



SOTO ZEN JOURNAL

# DHARMA EYE

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## Greeting

**Rev. Kenji Nakamura**

Director of the Education and  
Dissemination Division  
Sotoshu Shumuchō

I imagine that all the readers of Dharma Eye are well and enjoying great happiness and health. I am Kenji Nakamura. I was appointed as the Director of the Education and Dissemination Division on October 21st of last year. I feel a sobering effect on leading the frontier of education and dissemination as the backbone of Soto Zen Buddhism in spite of my shallow knowledge and lack of ability. I brace up to assume the weighty responsibility of the Director of Education and Dissemination Division.

Last year, the Preliminary Memorial Ceremony for the 650th Anniversary of Daihonzan Sojiji's Second Abbot Gasan Joseki Zenji was observed in Japan, as well as in Hawaii, North America, South America, and Europe. Once again, I would like to sincerely thank all of you who attended the ceremony.

This year (2015), the year for the Great Memorial Ceremony, various events are scheduled to take place at Daihonzan Sojiji, Yokohama, Kanagawa Prefecture from June through October. Gasan Zenji laid the foundation for spreading the Soto Zen teachings all over Japan and later around the world. On this occasion, please come to Japan and visit Gasan Zenji's footsteps on which the foundation of Soto Zen was built. I sincerely invite you to come and honor the memory of the virtue which he bequeathed to us.

The history of Soto Zen teaching activities outside Japan began with dissemination to Japanese immigrants in Hawaii and South America, and then teaching activities gradually expanded to North America and Europe. This year is the 112th anniversary of Soto Zen teaching activities in Hawaii and South America, the 93rd anniversary in North America, and the 48th anniversary in Europe. The pioneering priests who engaged in teaching activities outside Japan overcame many difficulties and challenges, committing themselves wholeheartedly to teaching activities. Through their efforts, they widely spread the teaching of Shakyamuni Buddha and the Two Founders to many people in various areas. Succeeding in their spirit, now 115 *Kokusaifukyoshi* (Teacher who teaches Soto Zen outside Japan) are active in education and dissemination around the world. The number of "Special Temple" (Soto Zen temples located outside Japan and officially registered with Sotoshu) has now increased to 51. The branches and leaves of the tree of Soto Zen are growing bigger and bigger.

Regardless of the fact that Soto Zen teaching activities outside Japan have been going on for more than 110 years and despite the growing number of Soto Zen priests who live overseas, institutions to train priests to fulfill the qualifications as teacher have still not been established outside Japan. The current situation is one where overseas priests must expend much money and time in order to do an *ango* in Japan. Consequently, this is one issue facing the expanding field of international teaching activities. Preparations are being made to open training monasteries in North America, South

America, and Europe. However, there are many challenges which must be surmounted. As the Director of the Education and Dissemination Division, I would like to move forward while enhancing cooperation with the staff overseas in order that we can overcome these issues and can continue to spread the Soto Zen teachings even further.

As for the progress of the translation project of the *Shobogenzo* and the *Denkoroku* by the Soto Zen Text Project, the translation of the 75-fascicle version and the 12-fascicle version of the *Shobogenzo* were completed, and only a few fascicles are left. The *Denkoroku* was also completed, so we are now working on the final editing task to promptly publish a translation of the Sotoshu version of the *Shobogenzo* and the *Denkoroku*. We, together with the project members, will make a redoubled effort to complete editing them.

Regarding the multi-language website renewed in the spring of 2011, many people all over the world have been the site, which is spreading Soto Zen teachings to people worldwide. We will continue making an effort to improve its user-friendliness to meet the needs of modern society. We will also make the site accessible not only from personal computers but also from mobile devices. It is our goal to have our site easily accessible to people in a variety of situations who wish to search and browse Sotoshu information. We will launch the new project in April, 2015. That is what we are aiming at while maintaining the multi-language website so that people of all ages may use the site.

Finally, as Soto Zen priests who in this modern society practice the teachings of Shakyamuni Buddha and the Two Founders, we must, within the connections we have with all living people, aspire together with others, stand together with others, and walk together with others. I would like to conclude my greeting by asking for your support for the Dharma so that we can dedicate all of our efforts to help Soto Zen international teaching activities develop further and further.

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## Great Memorial Ceremony for the 650th Anniversary of Daihonzan Sojiji's Second Abbot Gasan Joseki Zenji

By Daionki Office of Daihonzan Sojiji

The Preliminary Memorial Ceremony for the 650th Anniversary of Daihonzan Sojiji's Second Abbot Gasan Joseki Zenji was solemnly held in nine regions in Japan and four regions outside Japan. It was intimately performed by Fukuyama Taiho Zenji (Abbot of Daihonzan Eiheiji) on:

April 11 at Inamori Hall, Pulse Plaza in Kyoto Prefecture in the Kinki Region;

May 9 at Jomanji in Tokushima Prefecture in the Shikoku Region;

May 15 at Kashikojima Hojoen in Mie Prefecture in the Tokai Region;

July 17 at Shimane Arts Center in Shimane Prefecture in the Chugoku Region;

and it was intimately performed by Egawa Shinzan Zenji (Abbot of Daihonzan Sojiji) on:

April 18 at Ankokuji in Fukuoka Prefecture in the Kyushu Region;

June 2 at Daihonzan Sojiji in the Kanto Region;

June 19 at Sojiji Soin in the Hokushin'etsu Region;

July 5 at Chuoji in Sapporo City in the Hokkaido Region;

July 10 at Matsushima Hotel Daikanso in Miyagi Prefecture in the Tohoku Region;

attended by Rev. Koichi Sasaki, former President of Sotoshu Shumuchō, the Sotoshu Cabinet, Rev. Eigen Otagawa, General Director of Daionki Office and Rev. Shodo Niimi, Director of Daionki Office. Staff members of each Education Center and District Office, the Director of the Local Office, and representatives of Supporters Association in the Local Office were also in attendance.



