here to the peace and comfort of Nirvana). You must certainly not fall into mistaken ways.

Banko Doki (*Bendowa*) Dated May 1750
[Translation into modern language by Sugawara Kenshu]

As you can see from this statement, it was from the Edo Period that the matter of continuous practice was emphasized and *Fukan zazengi* and *Bendowa* were important references in this regard. For us people in the present day as well, we also must not forget the true meaning of Dogen Zenji's "true transmission of the Buddhadharma." We must be able to maintain the great matter of the Soto style of *shikantaza*.

In order to do that, I would like to proceed with the study of "*Bendowa*" in conjunction with the study we have just concluded of "*Fukan zazengi*."



The 18th Chapter of Shobogenzo Kannon (Avalokiteshvara) Lecture (1)

Rev. Shohaku Okumura

Sanshinji, Indiana, U.S.A

(Edited by Rev. Shoryu Bradley)

Introduction

1. When *Kannon* was written

Kannon is the 18th fascicle of the 75-fascicle version of *Shobogenzo*. According to its postscript, this fascicle was written on the 26th day of the fourth month of the third year of the Ninji era, 1242. Dogen Zenji wrote *Genjokoan* and *Makahannyaharamitsu*, the first two fascicles of the *Shobogenzo* collection, in 1233, the year he established his first monastery, Koshoji. He didn't write any more fascicles until 1238 when he composed *Ikkamyoku* (One Bright Jewel). During this time, he focused his energy on establishing the monastic practice at Koshoji and educating monks in practicing his newly introduced tradition of Zen. During this period, he composed more practical writings such as *Gakudoyojinshu* (Points to Watch in Practicing the Way) and *Tenzo Kyokun* (Instructions for the *Tenzo*), while Dogen's disciple, Ejo, made a record of Dogen's informal talks, which later became *Zuimonki*.

Beginning in 1238 Dogen returned to writing *Shobogenzo* fascicles, probably since he felt the foundation of Koshoji's monastic practice had been established. 1242 and 1243 were the most productive years of Dogen's life in terms of producing *Shobogenzo* fascicles. In 1242 he wrote

sixteen, and in 1243 he wrote twenty-six. Forty-two fascicles, a little less than half of the entirety of *Shobogenzo*, were written in these two years.

In the seventh month of 1243, Dogen left Kyoto and moved to Echizen to establish a new monastery. Scholars have considered various reasons this move might have happened. Conflict with monks of the Tendai school is one possibility, and some think Tendai monks attacked and burned Koshoji.

2. About the title *Kannon*

“*Kannon*” is an abbreviation of “*Kanzeon*” 觀世音. *Kan* (觀) is “to see,” *ze* [se] (世) is “world” and *on* (音) is “sound.” This is the name of a bodhisattva, *Kanzeon Bosatsu* (觀世音菩薩), translated from the Sanskrit “Avalokitesvara Bodhisattva.”

“*Kanzeon*” means “seeing the sounds of the world.” “Sounds of the world” is the object of this seeing. Of course we normally hear a sound, but somehow this bodhisattva sees the sounds of the world. “Sounds of the world” means “sounds of the world crying,” or sounds of pain or sadness. The beings in this *saha* world are suffering and this bodhisattva sees the sound of suffering and provides help. Thus *Kanzeon Bosatsu* is considered to be the bodhisattva of compassion.

“Compassion” here is a translation of *jihi* (慈悲), a compound of two elements. *Ji* (慈, Skt. *maitri*) is the heart/mind which gives happiness or joy, and *hi* (悲, Skt. *karuna*) is the heart/mind which takes away negative things such as pain, sadness, and suffering. So when people are in

trouble, this bodhisattva changes into the best form to remove unhappiness or sadness and give happiness or joy, according to the situation. He/she is a symbol of Buddha’s compassion, said to be able to appear in thirty-three different forms.

Another translation of “Avalokitesvara Bodhisattva” is “*Kanjizai Bosatsu*” (觀自在菩薩). *Kan* (觀) is “to see,” *jizai* (自在) means “free.” So “*Kanjizai*” means “seeing freely,” and “*Kanjizai Bosatsu*” is “the Bodhisattva who freely sees things as they are.” “Freely” means without any limitation or restriction. *Kanjizai Bosatsu* appears in the very first part of the Heart Sutra: “*Kan ji zai bosatsu gyo jin han-nya ha ra mi ta ji.*”

The Heart Sutra was translated by the great Chinese translator Xuanzang (Genjo). “*Kanzeon*” is an older translation of “Avalokitesvara” that was used by translators before Xuanzang, including Kumarajiva. The reason this name can be translated with two different meanings is as follows.

“Avalokite” is translated the same in both interpretations of the name, but the second part of the word can be interpreted in two ways: “*svara*” can mean either “sound” or “lord.” In older renderings such as Kumarajiva’s translation of the Lotus Sutra, “Avalokitesvara” is translated as “*Kanzeon Bosatsu*,” “the bodhisattva who sees the sounds of the world,” since “*svara*” was interpreted as “sound.”

A lord is a free person, a person who is not a servant or a slave. This is how Xuanzang inter-

preted the second part of the name and translated “Avalokite-svara” as “*Kanjizai*.” Both “*Kanzeon*” and “*Kanjizai*” are possible translations, depending on how the Sanskrit name “Avalokitesvara” was written in the Sanskrit text or interpreted by the translator.

The main sutra about “*Kanzeon Bosatsu*” is the 25th Chapter of the Lotus Sutra, *Kanzeon Bosatsu Fumonbon* (觀世音菩薩普門品; The Universal Gateway of the Bodhisattva Regarder of the Cries of the world.¹) This chapter is commonly called the *Kannon-gyo* (Kannon-sutra) and read as an independent sutra.

In *Shobogenzo Kannon*, Dogen Zenji discusses how *Kanzeon* (*Kannon*) functions, without talking much about *Kanzeon Bosatsu* him/herself. This entire fascicle of *Shobogenzo* consists only of his interpretation of one conversation between two Chinese Zen masters, Yunyan Tansheng (*Ungan Donjo*, 雲巖曇晟, 780 – 841) and Daowu Yuanzhi (*Dogo Enchi*, 道吾円智, 769 – 835) as they discuss *Kannon*.

Avalokitesvara is one of the most popular bodhisattvas in East Asian Buddhist countries. Many stories exist of how Avalokitesvara helped people in difficulty, and beautiful statues of Avalokitesvara abound. Many temples enshrine Avalokitesvara, and there are even sacred mountains where people believe Avalokitesvara appeared. Avalokitesvara worship is sometimes compared with worshipping Saint Maria in the Catholic tradition.

Before the *Genzo-e* I taught on *Kannon* fascicle

began, a person who had made a painting of *Kanzeon Bosatsu* and possessed a large, beautiful statue of the bodhisattva offered to bring the statue for the retreat participants to view. But in reply I said, “Thank you, but we don’t need it.” I said that because I feel that kind of common image of *Kanzeon Bosatsu* can be an obstacle to understand what Dogen Zenji is talking about, and our ideas of who *Kanzeon Bosatsu* is and what he/she does can be a hindrance. If you are interested in such cultural explanations about *Kanzeon Bosatsu*, there are some books in English available on the subject. I read one of these books as a part of my preparation for the *Genzo-e* and found it interesting. The book explained how and when Avalokitesvara was transformed from male to female. Avalokitesvara was male in India but became female in China around the 10th century. However this kind of fact has nothing to do with what Dogen is talking about in *Shobogenzo Kannon*. If you are interested in Avalokitesvara worship in Asian spiritual cultures, please consult books containing cultural studies of this bodhisattva.²

Avalokitesvara or *Kanzeon Bosatsu* is also important in our practice. For example during our service at Sanshinji following morning zazen, we chant the Heart Sutra, which is about *Kanjizai Bosatsu*, and a second short sutra, *Daihi Shin Dharani*, which is about *Kanzeon Bosatsu*.

The beginning of the *Daihi Shin Dharani* is: “*Namu kara tan no tora ya ya namu ori ya boryo ki chi shifu ra ya fuji sato boya moko sato boya.*” *Namu* means “taking refuge,” *ori ya* refers to the Sanskrit word *arya* meaning “sacred”, and *boryo ki chi shifu ra ya* refers to Avalokitesvara. *Fuji*

sato boya is “bodhisattva” and *moko sato boya* is “mahasattva.” This *dharani* is taken from a longer sutra about the form of Avalokitesvara that has a thousand hands and eyes. There are many different sorts of images of Avalokitesvara, but the particular one these two Zen masters are talking about in *Shobogenzo Kannon* has a thousand hands and eyes and originated in this sutra.

During the full morning service in a Japanese Soto Zen temple, the verse part of *Kannon-gyo* is chanted first as a part of the buddha hall sutra chanting. This is done as an expression of gratitude to the Buddha Shakyamuni, the two founders of the Soto School (Dogen Zenji and Keizan Zenji,) and various guardian gods and spirits. It is also done as a prayer for world peace, harmony among all nations, and the well-being of all beings.

Many Buddhist temples throughout Japan have *Kannon* worshipping groups (*kannon-ko*, 観音講). Members gather on the 18th day of each month and chant the entire *Kannon-gyo* before their temple’s *Kannon* altar to pray for the prosperity and well-being of their families. Other *Kannon* worship groups take pilgrimages to the various famous holy places of Avalokitesvara.

3. Dogen’s Chinese Poem on *Kannon*

As a young man Dogen went to China where he lived and practiced Zen about five years from 1223 to 1227. He mainly practiced at Tiantong (Tendo, 天童) Monastery in Ningbo, near Shanghai, and there is a famous sacred place of Avalokitesvara on a small island named Putuoluo-shan (Jp. *Fudaraku-san* 普陀洛山) located near the monastery. Putuoluo

(*Fudaraku*) is a transliteration of the Sanskrit name Potalaka, the island where Avalokitesvara dwells according to the Gandavyuha Sutra.³ This place is, even today, a very popular holy site, where millions of pilgrims and sightseers visit every year to pay homage to Avalokitesvara. In the 13th century, Dogen visited this sacred place of Avalokitesvara as a pilgrim.