Fukuyama Taiho Zenji

Preliminary Memorial Ceremonies were also safely completed by each regional office (*Kokusai Fukyo Sōkanbu*) outside Japan with attendance by representatives from Sotoshu Shumuchō, the Head Temples, and the Daionki Office on:

May 17 and 18 at Zendonien in Blois, France (Europe Office);

May 24 and 25 at Busshinji in Sao Paulo, Brazil (South America Office);

May 31 and June 1 at Zenshuji in Los Angeles, California (North America Office);

September 12 and 13 at Shoboji in Honolulu, Hawaii (Hawaii Office).

Gasan Zenji's legacy of virtues was commemorated by participants through dharma talks, lectures, and other events offered on these occasions at the Regional Offices in Japan and overseas.



Egawa Shinzan Zenji

This year (2015) is the year for 650th Great Memorial Ceremony of Gasan Joseki Zenji. We have set April 1 through November 30 as the Memorial Visitation Period, and are now accepting applications for visits from throughout Japan. In this period, groups of people who visit Daihonzan Sojiji for the Great Memorial Ceremony participate in sutra chanting, and offer incense in gratitude for Gasan Zenji's virtues.



We have also set the period for Pre-Great Memorial Ceremony from June 1 through 8 and the Primary Great Memorial Ceremony from October 7 through 20. Through each organization of Sotoshu, we are inviting priests to serve as the officiants for the Great Memorial Ceremonies and to offer incense.

Next, we report on building and maintenance:

A ground level connecting corridor is the only new construction being undertaken as a commemorative project for the Great Memorial Ceremony. A groundbreaking ceremony for the new corridor was solemnly performed by Egawa Shinzan Zenji on April 14, 2014, during the *Jukai-e* (Receiving the Precepts Ceremony).

The new corridor will be placed behind the *Butsuden*, connecting the *Hokodo* and the *Daisodō*. Because the *Daisodō* is an elevated structure, the junction between it and the new corridor will use a barrier-free design that includes elevators and escalators to accommodate increasing numbers of senior visitors and visitors in wheelchairs.

The design and construction work, overseen by Takenaka Corporation, is smoothly underway with a scheduled completion date set in September, 2015.

The *Shounkaku*, not used for a while due to findings of a recent earthquake assessment report, began earthquake-proofing structural modifications on June 3 after the prayer ceremony for safe renovation work was held on May 24, 2014. Work is smoothly taking place at present, the design under the control of the Institute of Engineering for Cultural Assets and

construction work overseen by Taisei Corporation. When completed, the *Shounkaku* will be used as a waiting room for the officiants of the Great Memorial Ceremony.



Rendering of corridor



Prayer ceremony for safe renovation work of the *Shounkaku*

The *Tenshinkaku*, also not used for a while due to the earthquake assessment report, is undergoing structural modification as well. Design and construction work under the direction of Uotsu Corporation, began on July 22, following the prayer ceremony for safe renovation work on July 21, 2014. The first floor of the building is scheduled to become the

*Shissuiryo* (Maintenance Office), and its second floor will be used as a multi-purpose facility that includes waiting rooms for members, supporters, and visitors.

The present temple building complex has been gradually consolidated through the efforts of our ancestors since the time Sojiji was moved from Noto to Tsurumi about a century ago. Needless to say, each hall in the complex is important to the unified composition and function of the Daihonzan Sojiji. We feel strongly that building the new ground level connecting corridor and undertaking earthquake fortification work on the existing halls are our duty and responsibility to our Dharma descendants.



Under renovation of the *Tenshinkaku*

The Daionki Office as one unified body is devotedly engaged in making preparations for the Great Memorial Ceremony, so that members and supporters may have stronger ties with Gasan Zenji and feel closer to the Daihonzan Sojiji on this auspicious occasion.

We are heartily looking forward to your visit.

Last but not least, we are thankful from the bottom of our hearts for the safe completion of the Preliminary Memorial Ceremony for the 650th Anniversary of Daihonzan Sojiji's Second Abbot Gasan Joseki Zenji.

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## The Bodhisattva Practice of Generosity



– To Live Our Lives  
Supporting Each Other –

**Rev. Taishun Yoshii**

Sotoshu Specially Dispatched Teacher  
Fumonji, Miyazaki Prefecture, Japan

San Francisco Zen Center Hosshinji  
California, U.S.A.  
September 27, 2014.

Good morning, everyone. As you know from the introduction, I am Taishun Yoshii. I am the resident priest of Fumonji temple in Nobeoka City, Miyazaki Prefecture. Thank you for being here today.

This is my very first trip to the United States. Before arriving here, I had many different images of America in my head, but I must say that there is a big gap between what I knew of this country and the experience of actually being here. I could say I've had some culture shock. Of course, I knew that I wouldn't be able to speak with people, as I don't speak English. I also feel that there is a difference in

lifestyle. For example, when I saw how people eat so much food – including bread – while enjoying conversation at restaurants with loud music, I thought “This really is America.” I was surprised that people were able to talk with each other in such a boisterous environment. Another thing I’ve seen is that here in America people often pay with credit cards. This is different from Japan where I am used to using actual money. However, I feel that the people I have met in America are really bright and outgoing.

I am sure you all remember that three years ago there was a great earthquake in the north-eastern part of my home country, Japan, and that nearly 20,000 people died. Following that disaster, a grave and irreparable accident took place at Tokyo Electric Power Company’s Fukushima Daiichi Nuclear Power Station. As you know, a tremendous amount of radioactive material was scattered into the atmosphere at that time. But those are not the only such problems. I think it is sad and foolish that people in various parts of the world engage in warfare, terrorist acts, and fight with each other because of hatred. In the midst of such ongoing problems, how is it possible for us to live a truly happy life? How can we see the abundance of the world? I believe the key to such questions lies within the zazen we practiced together earlier.

The theme for my talk today is “The Bodhisattva Practice of Generosity – To Live Our Lives Supporting Each Other.” At the moment, I am now sitting in front of you and speaking, but of course, I am not here just by myself. This situation arises because all of you

are here listening to what I say. Furthermore, I can speak to you in Japanese because Rev. Daigaku Rummé, Director of the Soto Zen Buddhism North America Office, is translating for me. And his assistant, Rev. Shundo Kushida, has arranged many of the details for our travels together. Also, the abbots of San Francisco Zen Center have kindly agreed to let me speak here today.



We are all able to live through the blessings of nature. We certainly do not live alone. In each situation, we exist within relationships with others to whom we are connected. We see ourselves in the context of other people and things. This is the Buddhist teaching of causality. I am grateful that Rev. Shunryu Suzuki Roshi, founder of the San Francisco Zen Center, spoke very specifically in his book about the fact that, while each of us is independent, we live within relationships. We come close to others within relationships.

Every day, we are always doing things by moving our hands, feet, or mouths, or thinking about various things. We live our lives in such a way that these three things – body, mouth, and



mind – are always one; they are blended together. The teaching of Zen is to harmonize body, mouth, and mind. This is a very important matter. Body, mouth, and mind are connected, but I will talk about them separately beginning with the body. The body expresses a person's attitude and behavior. Or, shall we say it shows a person's aura? As I speak to you now and look out at your faces, no one's face is exactly the same as another person's face. Each person is different. That person looks kind, another person appears to be outgoing; everyone is different. But it is good that each person is different. Since we are different, we can tell each other apart. We know who is who. This is a wonderful thing and something to be grateful for. There is no need to compare one person with another. I think that the characteristics and value of each person are very important. Facial expressions – I think that these can be included within the body. I see that Americans truly smile and laugh a lot. If we see someone smile, our mind relaxes. Even if for some reason a person appears to be scary, we breathe a sigh of relief if that person smiles. It can be said that a smiling face is a gift bestowed by the face.

Next, there is the mouth. What functions does the mouth have? It is possible to convey our thoughts with our mouth through words. Another function of the mouth is to eat. First, with regard to words, I think how great it is to be able to use words to convey our thoughts. It is wonderful to see how Americans are really direct in telling people what they think and how they feel. Words are truly important. With a word, we can invigorate another person; we can strengthen another person's hold on life.

You all have this power. If, for example, there is a person near you who is distressed or worried, when you ask "What is the matter?" in a warm, caring manner, that person feels better. Everyone is happy to know that another person is concerned about them; everyone likes to be spoken to and asked about. Words can be used to give another person energy or brightness. On the other hand, words can be used to hurt another person. As much as possible, we must be careful not to use harmful words. Furthermore, the words we speak will reach the other person, but finally, they will return to us. For this reason, words that we use to cheer someone up will return to us and we will also feel cheered up. However, this is also to say that the bad words we use will return to us and cause us to suffer. This is called the law of attraction.

Two thousand five hundred years ago, Shakyamuni Buddha said in reference to words that each person is born with an ax in his or her mouth. He left behind the warning that if we use harmful words the ax will cut us. Dogen Zenji was also always very careful with words. It is said that he always thought three times before speaking in order to see if the words he spoke would truly benefit the other person as well as himself. It was to this degree that he treated words with great importance. Right now, I am sitting in front of you and speaking, but I am really unable to be like Dogen Zenji. Despite myself, it sometimes happens that I hurt others with words. Later, I regret this, thinking "Why did I go and say that?" Nevertheless, it really isn't possible to take back the words we have said. We can only apologize. Words are truly difficult, but if we don't use



them, we will be unable to convey our thoughts to others. I think you all understand the need to speak as well as the need to be mindful of what we say.

The mouth has another function. Every day, you put something in your mouth, don't you? We eat and drink various things. When you take a bite of food, how many times do you chew it in a mindful way? When I speak about this matter in Japan, I encourage everyone to chew their first bite of food fifty times. It's all right to chew the other bites of food thirty or twenty times. However, the first bite of food is the one which the body absorbs most easily, and this is why I say it is important to be conscious of chewing our food well. Why is it good to chew like this? When we chew our food, saliva is produced. Depending on whether or not saliva appears in our mouths, this is a barometer for measuring the strength of our immune system. If lots of saliva appears, this means your immune strength is high. In other words, your resistance to illness is strong. When there isn't very much saliva in your mouth, it can be said that the power of your immune system is low. To chew your food well is the simplest and yet most difficult thing to do.