According to legend, the sacred place was founded by a Japanese monk, Egaku (慧萼, ? - ?), in the 9th century. This monk visited China at least five times. During his travels in China he obtained a beautiful statue of Avalokitesvara at Mt. Wutai (*Godai-san*, 五台山), another sacred mountain, and he wished to take that statue back to Japan. But soon after beginning his journey home he encountered a windstorm as he neared an island, and his ship ran aground. Egaku thought the statue was telling him, “I don’t want to go; I want to stay.” So he founded the “Unwilling Avalokitesvara Temple” (不肯去觀音院) on that island. Later the temple was renamed Puji Temple (*Husaiji*, 普濟寺), Universal Salvation Temple.

Dogen visited China about four hundred years after Egaku was there. At that time the island was already a popular sacred site, famous for its statue of Avalokitesvara. Since the 12th century, all of the more than 200 temples on the island were Chan (Zen) temples. In volume 10 of *Eihei Koroku* (Dogen’s Extensive Record,) we find two poems about his visit to Putuoluo-shan. Even though he was still a young monk, his writing in these verses is interesting, and I think these poems have something to do with what he writes in *Shobogenzo Kannon*.

One of the two verses from the *Eihei Koroku* is entitled “Written on the Occasion of Visiting Mount Potalaka.” In our translation, we used the Chinese pronunciation of Kannon, “Guan yin.”

詣昌国県補陀路迦山因題（昌国県補陀路迦山に詣でて因みに題す）

聞思修本証心間、（聞思修本より証心の間、）
豈覓洞中現聖顔、（豈に洞中に覓めんや聖顔を現ずることを、）
我告来人須自覚、（我れ来る人に告ぐ、須らく自ら覚るべし、）
観音不在宝陀山。（観音は宝陀山に在らずと。）

Written on the Occasion of Visiting Mount Potalaka in Changguo District.

[Guanyin is found] amid hearing, considering, practicing, and truly verifying the mind, Why seek appearances of her sacred face within a cave?

I proclaim that pilgrims must themselves awaken.

Guanyin does not abide on Potalaka Mountain.⁴

People believed Avalokitesvara appeared in a cave on that island. That was why it was considered a sacred place and many pilgrims visited the island. Dogen Zenji also visited it, but he found that Avalokitesvara (Guanyin) “does not abide on Potalaka Mountain.” Then we have to ask, “Where is Avalokitesvara?” This is the main point of the fascicle *Shobogenzo Kannon*.

“Hearing” is *mon* (聞) in Japanese, “considering” or “thinking” is *shi* (思),

“practicing” is *shu* (修), and “verifying” is *sho* (証). *Mon shi shu sho* (聞思修証) is an important expression in Dogen’s teaching. Commonly, this phrase is understood as the process of our studying and practicing the Way. When we hear (聞) some teaching, in this case Buddha’s teaching, we think (思) about the teaching and if we consider it reasonable and doable, then we put the teaching into practice (修). And if we experience the expected result through our actual practice, we verify (証) that the teaching is true and that it works. This is how we commonly understand the process of studying, practicing and verifying Buddha’s teachings.

Often, this *sho* (証) or verification is translated as “enlightenment.” According to common sense this is the final step in the process from the first step (hearing) to the final goal (verification, or enlightenment). When Dogen says practice and enlightenment (verification) are one, he uses the expressions *shu* and *sho*. As a matter of common sense, *shu* (practice) is the cause; and *sho* (verification or enlightenment) is the result. But when Dogen says practice and enlightenment are one, that means the cause and the result are one. He says our practice is itself verification, and we don’t need to wait until we finish practicing for verification. According to our common sense, after we have practiced for a certain period of time and accumulated a certain amount of merit, we can attain enlightenment. However, Dogen says in *Bendowa* that enlightenment is already within our practice:

Thinking that practice and enlightenment are not one is no more than a view that is

outside the Way [that is, deluded]. In buddha-dharma, practice and enlightenment are one and the same. Because it is the practice of enlightenment, a beginner's wholehearted practice of the Way is exactly the totality of original enlightenment. For this reason, in conveying the essential attitude for practice, it is taught not to wait for enlightenment outside practice. This must be so because [this practice] is the directly indicated original enlightenment.⁵

Basically, Dogen is saying in this poem that our study and practice allow us to verify and become intimate with "the mind." We need to understand what this "mind" is. In *Shobogenzo Sokushinzebutsu* (The Mind is itself Buddha), he said,

The mind that has been authentically transmitted is "one mind is all dharmas; all dharmas are one mind." For this reason, an ancient said, "When we understand the mind, there is not an inch of soil on the great earth." We should know that when we understand the mind, the entire sky is struck down and the whole earth is ripped apart. On the other hand, when we understand the mind, the great earth becomes three inches thicker.⁶

This is the mind that is one with the myriad things, and the myriad things include the self. In this poem Dogen says that right within the process of our practice, Avalokitesvara appears.

Because the cave is empty, he says, "Why seek appearances of her face within a cave?" and

continues, "I proclaim that pilgrims must themselves awaken. *Kannon* does not abide on Potalaka Mountain." Here Dogen tells us Avalokitesvara is right within our practice, not some particular holy place. Avalokitesvara, he says, is not a statue or an image. A statue is an object of our six sense organs, but Avalokitesvara is beyond this separation and connection of the six sense organs and their objects.

In *Genjokoan* we read, "To study the 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 all beings."⁷ Here Dogen says our practice of the buddha-way is a connection or relationship between the self and the myriad dharmas. Avalokitesvara is right there, in this relationship. The reality of our life itself is Avalokitesvara (*Kannon*).

Here is another poem by Dogen on his visit to Potalaka Mountain:

続宝陀旧韻 (宝陀の旧韻に続く)

潮音霹靂海崖間、(潮音霹靂たり海崖の間、)
側耳辺看自在顔、(耳辺を側てて見る自在の顔、)
拈此誰量功德海、(此れを拈じて誰か量らん功德海、)
只教回眼見青山。(只だ眼を回らして青山を見るのみ。)

Continuing the Previous Rhyme from Mount Potalaka

The ocean waves crash like thunder below the cliff.

I strain my ears and see the face of Kanjizai.

Upholding this, who could measure the ocean of merit?

Just turn your eyes and see the blue mountain.⁸

The ocean waves crashing against the rocky cliff incessantly makes roaring sounds. Using the other translation of Avalokitesvara. Dogen says he strains his ears to see *Kanjizai*. Straining his ears to see the Bodhisattva's face sounds unusual, but "*Kannon*" literally means "seeing the sound with his thousand eyes."

The use of Dogen's expressions, "hearing with eyes" and "seeing with ears" is one of the key points of Dogen's discussion in this fascicle, and I think one source of these expressions is a poem by Donshan. It appears at the end of a dialogue between he and his teacher Yunyan, regarding the expression "insentient beings expounding Dharma." The poem is as follows:

也太奇、也太奇、(也太奇、也太奇、)
無情説法不思議。(無情説法不思議なり。)
若将耳聴終難會、(若将耳聴は終難會なり、)
眼処聞聲方得知。(眼処に聞聲して方に知ること
を得ん。)

How wonderful! How wonderful!
Insentient beings' expounding the Dharma is not incomprehensible.
If I try to hear them with my ears, it is never possible to understand them.
Only when I hear the voice with my eyes am I able to know them.⁹

This poem also has something to do with the essential point of Dogen's discussion of the

phrases, "throughout the whole body, there are hands and eyes" and "the entire body is hands and eyes," which appear in *Shobogenzo Kannon*. We will discuss this later when we read the text.

There is something else I would like to introduce regarding Dogen and the bodhisattva *Kannon*. In the biography of Dogen Zenji, *Kenzeiki*, there is a story about *Ichiyo Kannon* (一葉観音), one of the forms of *Kannon Bosatsu* that appears sitting on a lotus flower petal floating on the ocean. In an older version of *Kenzeiki*, the story goes:

When the master was going to Song China by boat, he was suffering from diarrhea while on board the ship. Suddenly a storm came and there was an uproar on board. The master wholeheartedly chanted the *Kannon-gyo* (Sutra of Avalokitesvara; Chapter 25 of the Lotus Sutra). When the master chanted the part, "...go out to see and have their ships blown off course by a fierce wind to the land of the ogre demons, and if among them there is even a single person who calls the name of Avalokitesvara, all those people will be saved from difficulties caused by the ogres. This is why the bodhisattva is named Avalokitesvara,"¹⁰ the wind and rain calmed down. And the master forgot about the sickness and it went away.¹¹

Kenzei (1415–1474), the 14th abbot of Eihei-ji and the compiler of this biography, wrote after relating this story, "I suppose at the time *Ichiyo Kannon* appeared. However, there is no such record."

In the revised version of *Kenzeiki* by Menzan

Zuiho (1683–1769), this incident happened when Dogen was returning to Japan by boat. Menzan wrote, “When the master was sitting silently on the boat, suddenly Avalokitesvara appeared. The Bodhisattva was riding on a petal of a lotus flower and floating on the ocean. Then the wind and rain calmed down.”

Probably Menzan thought chanting *Kannon-gyo* to pray for the safety of the voyage was not suitable for Dogen, because Dogen did not think of Avalokitesvara as a guardian god or goddess who can help us when we are in trouble.

I am pretty sure this is a hagiographical story created by later people. However, it is interesting to consider whether Dogen was comfortable knowing these kinds of legends were included in his biography. On one hand, I suppose Dogen was not comfortable being portrayed as a holy spiritual person who could, by chanting the *Kanzeon Sutra*, summon *Kanzeon* to pacify a storm and then appear floating on a lotus petal. This kind of story was created about almost all Buddhist saints in Japan. On the other hand, when the ocean waves calmed down and the people on the boat were saved, he might have thought that was a function of the thousand hands and eyes of Avalokitesvara. Perhaps he felt grateful, even though he considered Avalokitesvara to always be here within and without us, abiding in our relationship with the self and myriad dharmas.