Another thing is your diet. Your vitality rises or falls depending on which kinds of food you eat. I usually eat brown rice instead of white rice. I also eat other traditional Japanese foods such as miso soup, pickled vegetables, natto, sea vegetables, and beans. This kind of diet is called the "macrobiotic diet." It has been more than twelve years since I began eating this way. I took up this diet because, some thirty

years ago. When my wife gave birth she lost much blood. From that time on, her health was poor. We asked a doctor how she could regain her health and he said, "You must get lots of nutrition. Eat lots of meat and you'll get better." And yet, following this advice, her condition did not improve at all. Rather, she only became worse off and this continued for ten years. How could she get better? We tried many things. Of course, she received medical attention at the hospital, but this was not very effective. She tried acupuncture, massage, and other therapies. It wasn't that she didn't improve at all. She would be better for a while and then she would get worse again. We investigated many possibilities. We knew that energy coming from outside is important, but finally we realized that she wouldn't really become healthy unless that energy was transformed from inside. This was the macrobiotic diet. From the time we encountered the macrobiotic diet, my wife slowly became healthy again after having suffered for nearly ten years.

Simply explained, the macrobiotic diet is cooking brown rice and vegetables without using any sugar. The macrobiotic diet is this diet along with the 4,000-year-old Yi Jing and the Chinese law of yin and yang. When my wife got well, I thought "This is really good!" I continued studying this diet. I also began eating this way, and I have done so for ten or more years. And my condition has changed. What were those changes? I no longer catch colds. Before I started this diet, every year I was always in bed with a cold at least once or twice. I began to feel lighter. In fact, I lost twenty-two pounds. I also noticed that going upstairs to

the second floor was easier because I had lost weight. In addition, my body temperature rose from 95 (35°C) to 96.8 (36°C) degrees Fahrenheit. I could think more quickly. Both my wife's and my own health has truly improved. I am thankful for this diet because we have both been saved by it.

The third function is the world of thought. What we think changes our lives. As long as we are alive, many sorts of conditions will arise: sometimes we are happy and comfortable, sometimes it is hard, sad, and difficult. With respect to those various conditions, I try as much as possible to forget the negative thoughts. I am sure each of you has your own personal way for dealing with difficult and negative thoughts. For me, the thing that works best is zazen. We think various things in our heads. There are times when we are woolly-minded. We start thinking of our faults and shortcomings. We feel contemptible and hate ourselves. However, if we fold our legs, put our hands together, and sit with an upright posture, those confused and obsessive thoughts will mysteriously disappear into the ground and the earth. Then we return to our original, essential, and pure self. We are able to treat the people closest to us – our family and friends – with kindness. This is quite mysterious, but I think of this as the merit of zazen. You here are always practicing zazen. This is the way to be a great and wonderful person.

I first started sitting zazen more than thirty years ago when I knocked on the gate of a training monastery. At the beginning, sitting in zazen was a difficult and painful matter. As I sat

folding my legs and holding my hands in the prescribed way, eventually my legs would fall asleep. That in itself would have been all right, but my legs also began to hurt. I sat in zazen thinking “Oh, I wish this zazen period would finish quickly.” Perhaps I could say this was ascetic practice. Concentrating on my breath, one period of zazen was only trying to forget the pain. At that point I thought zazen was difficult and painful. And yet, as I continued, the pain gradually went away. At that point I thought zazen is difficult and painful. I also began to think I was getting closer to enlightenment and I began to use zazen as a means to try to attain that goal. However, Dogen Zenji in *Fukan zazengi* teaches “Zazen is not ‘shuzen’ (meditation practice). It is simply the Dharma gate of peace and comfort.” *Shuzen* literally means learning zen, which is to try to control the body and mind with your consciousness and sit zazen with the objective of seeking a certain spiritual peace and tranquility. “Learning Zen” is when zazen is used as a means to get something. But Dogen Zenji says, “the Dharma gate of peace and comfort.” He says that when body and mind are completely entrusted to zazen, then the mind will of itself be peaceful and the blessed gate of the Buddhadharma will appear. Zazen is not a practice of self-power or self-control. It is not a matter of trying to put things in order with your own energy or your own consciousness. When we let go of the self, our condition is already in order. This teaching also appears in the “Birth and Death” chapter of *Shobogenzo*. “When you simply release and forget body and mind and throw yourself into the house of the Buddha, functioning comes from the direction of Buddha and you are in

accord with it. Then, needing no strength and expending no thought, you are free from birth and death. You become Buddha.” As it says in this passage, “When you throw yourself into the house of Buddha and functioning comes from the direction of Buddha and you are in accord with it.” This reference to “Buddha” is to the great function of all of nature that supports our lives and our practice of zazen. When we are able to entrust ourselves to this great function, then at the same time this function – something unlimited we are unable to experience with the five senses – comes from the direction of Buddha. Then the functioning of Buddha works for us, we are finally able to sit with peace of mind and follow the function quietly. Nevertheless, we usually live in our consciousness, making unnecessary effort and messing with our minds. Of course, this is not a bad thing; this is our habit as human beings. However, when we let go of thoughts arising from the ego then, of itself, effort is no longer added and thought is not expended. Then, we are freed from the delusion of birth and death and become Buddha, a being free of all sorts of delusion and suffering. In other words, the self appears right here now; the essential, pure self appears and we are peaceful.