4. Yunyan and Daowu 雲巖と道吾

Yunyan Tansheng and Daowu Yuanzhi were dharma brothers under the same master, Yaoshan Weiyuan (Yakusan Igen, 藥山惟儼751–

934). Since Yunyan was the master of Dongshan Liangjie (Tozan Ryokai, 洞山良价, 807–869), the founder of the Chinese Caodong (Soto) School, they are important ancestors for Dogen and his tradition.

According to Yaoshan’s section of *Zhutangji* (*Sodoshu*, 祖堂集), compiled in 952 CE, Yunyan and Daowu were not only Dharma brothers but biological brothers, with Daowu being the elder brother and Yunyan the younger. Yunyan became a monk when young and practiced with Baizhang Huihai (Hyakujo Ekai, 百丈懷海, 720–814), and Daowu became a government officer. When they met accidentally many years later, Daowu became a Buddhist monk under Baizhang Niepan (Hyakujo Nehan, 百丈涅槃, ?–?), a dharma heir of Huihai and the second abbot of Baizhang monastery. Although Daowu at 46 became a monk twenty years later than Yunyan, Daowu attained realization before Yunyan according to the story. So this was a complicated relationship. The younger biological brother was, as a monk, senior to his elder biological brother, and yet the younger dharma brother became enlightened before the elder dharma brother. Since the time of his enlightenment, Daowu helped Yunyan to attain realization.

However, in the Record of the Transmission of the Lamp [Compiled in] the Jingde [Period] (Ch. Jingde chuandeng lu; Jp. *Keitokudentoroku*, 景德伝灯録) compiled in 1004, both their family names and birth places were different, and they both became Buddhist monks when they were young. Yunyan was a disciple of Baizhang Huihai and practiced with him for 20 years,

becoming his *jisha* (personal attendant), yet Yunyan did not attain realization. After Huaihai's death he visited Yaoshan, and while they talked about Huaihai's teaching, Yunyan attained great realization (*daigo*, 大悟). Dogen composed a verse about Yunyan's experience of realization in Volume 9 of *Eihei Koroku*, Verses Praising Ancient *Koans* # 20.

Yaoshan asked Yunyan, "What Dharma does brother [Baizhang Huaihai] expound?"

Yunyan said, "Once when he arrived to give a Dharma hall discourse, just as the assembly gathered, he pounded his staff and called the assembly. When the monks turned their heads, Baizhang said, 'What is this?'"

Yaoshan said, "Why didn't you say this earlier?"

With that Yunyan was greatly enlightened.¹²

Since that time Yunyan practiced in Yaoshan's assembly until the teacher's death.

According to "Jingde chuandeng lu," Daowu was a disciple of Baizhang Niepan. Following Niepan's instructions, Daowu visited Yaoshan and became his dharma heir. In this text the relationship between Yunyan and Daowu before entering Yaoshan's assembly is not mentioned at all. They were simply dharma brothers under the guidance of Yaoshan.

Since Zhutangji was lost in China and stored only in Korea, people of the Song dynasty and beyond did not know the text existed until it was discovered in the 20th Century. So, it is certain Dogen did not know what was written in Zhutangji.

Anyway, Yunyan and Daowu practiced together intimately for many years as Yaoshan's disciples. In these texts, we get the impression Daowu was a very sharp-witted person but Yunyan was rather slow learning.

There's an interesting story about Yunyan and Daowu in case 57 of Dogen's *Shinji Shobogenzo*, a collection of 300 *koans*. An exceptionally long story for a *koan*, it is about the relationship between Yunyan and Daowu. In it Daowu is unsuccessfully trying to help Yunyan attain realization. This contradicts what is written in "Jingde chuandeng lu," but there is no way to judge which is historically true. We need to accept the fact there are many made-up stories in the various ancient texts. But it is important to know that Dogen knew of the contradictions in these stories and nevertheless recorded both versions in Volume 9 of *Eihei Koroku* and *Shinji Shobogenzo*. Possibly he knew all of them were made-up and used them as material to create his own versions in his writings. In any case, here is the story¹³:

Once, Daowu and Yunyan left Yaoshan to visit Nanquan Puyuan (Nansen Fugan, 南泉普願, 748-835), a dharma brother of Baizhang Huihai under Mazu Daoyi (Baso Doitsu, 馬祖道一).

Nanquan asked Daowu, "What is your name?"

Daowu said, "Zhongzhi (*Shuchi*, 宗智)"

In most versions of the story the name Daowu gives is "Yuanzhi" (*Enchi*, 円智), meaning "Perfect (round) Wisdom." In other texts such as this one the name is "Zhongzhi,"

meaning “Source (original, or essential) Wisdom,” wisdom that sees the source of truth (宗) beyond human discriminative thinking.

Then Nanquan asked again, “Where wisdom does not reach, how can you call it the source?”

In other words, if we call the original reality “source (宗),” we have already made it into a concept using our discriminative thinking.

Daowu said, “We should never speak about it.”

Nanquan said, “Obviously, if you speak of it, horns will be sprouted.”

This means the reality as it is cannot be expressed or discussed using words and concepts. If we do so, we speak falsely and that is a violation of a precept. Then we will be born in the animal realm and sprout horns. So Nanquan agreed with Daowu’s saying.

That was the conversation between Daowu and Nanquan on the day Daowu and Yunyan arrived at Nanquan’s monastery.

Three days later, Daowu was sewing with Yunyan in a hall behind the monks’ hall. Nanquan passed by and said, “The other day we said we should never speak about the place where wisdom does not reach, and that obviously if we speak of it, horns will be sprouted. How do you practice this?”

Nanquan repeated part of his discussion with Daowu and asked him how he practiced with what they spoke of. Then Daowu immedi-

ately left and entered the monks’ hall. When Nanquan walked away, Daowu returned and sat down.

Yunyan asked, “Elder brother, why didn’t you answer the master?”

Daowu said, “Why are you so smart?”

“Smart” is a translation of *reiri* (伶俐), meaning “smart,” “intelligent,” “wise,” “clever,” “brainy,” or “bright.” This word is usually used in a positive way to praise people for their brilliance, but in this case Daowu was shocked or perhaps almost disgusted with Yunyan’s strong adherence to intellection and his failure to be free from his thinking mind.

Yunyan said nothing else to Daowu but went to Nanquan and asked him why Daowu didn’t answer Nanquan’s question.

Nanquan said, “He walks among different kinds of beings.”

Yunyan asked, “What is walking among different kinds of beings?”

Nanquan said, “Don’t you see the saying, ‘Regarding the place where wisdom cannot reach, we should never say anything. If we say something, horns will be sprouted,?’ We should straightforwardly walk among different kinds of beings.”

“Walking among different kinds of beings,” is a translation of 異類中行 (Jp. *irui-chugyo*). 異 means “different,”; 類 means “kinds,” “group,” or “category,” referring to beings in the same class; 中 is “in the middle of,” or “among”; 行 means “to go”, or “to practice”. Nanquan used

this expression elsewhere and it was also used by other Chinese Zen masters.

For example, Nanquan was speaking of “walking among different kinds of beings” when he told his disciple Zhaozhou he would be reborn as a water buffalo at a family farm near his monastery. The Zen master Guishan also said, “A hundred years from now, this old monk will go to the foot of the mountain and become a water buffalo,” and Dogen quotes this saying in *Tenzo Kyokun* (Instructions for the *Tenzo*).

“Walking among different kinds of beings,” is an expression referring to practice based on the first Bodhisattva Vow, “beings are numberless, we vow to save them.” To walk with all beings in samsara and help them, bodhisattvas never leave samsara. The water buffalo working in muddy water to help farmers grow rice is an image of such a bodhisattva.

Shakyamuni Buddha’s life is the model for this bodhisattva vow. Even though he attained awakening and entered nirvana, he didn’t leave samsara; instead he walked all over India to teach others for 40 years. Great Bodhisattvas, such as Avalokitesvara, are the same. As Dogen wrote in his *Kannon* fascicle, Avalokitesvara was a Buddha named True-Dharma-Brightness Tathagata (*Shobomyo Nyorai*), but out of compassion he returned to samsara as an expression of his vow.

Nanquan and Daowu were talking about this practice of bodhisattvas. The “place where wisdom does not reach” is the true reality beyond discrimination, the ultimate truth, or nirvana. When bodhisattvas see it, they keep

silent and just practice and work quietly without discussing intellectual teachings using words and concepts. But Yunyan did not understand this.

Daowu tried to help Yunyan understand this point but found Nanquan’s instruction didn’t work for him. Daowu and Yunyan then went back to Yaoshan’s monastery where Daowu and Yaoshan continued to try to help Yunyan understand, yet their efforts were in vain.

I simply copied the rest of the story below without any comment because I don’t think any explanation is needed:

Yaoshan saw the two people returning and asked Yunyan, “Where did you go and return from?”

Yunyan said, “We went to visit Nanquan.”

Yaoshan said, “What did Nanquan have to say?”

Yunyan spoke of what happened [with Nanquan].

Yaoshan said, “How could you understand such an occasion and yet still return?”

Yunyan said nothing and Yaoshan laughed hard.

Yunyan said, “What is walking among different kinds of beings?”

Yaoshan said, “I am tired today. Come back later.”

Yunyan said, “I came back expressly for this matter.”

Yaoshan said, “Go away for now.”

Yunyan left.

[While Yunyan was talking with Yaoshan] Daowu was listening outside the

abbot's quarters, and upon hearing that Yunyan didn't understand, without realizing it he chewed the tip of his finger until it bled.

He then went back to Yunyan and said, "Junior brother, what happened when you asked the master about the affair?"

Yunyan said, "The master would not say anything about it to me."

Daowu drooped his head.

When both Daowu and Yunyan were attending Yaoshan, Yaoshan said, "Regarding the place where wisdom cannot reach, we should never say anything. If we say anything, horns will be sprouted."

Daowu bowed saying, "Take care," [to Yaoshan] and took his leave.

Then Yunyan asked Yaoshan, "Why did my brother Yuanzhi not answer you?"

Yaoshan said, "I have a backache today. He understands this. Go and ask him."

Yunyan went (to Daowu) and said, "Brother, why did you not answer the master?"

Daowu said, "I have a headache. Go and ask the master."

In this exceptionally long koan, three people, Nanquan, Yaoshan, and Daowu, repeatedly try to help Yunyan understand an important point. They wanted him to see that a person who awakens to the reality beyond discriminative thinking should stop discussing the dharma and instead simply work to help others in samsara. But it seems their efforts were not effective with Yunyan.

At the end of the story, the dying Yunyan writes a letter to Daowu. When Daowu reads it

he says, "Yunyan did not know the point. I regret I didn't tell him at the time. Even so, he was still an heir of Yaoshan."

I am pretty sure this is a made-up story. For one thing, Daowu passed away six years before Yunyan, so there is no way Yunyan could write a letter to Daowu when Yunyan was dying. However, stories about Daowu and Yunyan commonly say Yunyan did not attain realization until the end of his life, so at least we can rely on the idea that Daowu was sharp-witted and Yunyan was dull and a slow learner.

A similar story about Mazu and his two disciples appears in Case 73 of the "Blue Cliff Record" and Case 6 of the "Book of Serenity":

A monk asked Mazu, "Master, I would like to ask you a question. Without using the four phrases and the hundred negations, could you directly point out to me the meaning of [Bodhidharma] coming from the West?"

Mazu said, "Today I do not feel well. Why don't you go and ask Zhizang."

The monk asked Zhizang the same question.

Zhizang said, "Why don't you ask the Master?"

The monk said, "The master made me come to ask you."

Zhizang rubbed his head with his hand, and said, "I have a headache today. Why don't you go and ask elder dharma-brother [Huai]hai."

The monk went to Huai-hai and asked the same question.

Huaihai said, “Reaching the place, I don’t know anything.”

Later the monk told Mazu what had happened.

Mazu said, “Zhizang’s head is white; Huaihai’s head is black.”¹⁴

Yunyan was like the monk in this story who asked Mazu to say something about the truth or reality beyond concepts and logic. He didn’t understand the importance or remaining silent.

There are many of these kinds of stories in Zen literature. The point is, as Ludwig Wittgenstein said, “Whereof one cannot speak, thereof one must be silent.” This is the practical expression of two catchphrases of Zen, “separate transmission outside the teachings” and “not relying on words and letters.”

However, Dogen did not appreciate these catchphrases of Zen. He criticized the idea of a separate transmission outside of the teachings in *Shobogenzo Bukkyo* (Buddha’s Teaching):

Someone said, “Old man Shakyamuni, outside of expounding the teachings recorded in the scriptures throughout his life time, also authentically transmitted the Dharma of the One-mind, the highest vehicle, to Mahakasyapa, and [that Dharma] has been transmitted from a legitimate master to a legitimate disciple of every generation. Therefore, teaching is idle discussion that depends on the quality of the audience, but the Mind is true and genuine and is the principal nature itself. This authentically

transmitted One-mind is called [that which has been] separately transmitted outside the teachings and is superior to what is taught in the twelve divisions of teachings of the three vehicles. Because the One-mind is the highest vehicle, we say [in Zen Buddhism], “directly pointing to the human mind” and “seeing the nature and becoming a buddha.” This saying never can be the family work of the Buddha Dharma.¹⁵

We need to be careful when Dogen discusses this point of Zen teaching. In the fascicle *Kannon*, I think Dogen tries to interpret the conversation about *Kannon* from two opposite sides, in the same way, we shall see, that Yunyan and Daowu offer their hands to support one whole reality from opposite sides.

Notes

1. Translation by Gene Reeves in *The Lotus Sutra* (Wisdom Publications, 2008).

2. The book I read was *The Kwan Yin Chronicles: The Myths and Prophecies of the Chinese Goddess of Compassion* (Martin Palmer, Jay Ramsay and Man-Ho Kwok, Hampton Roads Publishing, 2009).

3. *The Gandavyuha Sutra* is the 39th chapter of the *Avatamsaka Sutra* entitled “Entry into the Realm of Reality” (*Nyu-hokkai-bon*, 入法界品). This chapter is the story of a boy named Sudhana who travelled to visit 53 teachers. Avalokitesvara was one of the teachers, living in the mountains

of southern India. See *The Flower Ornament Scripture: A Translation of The Avatamsaka Sutra* (Thomas Cleary, Shambala, 1984) p.1275 – 1279.

4. Translation by Taigen Leighton & Shohaku Okumura, *Dogen's Extensive Record* (Wisdom Publications, 2004) p. 621.

5. Translation by Shohaku Okumura & Taigen Leighton. (*The Wholehearted Way*, Tuttle, 1997) p.30.

6. Okumura's unpublished translation.

7. Okumura's translation (*Realizing Genjokoan: The Key to Dogen's Shobogenzo*, Wisdom Publications, 2010, p.2)

8. Dogen's Extensive Record (Wisdom Publications) p. 616

9. This is Okumura's unpublished translation.

10. This is a translation by Gene Reeves in *The Lotus Sutra* (Wisdom Publications), p. 371. The only thing I changed was the name of the bodhisattva from "Regarder of the Cries of the World" to "Avalokitesvara".

11. 永平開山道元禪師行狀 建擲記 (Kodo Kawamura, Daishukan Shoten, 1975, Tokyo) p.26. Okumura's unpublished translation.

12. Dogen's Extensive Record, vol.9, case 20, p.549

13. Okumura's unpublished translation.

14. Okumura's unpublished translation.

15. Okumura's unpublished translation.

Treasury of the True Dharma Eye Book 6 Department of the Practicing Buddha *Gyōbutsu iigi*

Translated by
The Soto Zen Text Project

Introduction

This work, one of the longer texts in the *Shōbōgenzō*, was composed at Kōshōji in November of 1241, around the same time as the *Busshō* ("Buddha Nature") chapter. It appears as number 6 in both the sixty- and seventy-five-chapter compilations of the *Shōbōgenzō*, and as number 23 in the vulgate edition.

The title of this essay is an unusual expression, not encountered elsewhere in Buddhist literature. The phrase *gyōbutsu iigi* (also read *gyōbutsu igi*) could well be parsed "to practice the deportment of a buddha"; but it is clear from his opening words that Dōgen wants us to take *gyōbutsu* as a "practicing buddha," in contrast to other notions of "buddha." Buddhas are those who practice buddhahood, who engage in (to use the language of one of Dōgen's favorite Chan dialogues) the "nondefiling practice and verification" of a buddha.

Such deportment is not limited to humans or gods, or even to sentient beings: as we read

on, we find it is the practice of heaven and earth, of coming and going, and birth and death, of Tusita heaven, where the future Buddha Maitreya dwells, of the pure land of Sukhāvātī, where the Buddha Amitābha preaches. Finally, Dōgen borrows from the ninth-century Chan masters Xuefeng Yicun and Xuansha Shibeī to depict the deportment of the practicing buddha as buddhas preaching in the midst of flames, flames preaching while the buddhas stand and listen.

This translation is a modified draft of the chapter that will appear in the Soto Zen Text Project's complete annotated translation of the *Shōbōgenzō*. Due to the length of the chapter, we have omitted most of the footnotes here, extrapolating some of their information into the body of the text where possible.

Treasury of the True Dharma Eye Number 6

Deportment of the Practicing Buddha

The buddhas always fully practice deportment; this is the practicing buddha. The practicing buddha is not the buddha of recompense, not the buddha of transformation, not the buddha of the body of self-nature, not the buddha of the body of other-nature. It is neither initial awakening nor original awakening; neither awakening by nature nor non-awakening. Such buddhas as these can never stand shoulder to shoulder with the practicing buddha. We should recognize that the buddhas are on the way of the buddhas; they do not await awakening. Only the practicing

buddha has fully mastered the conduct on the way beyond the buddha. The buddha of self-nature and the rest have never seen this even in their dreams.

For this practicing buddha, since his deportment appears in each thing, his deportment appears before his body; his teaching spills out before his words, spanning the times, spanning the directions, spanning the buddhas, spanning the practices. Those who are not practicing buddhas are not yet liberated from the bonds of the buddha, the bonds of the dharma; they are grouped with buddha demons and dharma demons.

“Bonds of the buddha” means precisely to be bound by the very knowledge, the very understanding that knows and understands bodhi as bodhi. We pass through each moment of thought without expectation of a time of liberation, vainly given over to our mistaken understandings. [We imagine that] to understand bodhi as bodhi must be the knowledge that accords with bodhi. Who would call this a false view? So we imagine, and this is precisely to bind ourselves without a rope. Bound and bound, on and on: it is not [the liberation of] “the tree falling and the wisteria withering”; it is just [the bondage of] vainly making our living in burrows in the vicinity of the buddha. We do not realize that the dharma body is sick; we do not realize that the recompense body is distressed.

Even the sūtra masters and treatise masters of the teaching houses, who have heard the way of the buddhas from afar, say that to produce a view of the dharma nature within the dharma nature is ignorance. What these teaching houses say is not that the occurrence

of a view of the dharma nature in the dharma nature is the bondage of dharma nature; they go on to add the bondage of “ignorance.” They do not know that there is a bondage of dharma nature. While this is to be pitied, that they know [enough] to add the bondage of ignorance should [at least] become a seed for their bringing forth the mind of bodhi. The practicing buddha here has never been bound by this kind of bondage.