I wonder how you feel about the present condition of the world. I think each person has different thoughts about this. For myself, I feel that in our society and in our educational system there is a tendency to assess people only according to their ability and particularly in terms of “What can you do?” In school, students are evaluated by their academic achievement. In society and in companies, people are held accountable with questions such as “Are you capable and useful or not? Are you able to do this kind of work or not?” And workers in companies are evaluated with the wages they receive. “You can get paid this much because you can do on a job this size” “You can get paid only this much because you have less ability.” Of course, it is important to be useful and capable and I would never say that this is bad. I think this is important. However, I do think it is a mistake to judge people too readily based simply on whether they are useful or not. There are many people such as newborn babies or people who are bedridden whose lives are dependent on the caretaking activities of others. What we mustn’t forget here is that life and the mind are not means to an end and are valuable in themselves. Our lives are part of the thread of life that has been conveyed from long, long ago without ever once having been cut. That is the life you are living. Our nearest connection is to our mother and father. We have received this irreplaceable life which has neither past nor future from our parents. It is the Buddha and the Buddhist teaching which teaches us about this.

Our present world has become extremely accommodating and affluent. We must be grateful for this. However, the other side of this



is that the desires of modern society are spinning. I do sense this. In this situation, it is not only a matter of breathing in. It is when we breathe out that the breath first becomes the breath. Our zazen helps us notice an abundant world in which there isn't only seeking mind, but also not-seeking mind. The "nothing to attain, nothing to realize" of Dogen Zenji's zazen, *shikantaza*, has been a great help to me. Within practice, there are no ranks, there is no winning or losing. It isn't the case that "Your zazen is fantastic and my zazen is lousy." There is no such discrimination. It is truly a practice that can be recommended to anyone. That is why it is called "*Fu Kan*" (Universally Recommended). No one is left behind. For me, zazen is something irreplaceable. Fortunately, we have this connection with the *shikantaza* of Soto Zen. This *shikantaza*, which is based on the teachings of Shakyamuni Buddha, Dogen Zenji, and Keizan Zenji, is not an introverted practice where a person sits only for personal satisfaction. To speak in infinite terms, our zazen practice reaches across the universe and opens up an abundant world which we are one with. To speak in more restrained terms, we breathe in and out and this connects us with the outer environment. Or the eyes, ears, nose and so forth – through the five sense functions we interact with the world which surrounds us. With our own consciousness, we create our own barriers, and in this way, we have a tendency to bind ourselves. By means of zazen it is possible to loosen these fetters and develop closer relationships with others. Enemies disappear from our lives. We are able to make friends.



When we sit upright and are close to zazen, the mind of compassion wells up like a spring arising from the great earth. Please continue from now on to sit every day being close to zazen and together we will put into practice the bodhisattva practice of supporting each other.





## The 7th Chapter of *Shobogenzo* *Ikka-myōju* (One Bright Jewel) Lecture (1)

Rev. Shohaku Okumura  
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(edited by Rev. Shoryu Bradley)

### 1. When One Bright Jewel was written

Soon after Dogen Zenji came back from China and returned to Kenninji in Kyoto, Japan in 1227, he wrote *Fukanzazengi* (Universal Recommendations for Zazen). In 1230, he moved to Fukakusa and lived in a hermitage where the next year he wrote *Bendowa* (Wholehearted Practice of the Way). The former was a short manual of zazen practice and the latter was an explanation of the meaning of Zazen, articulated as replies to questions people of his day might have had. In these two writings he declared that the essence of Zen Buddhist practice is zazen.

In 1233 Dogen established his own monastery, Koshōji, in Fukakusa. During the first summer practice period, he wrote *Makahannya Haramitsu*. In this text he pointed out that his practice and teachings of zazen were based on the teaching of emptiness expressed in the Prajna Paramita Sutras. In the fall of the same year he wrote *Genjokoan*. I think *Makahannya Haramitsu* and *Genjokoan* are closely connected and form the philosophical foundation of Dogen's teaching as expressed in his later writings. These two fascicles became the first and the second chapters of the 75-volume *Shobogenzo*.

Dogen did not write any other fascicles of the

*Shobogenzo* until several years later. This break in his *Shobogenzo* writings occurred when he was working hard to establish his monastic community at Koshōji. In support of that aim he produced writings such as *Gakudo-yojinshu* (Points to Watch in studying the Way), Appeal for Fund-raising to Build a Monks' Hall, *Tenzokyokun* (Instructions for the Tenzo), and *Shukkejukaisaho*, a description of the home-leaving tokudo ceremony. During this time Dogen's disciple Ejo also recorded his teacher's informal talks for a few years and the manuscript later became *Shobogenzo Zuimonki*. Dogen's *Mana Shobogenzo* (*Shobogenzo* written in Chinese), a collection of three hundred koans, was also produced in this period, probably to serve as study material for the monks in his assembly.

On the 18th day of the 4th month, during the beginning of the summer practice period in 1238, Dogen presented *Ikka-myōju* (*One Bright Jewel*). It is likely the presentation occurred at this time because Dogen felt the foundation of monastic practice for Koshōji had been firmly established. Between this date and 1246 he wrote very many chapters of the *Shobogenzo*. One Bright Jewel was the first writing of the *Shobogenzo* collection produced in this period. In it Dogen made unique comments on the famous saying of Xuansha Shidei, "The ten-direction world is one bright jewel."

### 2. About the title: *Ikka-myōju* (*One Bright Jewel*)

*Ikka* (一顆) is short for *ichi-ka*. *Ichi* means "one". *Ka* is the same as *ko* (個、箇) in modern Japanese, something like "piece." This word is

used as a counter for small, round objects such as jewels, grains, seeds, pills etc.. *Myoju* (明珠) is often translated as “bright pearl”. In six of the seven translations I possess of this fascicle this word is translated as “bright pearl”. Only Thomas Clearly translated this expression as ‘bright jewel’, yet he does not explain why he used “jewel” rather than “pearl”. The Chinese character 珠 means “a gem with red color”. It can be a word for a pearl, a gem, or a general term for any jewel.

The reason I don’t agree with the translation of *ju* as “pearl” is that, in my understanding, a pearl is a gem made by an oyster and is not transparent. However the *ju* of *Ikka-myoju* refers to the mani-jewel which appears in many Buddhist texts and throughout Zen literature, and as we shall see, the jewel of Xuansha’s saying must be transparent. Without understanding how this word has been used in Buddhist texts, it is not possible to clearly understand the meaning of Xuansha’s saying and Dogen’s discussion of it in this fascicle. Now I will introduce how the mani-jewel (摩尼珠; mani-ju in Japanese) is used in Buddhist scriptures.

### The mani-jewel in Buddhist texts

In Sanskrit and Pali, this word “*mani*” means “jewel” in general. *Mani-ju* is a compound of the Japanese transliteration of the Sanskrit word and its Chinese equivalent. It is used as a metaphor for various things in Indian Buddhist scriptures.

The mani-jewel appears in the Pali Nikaya as one of the seven treasures owned by a wheel-turning king (*Chakravarti-raja*, 轉輪聖王). The

wheel (*chakra*) is a powerful weapon that is like a chariot used on the battlefield. The jewel is described as follows in the *Mahasudhassana Sutta: The Great Splendour: A King’s Renunciation*, the seventeenth Sutta of the *Digha Nikaya*:

“It was a beryl, pure, excellent, well-cut into eight facets, clear, bright, unflawed, perfect in every respect. The luster of this Jewel-Treasure radiated for an entire yojana round about.”<sup>1</sup>

It is said that as long as the king kept his mani-jewel he could continue to be a king, but if the jewel was lost, he would lose his throne. When in the king’s possession the jewel illuminated the entirety of his kingdom, encouraging his ministers and his soldiers in battle. With the jewel in his possession the king could conquer his enemies, govern his country well, and keep order. The jewel was not simply an object, but it was the source of virtue, authority, and charisma for the king.

A wheel-turning king and the Buddha have some commonality. The expounding of the Buddha’s teachings was called “the turning the Dharma wheel” (轉法輪), and like the wheel turning king, he had seven treasures. They were called “the seven factors of enlightenment (七覺支)” and were part of the “thirty-seven wings of awakening (*bodhipaksikadharma*)”.

This is the original meaning of the mani-jewel in Buddhist scriptures.

### The mani-jewel as a symbol of Buddha’s teaching



### (1) Wish-fulfilling jewel (*Cintamani*)

Several different versions of the mani-jewel appear in other Buddhist scriptures. One of them is called *cintamani* (wish-fulfilling jewel). It is said that the powerful heavenly king Indra had the mani-jewel. During a war between Indra and the asuras, the king of asuras challenged Indra, but Indra was much more powerful and won the war. Yet during the fighting Indra's mani-jewel fell to the earth, and now whoever possesses it can have all their wishes fulfilled. For example, some statues of the great bodhisattvas such as Ksitigarbha (Jizo) and Avalokiteshvara (Kannon) hold the wish-fulfilling jewel in order to fulfill the wishes of living beings.

### (2) Water-purifying jewel

Another kind of mani-jewel is said to have been carried by Buddhist monks when they traveled. On their journeys they often had to drink water from a pond, lake or river. When the water was muddy the monk put the mani-jewel into the water, and it is said that this made the mud settle so that the water's surface became clear. When used in this function the mani-jewel was called the *seisui-mani* (清水摩尼; water-purifying jewel).

The mani-jewel as a water purifier is used in Buddhism as a metaphor or simile for faith or belief (信; *shin*). According to the Abhidharmakośa, faith in Buddhism is like the water-purifying jewel. When we are unable to make decisions because our mind has become like muddy water, being agitated with questions, doubts and uncertainty, the mani-jewel, or faith, can settle the "muddy" parts of our

mind, making the mind clear and pure. One of the definitions of faith in Buddhism is *shin chō jō* (心澄淨). *Shin* is "mind" and *chō* and *jō* mean "clear and pure." Just as the mani-jewel can purify muddy water, our faith can purify our muddy mind.

### (3) The mani-jewel in Indra's Net

Probably the most well known usage of the mani-jewel in Mahayana Buddhism is in the metaphor of Indra's Net (*Indrajala*). This appears in the *Avatamsaka Sutra* (*Kegonkyo*) and is often cited in Fa-yen Buddhism (*Kegonshu*). The metaphor, like the story of the wish-fulfilling jewel, includes the heavenly god of Indian mythology Indra, who was incorporated into Buddhism as a guardian of the Dharma. Indra's palace is on the summit of Mt. Sumeru, and in it there is an ornamental net spreading out infinitely in the ten directions. At each of the infinite number of knots in the net is a mani-jewel possessing an infinite number of facets. When we look at any one of the jewels in the net, we see all the other jewels reflected in it, and all these reflected jewels also reflect every other jewel. This infinite process of reflecting and being reflected continues endlessly. This metaphor of infinite, mutually reflecting jewels is used to help us understand how all things are interconnected with all other things. Since everything is interconnected nothing has a fixed self-nature, and yet each individual doesn't lose its own identity in the process. The metaphor of Indra's net offers a vast and profound vision of the universe in which all things are mutually interrelated to all other things.