Therefore, [as the Buddha says in the *Lotus Sutra*,] “The lifespan attained by my original practice of the bodhisattva path is even now still not exhausted; it is twice the above number [of innumerable, limitless hundreds of thousands of myriads of millions of *nayutas* of kalpas].” We should understand that this does not mean that the Bodhisattva’s lifespan continues up to the present; it does not mean that the Buddha’s lifespan spreads back into the past: the “above number” spoken of here is the entirety of [what was] “attained”; the “even now” spoken of is the entirety of “the lifespan.” While “my original practice” is [a single continuous unity, like] one strip of iron for ten thousand miles, it is [as is said in the *Song of My Thatched Hut*,] “One hundred years cast aside, abandoning myself to freedom.”

Therefore, it is not that it lacks practice and verification; it is not that it has practice and verification; it is not that practice and verification are defiling.¹ Although there may be a hundred, a thousand, a myriad [instances of practice and verification] in the places without buddhas and without humans, they do not defile the practicing buddha. Therefore, the practicing buddha is not defiled by practice and verification. It is not that practice and

verification are not defiling; it is that this “not defiled” is “not lacking.”

Caoxi said, “Just this ‘not defiled’ is what the buddhas bear in mind. You’re also like this; I’m also like this; the ancestors of Sindh in the West are also like this.”

Therefore, since “you’re also like this,” [you] are “the buddhas”; since “I’m also like this,” [I] am the “the buddhas.” Truly, it is not you; it is not I. In this “not defiled,” “this” I that is “like” I is “what the buddhas bear in mind” — this is the deportment of the practicing buddha; “this” you that is “like” you is “what the buddhas bear in mind” — this is the deportment of the practicing buddha. Because “I’m also,” the master is superior; because “you’re also,” the disciple is strong. That the master is superior and the disciple strong — this is the practicing buddha, perfected in wisdom and conduct. We should realize that “this is what the buddhas bear in mind” means “I’m also,” “you’re also.” In the saying of the old buddha of Caoxi, even if it is not I, [Caoxi, who is “like this,”] how could it not be you [who is “like this”]? What the practicing buddha “bears in mind,” what the practicing buddha fully masters is like this.

Therefore, we know that practice and verification are not [related as] nature and attribute, root and branch, and the like. While it is the movements of the practicing buddha that, in the end, cause the practice of the buddha, it is the buddha himself who causes the practice. Here, there is discarding the body for the sake of the dharma; there is discarding the dharma for the sake of the body. There is not begrudging body and life; there is simply begrudging body and life. Not only does he

discard the dharma for the sake of the dharma; there is deportment in which he discards the dharma for the sake of the mind.

We should not forget that his discardings are immeasurable. We should not take up the measure of the buddha to calculate, to gauge the great way: the measure of the buddha is one corner, like [the “flower” in Prajñātāra’s verse for Bodhidharma] “a flower opens, [and the world arises]”; we should not take up the measure of the mind to grope for, to consider, deportment: the measure of the mind is one face, like “the world.” The measure of “one blade of grass” [with which to make, as the saying goes, a sixteen-foot tall buddha] is clearly the measure of the mind of the buddhas and ancestors. This is one piece where we recognize the footprints of the practicing buddha. Even if we see clearly that the measure of the one mind contains the measure of the immeasurable buddha, when we think to measure the bearing and behavior of the practicing buddha, he has from the beginning a face beyond measure. Because it is conduct beyond measure, it is, “wouldn’t hit it”; it is impossible to use it, it is the measure cannot reach it.

There is one investigation of the deportment of the practicing buddha [that we should pursue here] for a bit. In “coming like this,” as this very buddha, this very self, while the deportment of “I’m also [like this]” and “you’re also [like this]” may involve “I alone” can, the immediate sloughing off of “as do the buddhas of the ten directions” is not merely the same [as “I alone.”]²

Therefore, an old buddha has said, “Personally experience what’s over there and

bring it back to your conduct here.”

When [the deportment of the practicing buddha] has been maintained like this, the dharmas, the bodies, the practices, and the buddhas are intimate [with each other]. Each of these practices, dharmas, bodies, and buddhas is simply obstructed by what it accedes to. Because it is obstructed by what it accedes to, it simply sloughs off what it accedes to. The eye obstruction is [as they say] “perfectly clear, the tips of the hundred grasses”; do not be moved by [the verse of the *Song of Verification of the Way*,] “not seeing a single dharma [is a tathāgata],” or [the saying,] “not seeing a single thing [is called seeing the way]”: it is “if [the time] arrives” in this dharma, “if [the time] arrives” in that dharma [“the buddha nature appears”].³ Since the conduct of bringing them and taking them away, in and out through the same gate, is [as they say,] “in the realms everywhere, it has never been hidden,” there are the “secret words [of the World-Honored One, not hidden from Kāśyapa],” the secret verification, secret practice, secret bequest, and so on, of the World-Honored One.

[As Shishuang Qingzhu said,] “Once you go out the gate [of the monastery after summer retreat], it’s grass”; [one could also say that] once you go in the gate, it’s grass: they are [both ways of rephrasing Dongshan Liangjie’s place where there is] “not an inch of grass for ten thousand miles.” [As Magistrate Lu said when challenged to enter Yangshan Huiji’s fly whisk,] “The word ‘enter,’” (and the word “exit”) — they are “of no use” here, “of no use” there. The “grasping” here, even without the “letting go” — this is “dreams, phantoms, flowers in the sky.”⁴ Who would take the

mistake as the mistake of treating this as “dreams, phantoms, flowers in the sky?” A step forward is a mistake; a step back is a mistake; one step is a mistake; two steps are a mistake. So it is, “Mistake! Mistake!” Since [as is said in the *Inscription on Believing in the Mind*,] “the gap is like that between heaven and earth,” “the supreme way isn’t hard.” We should thoroughly investigate deportment and comportment as [to cite another line from the *Inscription*,] “the great way, its substance is vast.”

We should realize that, when we emerge at birth, we emerge in accord with the way; when we enter into death, we enter in accord with the way. True from head to tail, it is the manifestation of the deportment of a jewel turning, a pearl spinning. What provides one corner of the deportment of the buddha is the whole earth of all heaven and earth, is the entire birth and death, coming and going, is *ksetra* [“lands”] like dust motes, is lotus [lands]. These *ksetra* like dust motes and lotus [lands] are each one corner. Students often think “all heaven and earth” must refer to the Southern Continent of Jambudvīpa; or they think it must mean these four continents [surrounding Mount Sumeru] as a whole. Or, again, they seem to imagine that it is simply the one Land of Cīnasthāna [i.e., China], or they call to mind the one Land of Japan. Or again, they seem to think that “all the whole earth” also means just the trichiliocosm [of Buddhist cosmology], or they seem to imagine it means merely one province or one district.

When we study the terms “all the whole earth” or “all heaven and earth,” we should think them over three to five times; do not take them simply as meaning “vast” and let it go at

that. This attainment of the way is something transcending the buddhas and surpassing the ancestors, where [to quote again the *Inscription on Believing in the Mind*,] “the extremely large is the same as the small,” “the extremely small is the same as the large.” That the large is not existent, that the small is not existent, might seem doubtful, but it is the practicing buddha of deportment. We should study as “the realms everywhere” that the deportment of all heaven and earth, the deportment of all the earth, spoken of by buddha after buddha and ancestor after ancestor “has never been hidden.” It is not just that “in the realms everywhere, it has never been hidden”: this is but one deportment of the practicing buddha.

In talking about the way of the buddhas, while some may say that birth from the womb [of humans and other mammals] or birth through transformation [of devas and advanced bodhisattvas] are conduct on the way of the buddhas, but they do not say this of birth from moisture [of insects and other lower life forms] or birth from an egg [of birds, fish, and reptiles]. Not to mention that they have never seen even in the dreams that there are other births besides womb, egg, moisture, and transformation. Still less have they seen, heard, perceived or known that there are births of womb, egg, moisture, and transformation besides births of womb, egg, moisture, and transformation. In this great way of buddha after buddha and ancestor after ancestor, the fact that there are womb, egg, moisture, and transformation besides births of womb, egg, moisture, and transformation has been authentically transmitted without ever being hidden, has been directly transmitted in

intimacy. What bunch is it that would not hear, would not study, would not understand and would not clarify these words? The four births are something we've heard of, but how many deaths are there? With four births, should there be four deaths? Or should there be three deaths, or two deaths? Or should there be five deaths or six deaths, or a thousand deaths or ten thousand deaths? Even to have slight doubts about this reasoning is a part of our study.

Let us work at this for a while. Among the groups of these births, will there be any with only birth and no death? Or are there some that solely transmit only death and do not solely transmit birth? We should definitely study whether or not there are types with solely birth or solely death. There are those who have barely heard the term "no birth" and, without clarifying it, seem to set aside the concentrated effort of body and mind. This is stupidity in the extreme. They should be called a type of beast that does not reach the level of discussions even of [the two approaches to Buddhist practice, through] faith and dharma, or [the distinction in Buddhist awakening between] sudden and gradual. Why? It must be that, they hear "no birth," but what is the meaning of these words? Going further, they do not make concentrated effort [to consider] whether it should be "no buddha," "no way," "no mind," "no extinction"; whether it should be "no no birth"; whether should be "no dharma realm," "no dharma nature"; whether it should be "no death." This is because [as the *Lotus Sutra* says of dumb beasts,] they pointlessly "think only of water and grass."

We should understand that birth and death are the conduct of the way of the buddhas,

birth and death are the implements of the house of the buddhas. In using them, they must use them; in clarifying them, they can clarify them. Hence, the buddhas are perfectly clear about their passage and blockage, are fully able to use what they must. If you are unclear about this realm of birth and death, who can say that you are you? Who can say that you are one who [as they say,] has "comprehended birth and mastered death?" We should not hear that we are sunk in birth and death; we should not think that we exist in birth and death. We should not believe in birth and death as birth and death. Nor should we not understand them; nor should we not know them.