### (4) The mani-jewel as a metaphor for Buddha

### nature in *the Complete Enlightenment Sutra*

The mani-jewel was also used as a metaphor for Buddha nature in Mahayana sutras such as the *Lankavatara Sutra*, *the Complete Enlightenment Sutra*, *the Surangama Sutra* and others. This metaphor is the origin of the significance of the bright jewel in Xuansha's saying. The following is a quote from *the Complete Enlightenment Sutra* (*Engakukyo*):

“Virtuous man, you should know that both body and mind are illusory defilements. When these appearances of defilement are permanently extinguished, purity will pervade all ten directions.

Virtuous man, for instance the pure mani jewel reflects the five colors as they appear before it, yet the ignorant see the mani as actually possessing the five colors.

Virtuous man, although the pure nature of complete enlightenment likewise manifests as body and mind, people respond in accordance with their capacities, yet the ignorant speak of the pure complete enlightenment as having intrinsic characteristics of body and mind.”<sup>2</sup>

Here we find the connection between the mani-jewel and the “ten direction world” in Xuansha's saying. We have a body and a mind, which Shakyamuni Buddha said are composed only of the five skandhas or aggregates (form, sensation, perception, formations and consciousness). The five skandhas are defiled because of the three poisonous minds (greed, anger/hatred and delusion) and the delusions and bad karma they create. When the defilements of the five skandhas are eliminated the

purity of the mani-jewel pervades the entire world.

Because this mani-jewel is transparent, its color changes depending upon the conditions around it. According to the sutra, the mani-jewel is complete enlightenment, or Buddha nature, but because of our three poisonous minds we are defiled, and the beauty of the mani-jewel is therefore not revealed. We see only the color of our defilements, mistakenly thinking the mani-jewel itself is defiled. Because we are defiled by our ego-centered desires and actions, we see only the defilements of the five skandhas without seeing the purity of mani-jewel.

Because we lack wisdom we think these defiled five skandhas are our true selves, and therefore our pure nature, complete enlightenment, is not revealed. When we are free from the three poisonous minds, however, the purity of the mani-jewel is revealed, illuminating the entire ten-direction world.

### **The mani-jewel hidden in the five skandhas**

How is it that our body/mind, the five skandhas, is defiled with the three poisonous minds? According to the Buddha's teaching, when the six sense organs (eyes, ears, nose, tongue, body and mind) encounter their objects (form, sound, smell, taste, touch and objects of mind), we are influenced by the three poisonous minds. When an object gives us a pleasant sensation we want to make it our possession so we chase after it. When an object gives us an unpleasant sensation we want to avoid it. Yet even when we try to stay away from objects we

don't like, they very often somehow come to us against our will and we become angry or even feel hatred for such things.

So when we react based on the three poisonous minds to a pleasant object greed is generated, and we feel "I want to get that!", and an unpleasant object generates the feeling, "I must get away!" Being moved by greed and anger/hatred in this way, our life becomes running, running after something we want to get or running to escape something we want to avoid. We are always running, chasing after some things or escaping from other things. Both greed and anger/hatred are products of making discriminations based on our ignorance.

When we chase after desirable things, in some rare cases we are successful and our desires are completely fulfilled, making us feel like heavenly beings. But more often our desires are not completely fulfilled. We want more and more and feel instead like hungry ghosts. Other times we feel like hell dwellers – we never get what we want. When we live like this our life is simply suffering. Many different conditions are produced as a result of this constant chasing and escaping. This is called transmigration within samsara. Because no situation lasts forever, we have to endure endlessly changing conditions. Even when we are very successful and full of happiness, we know it won't last forever. We are always to some degree uncertain and we are never really in control of our lives; something is always left unsatisfied. Therefore we continue to run and we never stop. This is how the three poisonous minds

work and turn our lives into transmigration within samsara.

*Tathāgatagarbha* theory elaborates on this basic Buddhist teaching, saying that even though our body/mind is defiled on the surface, our original nature is always pure and undefiled. This original nature is known as Buddha nature. The teaching says that even though at a shallow level our mind/body is continually influenced by many things, the true nature of our mind is always pure and clear and free from discrimination. This Buddha nature is also called *Tathāgatagarbha*, literally "the embryo of Buddha", and here I have presented a simplified structure of this teaching.

In this case Buddha nature or *Tathāgatagarbha* is the potential to become a buddha. The teaching says that even though on the surface we are defiled, inside everyone has this Buddha nature, which is permanent, never lost, and always pure. In the case of deluded living beings it is hidden and we cannot see it.

An analogy used for Buddha nature is a diamond covered with rock and dirt. The diamond is permanent and indestructible, and yet it is hidden. First, according to this teaching, we must discover the hidden diamond. Then we must remove the dust and rocks and polish the diamond. With this the beauty of the diamond is revealed. This is the process of our practice as viewed through the basic structure of the theory of Buddha nature, or *Tathāgatagarbha*. This analogy from *the Complete Enlightenment Sutra* shows this structure. The structure contains two layers: on the surface



layer of our concrete conditioned self, our body and mind are defiled, but in the deeper layer our essential mind-nature (the mani-jewel) is pure and permanent. These two layers are opposite yet identical.

### The mani-jewel in a Zen text

Guifeng Zongmi (Keihō Shūmitsu, 780-841) was one of the most well-known Buddhist masters of his age. He was known as the sixth ancestor of the Huayen (Kegon) school, but he was also a Zen master. He came from a small lineage known as the Jingzhong (Jōshu) School, and yet he actually claimed to belong to the Heze Shenhui (Kataku Jinne) school. Shenhui, the founder of this school, was the person responsible for Huineng (Eno) posthumously becoming the Sixth Ancestor of Zen.