Some say the buddhas emerge in the world only in the human path and think that they do not appear in other quarters and other paths. If it were as they say, would every place where the buddhas are be a human path? This is the saying "I alone am honored" of a human buddha. There must also be deva buddhas; there must also be buddha buddhas. One who says that the buddhas only appear among humans has not entered the inner sanctum of the buddhas and ancestors.

* * * * *

The ancestors say, "The Buddha Sakyamuni, after receiving the true dharma from the Buddha Kāśyapa, went to Tusita Heaven and taught the devas of Tusita. He remains there still."

Truly we should realize that, although the Sakyamuni of the human realm has at this time spread the teaching of his appearance of extinction, the Sakyamuni of the heavens

“remains there still,” teaching the devas. Students should realize that the fact that Sakyamuni of the human realm has a thousand changes and a myriad transformations of speech, practice, and preaching is his radiating his light and manifesting his auspicious signs in just the one corner of the human realm. We should not stupidly fail to realize that the teachings of Sakyamuni of the heavens are also of a thousand types and myriad gates. The essential point — that the great way directly transmitted through buddha after buddha transcends severance and sloughs off beginninglessness and endlessness — has only been directly transmitted in the way of the buddhas; it is a virtue unknown, unheard of by other types. Where the practicing buddha provides his teachings, there are living beings other than the four births; there must be places other than the heavens, among humans, the dharma realm, and so on. When you would look at the deportment of the practicing buddha, do not use the eyes of devas or humans. You should not use the sentiments of devas or humans. Do not think to take up these to calculate it. Even the ten [stages of] sages and three [levels of] worthies [on the bodhisattva path] do not know, have not heard of this; how much less could the calculations of humans and devas reach it? As the measure of humans is short and small, their cognition is short and small; as their lives are short and cramped, their thinking is short and cramped. How could they calculate the deportment of the practicing buddha?

Therefore, do not acknowledge as children of the Buddha those houses that treat the buddha dharma simply in human terms, or that

reduce the buddha dharma to the human dharma: they are just living beings as the recompense of their karma. Their bodies and minds have still never heard the dharma; they still lack a body and mind that practices the way. They are not born in accordance with dharma; they are not extinguished in accordance with dharma; they do not see in accordance with dharma; they do not hear in accordance with dharma; they do not walk, stand, sit or recline in accordance with dharma. The bunch like this has never enjoyed the nourishment of dharma. This is the principle behind our saying that the practicing buddha does not love original awakening, does not love initial awakening, is not non-awakening, is not awakening.

The thought and non-thought, awakening and non-awakening, initial awakening and original awakening, and so on, here with which common people are occupied, are solely the occupation of the common people, not what has been succeeded to by buddha after buddha. The “thought” of the common people is very different from the “thought” of the buddhas; do not compare them. The “original awakening” that occupies the common people and the “original awakening” verified by the buddhas are like “the gap between heaven and earth”; they are not comparable. Even the occupations of the ten sages and three worthies do not approach the way of the buddhas; how could common people, vainly [pouring over Buddhist tenets like] counting sand, ever take its measure? Nevertheless, there are many of the type that, merely occupying themselves with the false views of root and branch held by the common people and other paths, think this to

be the realm of the buddhas. The buddhas say, “The evil roots of this group are deep and grievous”; they are “ones to be pitied.” The “deep, grievous,” “evil roots” may be beginningless, but they are the deep, grievous burden of “this group.” They should let go of this deep, grievous burden for a while and look at it. Though in keeping a grip on it they may obstruct themselves, this is not its onset.

The deportment of the practicing buddha here is unobstructed: it is without obstructions because, while being obstructed by the buddha, it has mastered the life-saving path on which one is [as they say,] “dragged through the mud and drenched with water” [in the course of teaching the dharma]. In the heavens, it teaches the devas; among humans, it teaches humans. It has the virtue of “a flower opens”; it has the virtue of “the world arises”; it is without the slightest gap [between them]. Therefore, it is far off and free from self and other; it is alone and removed in going and coming. It is [as the *Lotus Sutra* promises its devotees,] “going directly to Tusita Heaven”; it is coming directly from Tusita Heaven; it is directly Tusita Heaven itself. It is [as the *Lotus Sutra* promises women who uphold the *Sutra*,] “going directly to [Amitābha’s pure land of] Sukhāvātī”; it is coming directly from Sukhāvātī; it is directly Sukhāvātī itself. It is directly far off and free from Tusita; it is directly far off and free from Sukhāvātī. It is directly smashing Sukhāvātī and Tusita into a hundred fragments; it is directly keeping a grip on and letting go of Sukhāvātī and Tusita. It is swallowing them up in a single gulp.

We should realize, in speaking of Sukhāvātī and Tusita, that revolving [in rebirth] is the

same in both the pure land [of Sukhāvātī] and the heavenly mansion [of Tusita]. In regard to conduct, the conduct is the same in the pure land and the heavenly mansion; when it comes to great awakening, great awakening is the same; when it comes to great delusion, great delusion is the same. These are, for the moment, toes wiggling in the sandals of the practicing buddha. Sometimes, it is the single sound of a fart; sometimes, the smell of a shit. Those with noses can smell it; if they have the sphere of ear, sphere of body, and sphere of conduct, they can hear it. Again, there are times when [as Bodhidharma said to his four disciples in turn] they’ve “gotten my skin, flesh, bones, and marrow”; it is something never got except as attained in practice.

Where the great way that comprehends birth and masters death is broadly mastered, there is a saying from the past: “The great sages entrust birth and death to the mind, entrust birth and death to the body, entrust birth and death to the way, entrust birth and death to birth and death.” Although the appearance of this essential point may not be in the time of past and present, the deportment of the practicing buddha fully practices it in an instant and immediately confirms the essential point of the body and mind of birth and death as the circling of the way. Fully practicing it, fully clarifying it — this is not a forced act: it is [as Dayu said,] “just like doubting your head and accepting its reflection”; it is the same as [the expression] “turning the light and shining it back” [used in reference to study of the self].⁵ Its clarity of the clarity beyond clarity permeates the practicing buddha; it is completely entrusted to the practice. For this principle of entrustment

after entrustment, we should surely investigate the mind. The fixed state of that investigation, recognizes and understands that the myriad turnings are the clarity of the mind, that the three realms [of desire, form, and formlessness] are just great divisions of the mind. This recognizing and understanding, while they may further be the myriad dharmas, put into practice one's own home town and represent precisely the occupation of that person [who recognizes and understands].

Therefore, in "taking the norm from within the text" [as Dayu has said] and seeking the art outside the words, "scooping them up two or three times," there is keeping a grip on them that is more than keeping a grip on them, there is letting go of them that is more than letting go of them.⁶ That concentrated effort is [asking]: What is birth? What is death? What are body and mind? What are giving and taking away? What are entrusting and opposing? Is this [as they say,] "going in and out of the same gate without meeting each other?" Is it hiding the body and showing the horns where the move has fallen?⁷ Is it [the oft criticized notion] "reflect much and you will understand"? Is it "think long and you will know"? Is it the "one bright pearl" [of Xuansha Shibeis saying, "All the worlds in the ten directions are one bright pearl."]? Is it one great treasury of the teachings? Is it one [Zen master's] staff? Is it one face? Is it after thirty years [of Zen training]? Is it [as they say,] ten thousand years in one moment of thought? We should examine this in detail and detail our examination.

When we detail our examination, the full eye hears the sound, the full ear sees the form; and, further, when "the single eye of the

sramana" [in Changsha Jingcen's saying, "All the worlds in the ten directions are the single eye of the *sramana*"] is open, it is [as they say] not a dharma before one's eyes; it is not a thing before one's eyes. [As in the first transmission of Zen on Vulture Peak,] there is the calm breaking into a smile [of Mahākāśyapa when he saw the Buddha hold up a flower]; there is the blinking of the eyes [of the Buddha as he held up the flower]: these are moments in the deportment of the practicing buddha. It is not pulled by things; it does not pull things. It is not the non-arising or non-production of conditioned arising; it is not the original nature or dharma nature. It is not [as is said in the *Lotus Sutra*, the dharma] "abiding in its dharma position." It is not original being as such. It is not just affirming what is like this: it is nothing but the practicing buddha of deportment.

Therefore, the circumstances of "for the sake of the dharma and for the sake of the body" [discussed above] are [as the saying above put it,] "entrusted to the mind"; the deportment that sloughs off birth and sloughs off death has long been completely entrusted to the buddha. Hence, there are the sayings, "the myriad dharmas are only mind," "the three realms are only mind." To say something further above and beyond this, there is the saying on "only mind" [of Nanyang Huizhong, that the buddha mind is] "fences, walls, tiles, and pebbles." Since it is not "only mind," it is not "fences, walls, tiles, and pebbles." This is the principle of entrusting to the mind and entrusting to the dharma, and "for the sake of the dharma, for the sake of body," that are the deportment of the practicing buddha. This is certainly not a place reached by initial

awakening or original awakening; how much less could it be a place reached by followers of other paths, or the two vehicles [of *śrāvaka* and *pratyeka-buddha*], or the three worthies and ten sages?

This deportment is just not understanding one after another, not understanding again and again. Even while being brisk and lively, it is each one so. Is it one strip of iron [as in the saying, “one strip of iron for ten thousand miles”? Is it “both move” [as in the question, “When you cut a worm in two pieces, both of them move. In which one is the buddha nature?”]? The one strip of iron is not long or short; “both move” is not self or other. When one gets the power, the concentrated effort, that divulges the matter and achieves accord, one’s authority covers the myriad dharmas, one’s eye is as high as the whole world. It has a radiance that does not interfere with taking in and letting go: [as Yunmen Wenyan said, it is] “samgha hall, buddha hall, kitchen, and mountain gate.” Further, it has a radiance that is neither taking in nor letting go: “samgha hall, buddha hall, kitchen, and mountain gate.” Further, there is an eye that penetrates the ten directions; there is an eye that completely takes in the whole earth. There is before the mind; there is behind the mind. Since such eyes, ears, nose, tongue, body, and mind are aflame with the virtue of the radiance, there are the “buddhas of the three times,” who have maintained “I don’t know they exist”; there are the “black cats and white cows,” who have accorded with “on the other hand, I know they exist.”⁸ Having this nose grip, having this eye, is the dharma preaching the practicing buddha, is the dharma acknowledging the practicing buddha.

* * * * *

Great Master Zhenjue of Mount Xuefeng [i.e., Xuefeng Yicun] addressed the assembly saying, “The buddhas of the three times [of past, present, and future] are in the flames, turning the great dharma wheel.”

Great Master Zongyi of the Xuansha Cloister [i.e., Xuefeng’s disciple Xuansha Shibe] said, “The flames preach the dharma for the buddhas of the three times, and the buddhas of the three times stand and listen.”

Chan Master Yuanwu [i.e., Yuanwu Keqin] said,

Here we thought it was the Marquise White,

But then there’s also the Marquis Black [the two legendary thieves of the Min].

They have an exchange and reach an accord;

The spirit appears, and the demon vanishes.

Blazing flames throughout the heavens;
the buddhas preach the dharma;

Throughout the heavens blazing flames;
the dharma preaches the buddhas.

Before the wind, they cut through the
nest of tangled vines;

With a single word, they see through
[the silence of] Vimalakīrti.

The “buddhas of the three times” mentioned here are all the buddhas. The practicing buddha is the “buddhas of the three times.” There are no buddhas of the ten directions that are not the three times. When the way of the buddhas explains the three times, it gives an exhaustive explanation like this. When we now inquire into the practicing buddha, this is also “the

buddhas of the three times.” Whether [like Nanquan’s cats and cows,] we “know they exist,” or [like his buddhas of the three times,] we “don’t know they exist,” they are invariably the practicing buddha who is “the buddhas of the three times.”

Still, when the three old buddhas [i.e., Xuefeng, Xuansha, and Yuanwu] speak alike of the buddhas of the three times, they have words like these. We should study for a while the reasons for Xuefeng’s saying, “The buddhas of the three times are in the flames, turning the great dharma wheel.” The practice place where the buddhas of the three times turn the dharma wheel is invariably “in the flames”; “in the flames” is invariably the practice place of the buddhas. The sūtra masters and treatise masters cannot hear of this; followers of other paths and the two vehicles cannot know it. We should realize that “the flames” of the buddhas are not the flames of other types. Again, we should reflect on whether other types have “flames” or not. We should study the forms of teaching by “the buddhas of the three times” “in the flames.” When they are located “in the flames,” are the flames and the buddhas intimate? Are they estranged? Are their secondary and primary recompense [of their karma] one and the same? Do they have secondary and primary recompense? Is their secondary and primary recompense something shared? Is their secondary and primary recompense something separated? In “turning the great dharma wheel,” there should be turning the self and turning the opportunity [of the audience]. It is divulging the matter and achieving an accord. There should be turning the dharma and the dharma turning. [Xuefeng] has said, “turning

the dharma wheel.” Even if all the whole earth is entirely flames, there should be a dharma wheel that turns the flame wheel; there should be a dharma wheel that turns the buddhas; there should be a dharma wheel that turns the dharma wheel. There should be a dharma wheel that turns the three times.

Therefore, the flames are the great practice place in which the buddhas turn the great dharma wheel. It is not fitting to calculate [this place] by a measure of worlds, a measure of times, a measure of humans, a measure of the common person or sage, and so on. Because it is not measured by these measures, “the buddhas of the three times are in the flames, turning the great dharma wheel.” Since he says, “the buddhas of the three times,” they transcend measure. Because it is the practice place at which the buddhas of the three times turn the dharma wheel, it has flames; because it has flames, there is the practice place of the buddhas.

Xuansha says that, when the flames preach the dharma for “the buddhas of the three times,” “the buddhas of the three times” “stand and listen” to the dharma. To say upon hearing this that Xuansha’s saying has said it better than Xuefeng’s saying is not necessarily correct. We should realize that Xuefeng’s saying is different from Xuansha’s saying: Xuefeng is speaking of the location in which “the buddhas of the three times” “turn the great dharma wheel”; Xuansha is speaking of “the buddhas of the three times” listening to the dharma. Although, to be sure, Xuefeng’s saying speaks of “turning the dharma,” at the location where the dharma is turned, he does not discuss the issue of “listening” to the dharma or not

listening to the dharma. Hence, we do not hear him say that, when there is “turning the dharma,” there must always be “listening” to the dharma. Again, there must be an essential point in the fact that he does not say that “the buddhas of the three times” preach the dharma for the flames, that “the buddhas of the three times” “turn the great dharma wheel” for “the buddhas the three times,” that “the flames” “turn the great dharma wheel” for “the flames.” Is there a distinction between “turning the dharma wheel” and “turning the great dharma wheel?” “Turning the dharma wheel” is not “preaching the dharma”; must “preaching the dharma” necessarily involve [preaching it] “to” another? Therefore, Xuefeng’s saying is not a saying that has failed to say what should be said.

We should definitely study in detail Xuefeng’s “in the flames, turning the great dharma wheel”; do not confuse it with Xuansha’s saying. To penetrate Xuefeng’s saying is to practice the deportment of the deportment of the buddha. “The flames” causing “the buddhas of the three times” to “be in” them does not extend throughout only one inexhaustible dharma realm or two inexhaustible dharma realms, does not penetrate merely one infinitesimal dust mote or two infinitesimal dust motes. Do not take “turning the great dharma wheel” as a measure and liken it to the measures of big and small, broad and narrow. “Turning the great dharma wheel” is not for oneself or for another, not for preaching or for listening.

Xuansha’s saying is, “the flames preach the dharma for the buddhas of the three times, and the buddhas of the three times stand and

listen.” Here, although the flames may “preach the dharma for the buddhas of the three times,” he still does not say that they “turn the dharma wheel,” nor does he say that “the buddhas of the three times” “turn the dharma wheel.” Although “the buddhas of the three times” may “stand and listen,” how could “the flames” turn the dharma wheel of “the buddhas of the three times”? Do “the flames” that “preach the dharma for the buddhas of the three times” also “turn the great dharma wheel” or not? Xuansha has also not said that this is the time when they “turn the dharma wheel.” Neither does he say there is no turning of the dharma wheel. Still, what I wonder is, has Xuansha foolishly understood “turning the dharma wheel” to be “preaching the dharma wheel?” If so, he is still in the dark about Xuefeng’s saying. He may know that, when “the flames preach the dharma for the buddhas of the three times, the buddhas of the three times stand and listen” to the dharma; but he does not know that where “the flames” turn the dharma wheel, “the flames” “stand and listen to the dharma.” He does not say that, where the flames turn the dharma wheel, “the flames” turn the dharma wheel together. “The dharma” heard by “the buddhas of the three times” is the dharma of the buddhas; it is not receive from another. Do not recognize “the flames” as “the dharma”; do not recognize “the flames” as “the buddhas”; do not recognize “the flames” as “the flames.” Surely, the sayings of master and disciple are not to be taken casually. How could it only be “here I thought he was a red-bearded foreigner”? It is also “the foreigner’s beard is red.”⁹

Although Xuansha’s saying is like this, it has something that should be powerful for our

study. That is, we should study the nature and marks directly transmitted by buddha after buddha and ancestor after ancestor — which have nothing to do with the restricted nature and marks of the Great Vehicle and Small Vehicle of the sutra masters and treatise masters: i.e., that the buddhas of the three times listen to the dharma. This is something absent in the nature and marks of the Great and Small Vehicles. They know only that the buddhas preach the dharma that accords with the capacities their audience; they do not know that the buddhas listen to the dharma. They do not say that the buddhas practice; they do not say that the buddhas attain buddhahood. In Xuansha's saying here, where he has said "the buddhas of the three times stand and listen" to the dharma, we have the nature and marks of the buddhas listening to the dharma. Do not say that the preacher is always superior and the one who can hear this dharma is inferior. When the one who preaches is to be honored, the one who listens is also to be honored.

[In the *Lotus Sutra*,] the Buddha Sakyamuni said, "If one preaches this scripture, one will thereby see me. To preach it even to one person — this will be difficult."

Thus, preaching the dharma is seeing the Buddha Sakyamuni, for [the "me" in the phrase] "will thereby see me" is the Buddha Sakyamuni.

He also said [in the same sutra], "After my extinction, to hear this scripture and ask about its meaning — this will be difficult."

We should realize that this is equally "difficult" for the listener as well: there is no superiority or inferiority [between speaker and audience]. The ones who "stand and listen"

may be the buddhas, the most honored, but they must have "standing and listening" to the dharma; for "standing and listening" to the dharma is "the buddhas of the three times." The buddhas are at the stage of effect [of spiritual practice]; this is not talking about listening to the dharma at the stage of cause [of spiritual realization]; for they are represented as already "the buddhas of the three times." We should realize that "the buddhas of the three times" are buddhas by "standing and listening" to the dharma preached by "the flames." The forms of their teaching of the one way cannot be traced; when we try to trace them, the arrow heads [of "buddhas" and "flames"] oppose each other [i.e., meet in midair]. "The flames" definitely preach the dharma for "the buddhas of the three times." Their "bare mind in pieces," [the "flames" preach with all sincerity]; on the iron tree [of the "buddhas of the three times"], a flower blooms and the world is fragrant. So tell me, when they keep "standing and listening" to "the flames" preach the dharma, in the end, what appears? It should be wisdom exceeding the master's; it should be wisdom equal to the master's. Or further, it is "the buddhas of the three times," investigating the inner sanctum of master and disciple.

The one of whom Yuanwu says "we thought" it was "the Marquise White" has a further "accord" in an "exchange" that does not interfere with "the Marquis Black"; this is "the spirit appearing and the demon vanishing." This comes out of the same line as Xuansha; but, while it may also have a route that does not go into the same line as Xuansha, [the question remains,] are his "flames" the buddhas? Has he taken the buddhas as the

“flames”? The point of the “exchange” between “Black and White” may be the “appearing and vanishing” of Xuansha’s “spirits and demons,” but the voice and form of Xuefeng still do not remain in the confines of “Black and White.” Still, however this may be, we should recognize that Xuansha has words that are right and words that are wrong; and Xuefeng has words to take up and words to let go.

Now, Yuanwu has a further saying here that is not the same as Xuansha nor the same as Xuefeng: i.e., that “blazing flames throughout the heavens” are the buddha preaching the dharma; “throughout the heavens blazing flames” are the dharma preaching the buddha. This saying is truly a light for latecomers. Even if we are in the dark about the “blazing flames,” since we are covered by “the heavens throughout,” we have a part in it, and others have a part in it. Wherever “the heavens throughout” cover, this is surely “blazing flames.” Using that [“the heavens throughout”] while hating this [“blazing flames”] — it is just, what’s the point?

We should rejoice that this bag of skin [of ours], though where it was born may be far removed from the land of the Sage, and where it now lives is far removed from the time of the Sage, has still been able to hear the guidance of “the heavens throughout.” That is, that the buddhas preach the dharma may be something we have heard, but that the dharma preaches the buddhas — how profoundly have we suffered ignorance of it?

Therefore, the buddhas of the three times are preached by the dharma in the three times, and the dharmas of the three times are preached by the buddhas in the three times. There is only

[in Yuanwu’s words,] “the heavens throughout,” where “before the wind,” the “the nest of tangled vines” has been “cut through.” “A single word” has obviously “seen through” them — both “Vimalakīrti” and not Vimalakirti. Therefore, the dharma preaches the buddhas, the dharma practices the buddhas, the dharma verifies the buddhas. The buddhas preach the dharma, the buddhas practice the buddhas, the buddhas become buddhas. Such, in all, is the deportment of the practicing buddha. “Throughout the heavens,” throughout the earth, throughout the past, throughout the present, [as Yunju Daoying has said,] “the one who gets it does not treat it lightly; the one who clarifies it, does not use it cheaply.”

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The *sramana* Dōgen

Notes

1. **“it is not that it lacks practice and verification”**: Dōgen turns here to a discussion of one of his favorite sources on practice, a conversation between the Sixth Ancestor, Caoxi Huineng, and his disciple Nanyue Huairang (677-744). Here is the version of the story given in Dōgen’s *Mana Shōbōgenzō* (DZZ.5:178, case 101).

Chan Master Dahui of Mount Nanyue (descendant of Caoxi, named Huairang) visited the Sixth Ancestor. The Ancestor asked him, “Where do you come from?”

The Master said, “I come from the National Teacher An on Mount Song.”

The Ancestor said, “What thing is it that comes like this?”

The Master was without means [to answer]. After attending [the Ancestor] for eight years, he finally understood the previous conversation. Thereupon, he announced to the Ancestor, “Huairang has understood what the Reverend put to me when I first came: ‘What thing is it that comes like this?’”

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

The Master replied, “To say it’s like anything wouldn’t hit it.”

The Ancestor said, “Then does it depend on practice and verification?”

The Master answered, “It’s not that it lacks practice and verification, but it can’t be defiled by them.”

The Ancestor said, “Just this ‘not defiled’ is what the buddhas bear in mind. You’re also like this, I’m also like this, and all the ancestors of Sindh in the West [i. e., India] are also like this.”

2. **“I alone” can; “as do the buddhas of the ten directions”**: Variation on a verse in the Lotus, in which the Buddha Sakyamuni says,

I alone know its marks; as do the buddhas of the ten directions.

3. **The eye obstruction**: This odd expression

may here be echoing the preceding use of “obstruction” in the sense of “identity” — i.e., “the eye as it is.” At the same time, the diction is reminiscent of a saying of Fayan Wenyi (885-958). Once, when he was digging out a well blocked by sand, in order to open the “eye” (i.e., “mouth”) of a spring, he asked a monk,

“When the eye of the spring doesn’t flow, it’s the sand that blocks it. When the eye of the way doesn’t know, what is it that blocks it?”

The monk had no reply; so, the Master answered for him, “It’s blocked by the eye.”

4. **The “grasping” here, even without the “letting go” — this is “dreams, phantoms, flowers in the sky”**: An allusion to the *Inscription on Believing in Mind (Xinxin ming)*, attributed to the Third Ancestor, Sengcan (d. 606), which will be quoted again just below:

All the dualities,
The deluded serve themselves.
Dreams, phantoms, flowers in the sky —
Why bother to grasp them?
Gain and loss, right and wrong —
Let go of them all at once.

5. **“just like doubting your head and accepting its reflection”**: I.e., like thinking your reflection has replaced your own head; from the story of the man who ran about searching for his head after seeing what he took to be another head in his mirror. Dōgen’s use of the phrase here likely reflects the words of the eleventh-century figure Dayu Shouzhi, which he will use again below:

If you take the norm from within the words

and clarify the point inside the text, it is just like doubting your head and accepting its reflection.

Although the phrase is obviously a simile for a stupid mistake, Dōgen seems here to be giving it a positive valance.

6. **“scooping them up two or three times”**: From the *Ten Dark Talks (Shi xuantan)*, of Tong’an Changcha:

Blue depths ten thousand ages old, the moon in an empty realm;

You’ll only know it when you scoop it up two or three times.

7. **hiding the body and showing the horns where the move has fallen**: Perhaps, meaning “not saying what one really thinks when it is one’s turn.” An unusual combination of two common idioms (“to hide the body and show the shadow”; “to hide the head and show the horns”), together with a fragment of a fixed expression, based on board games, often found in Chan texts: “miss one move and [play] falls to the opponent.”

8. **“buddhas of the three times”; “black cats and white cows”**: From a saying of Nanquan Puyuan: “The buddhas of the three times, I don’t know they exist; black cats and white cows, on the other hand, I know they exist.”

9. **“a red-bearded foreigner”; “the foreigner’s beard is red”**: I.e., a distinction without a difference; from a saying of Baizhang Huaihai.



My Footnotes on Zazen (18) “Just breathe naturally through your nose”(3)

Rev. Issho Fujita

(Continued from the previous section)

Unlike the movement of the heart and the secretion of saliva that is governed by the involuntary autonomic nervous system, the breath is controlled by somatic nerves that are voluntary nerves. In short, this means that to some extent, the breath can be controlled by the will. Of course, the movement of the breath is a voluntary movement and at the same time, it is automatically governed by the brainstem respiratory center. Consequently, even while we are sleeping, the involuntary respiratory movements are maintained and so we can sleep without any concerns about breathing. In this way, the respiratory movements are both voluntary and involuntary, and have a split or dual personality.

According to Deceased Dr. Shigeo Miki, a scholar of comparative anatomy, “When we look back at the eternal history of vertebrate animals, we can see several structural revolutions. From the Paleozoic to the Mesozoic Periods, there is one revolution which we must say is truly bewildering and that is the change which took place during the time that animals climbed from water to land. That is, the place of breathing moved from the gills to the lungs...(abbreviated)...the promotion of breathing, in other words, moved to the respiratory

muscles themselves. We must look back at the great revolution that took place here. Namely, when the gills collapsed and lungs formed, the “gill muscles” broke apart. And instead, the “chest muscles” which until that time had had nothing to do with breathing emerged as the respiratory muscles that newly moved the lungs.” (Shigeo Miki in “*Umi, Kokyu, Kodai Keisho*” published by Ubusuna Shoin).

From this statement, we can understand that in the water of the Paleozoic Period, muscles that had been devoted solely to “individual movement” became pulmonary exercise on land during the Mesozoic Period. In other words, these muscles had to take on the role of breathing. These muscles are “voluntary muscles” that are controlled by our will. Due to these circumstances, “movement” and “breathing”

are never compatible. Dr. Miki says that when we “take a breather to catch our breath”, this only takes place during the transition from one movement or action to the next.

Here, needless to say, zazen is the form of stopping “movement” which is dedicated to “breathing.” In these circumstances where it is really quite difficult not to intentionally manipulate our breathing, there are interesting evolutionary reasons that our respiratory muscles were originally voluntary muscles.

It can be said that the method of harmonizing the breath (entrusting oneself to breathing through the nose) is in this sense practical learning “by (temporarily) letting go of voluntary” movements. Isn’t it a wonderful thing to know that there is something mysterious inside of you that takes care of you?

NEWS

September 4–6, 2019

North America Soto Zen Conference and Workshop was held at Zenshuji in Los Angeles, U.S.A

September 15–22, 2019

Dharma talks by Sotoshu Specially Dispatched Teacher were held at six places in North America.

October 10–11, 2019

Europe Soto Zen Workshop were held at Zendonien in Blois, France.

November 13–22, 2019

Baika classes by Sotoshu Specially Dispatched Baika Teacher were held at four places in Hawaii.

November 20–December 3, 2019

Dharma talks by Sotoshu Specially Dispatched Teacher were held at six places in South America.

November 22–24, 2019

60th Anniversary of Soto Zen in South America was held at Busshinji in Sao Paulo, Brazil.

November 23, 2019

South America Soto Zen Conference was held at Busshinji in Sao Paulo, Brazil.

November 22–24, 2019

Hawaii Soto Zen Conference and Workshop was held at Shoboji in Hawaii, U.S.A.

February 22, 2020

Hawaii Soto Zen Conference and Workshop was held at Shoboji in Hawaii, U.S.A.

March 15, 2020

South America Soto Zen Conference was held at Mendoza, in Republica Argentina.

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Please address all inquiries or comments to: Soto Zen Buddhism International Center
633 Fallon Avenue, San Mateo, CA 94401 Phone: 650-344-4021 Fax: 650-344-4022