In his writing entitled *Chart of the Master-Disciple Succession of the Chan Gate That Transmits the Mind Ground in China*, Guifeng compared the four Zen schools of his time: the Northern School, the Ox Head (Nitou) School, the Hongzhou (Koshu) School and the Heze (Kataku) School. To do so, he used the analogy of the mani-jewel to judge the nature of their Zen teachings. As far as I know, this is where the expression “one bright jewel” first appears. I suppose Xuansha got this expression from this writing of Guifeng. Unless we understand this point, we can’t really understand what Xuansha meant when he said, “the entire ten-direction world is one bright jewel.” I think this is also an important point in understanding Dogen’s comments on Xuansha’s saying. If one just reads an English translation of *Ikka-myōju* without having any background

information on the text, it is impossible to discover this connection between Guifeng, Xuansha and Dōgen.

### The mani-jewel in Guifeng’s writing

When Guifeng described the differences and similarities of those four schools of Zen, he used the analogy of the mani-jewel. In this case the jewel is called the *zuishiki-mani* (随色摩尼), which is transparent and changes color depending on the colors of things around it. This metaphor comes from *the Complete Enlightenment Sūtra* mentioned above, and the same metaphor is used in the *Lankavatara Sutra* and the *Surangama Sutra*. Those three texts are very important sources for understanding Chinese Zen teachings. These sutras along with *The Awakening the Faith in Mahayana*, another important text in Chinese Zen, combined *Tathāgatagarbha* theory and *Yogacara* teachings.

In his writing comparing the four Zen schools, Guifeng called this jewel, or our pure original-nature, “*chi*” (知). *Chi* is “Knowledge” or “Knowing” or, as I translated it in Dogen Zenji’s *Bendōwa*, “Intelligence.” Guifeng said that this “Knowing” is beyond the dichotomy of knowing or not knowing. He also called this *reichi* (靈知, spiritual intelligence) or *reishin* (靈心, spiritual mind). Another name in Zen is “Buddha nature.” Guifeng also used the word “true nature (*shinshō*, 真性)” or “true self” (*shinga*, 真我). This thing, known by all these various names, is permanent according to this teaching. Whether it is hidden or revealed, it does not change. And yet our surface mind is impermanent and always changing. The point

of this comparison is to show the relationship between the phenomenal individual mind that transmigrates within samsara and this permanent, essential nature.

Guifeng wrote the following about the spiritual intelligence and the discriminating mind:

It is like the one jewel (*the one spiritual mind*) that is just round, pure, and bright (*the Knowing of voidness and calm*). It has no differentiations at all [in terms of] color characteristics. (*This Knowing from the outset is free of all discriminations and has neither noble one nor common person, neither good nor bad.*) Because its substance is brightness, when it is placed in front of an external object, it has the potentiality to reflect the complete variety of color characteristics. (*Because [the mind] substance is Knowing, when it is placed in front of objective supports, it has the potentiality to discriminate all rights and wrongs, likes and dislikes, up to and including managing and creating all mundane and supramundane events. This is the conditioned principle.*) The variety is inherent in the color characteristics themselves; the bright jewel never changes. (*The variety is inherent in the stupidity, wisdom, good, and bad themselves. The arising and disappearing is inherent in the sadness, joy, love, and hatred themselves. The mind with its potentiality for Knowing is never interrupted. This is the immutable principle.*) Though the jewel reflects hundreds of thousands of different colors, let us now pick the color black, which is the opposite of the jewel's brightness, and

employ it to illustrate spirituality bright Knowing-seeing and the blackness of ignorance. Though they are opposite, they are one substance. (*The dharma and simile have already been provided.*) It is like the times when the jewel reflects the color black; it is utterly black all the way through its substance. No brightness whatsoever is visible.<sup>3</sup>

Based on this criterion, Guifeng wrote the following about the four schools:

1. People in the Northern school thought it is necessary to believe in the purity of the mani-jewel so that we can practice to clean away its black color. Then, they said, the mani-jewel will start to reveal its purity and beauty. This is the same idea expressed in the verse written by Shenxui (Jinshu) in the story of the dharma competition between him and Huineng. It said our body is the tree of awakening, and our mind is like the stand of a bright mirror, and in order to prevent dust from collecting on this mirror, we must continually polish it. This is one idea based on the relationship between our surface defilements and essential purity.

2. People in the Hongzhou School thought that the blackness is nothing other than the bright jewel. The substance of the bright jewel can never be seen. If we wish to know it, we must realize that blackness itself is the bright jewel. Things happening in this concrete phenomenal way of life are nothing other than the manifestation of the purity of the jewel. There's nothing to seek, nothing needs to be negated. Everything is a manifestation of Buddha nature. Their main teaching said since the

mind itself is Buddha, we should just be natural. Guifeng criticized this teaching saying, “the stupid ones are really made to believe in these words, to focus exclusively on the black characteristics and to recognize the various [color] characteristics as the bright jewel [itself].”

3. The teaching of the Ox Head School came from the *Sanlun* (*Sanron*) School. *Sanlun* is the Chinese word for the *Madhyamaka* school. Kumārajīva is considered to be the Chinese founder of this school and its central teaching emphasizes emptiness. According to Guifeng, people in the Ox Head School thought that not only are the various colors reflected from the jewel empty and without substance, but the bright jewel itself is also empty. He criticized them for not knowing that the bright jewel itself is “not-emptiness”. Yet the Ox Head School taught that both defiled phenomenal conditions of mind and the essential mind-nature are empty. It said since everything is empty we should not cling to either side but just be free to see the complete emptiness of both defilement and purity. Doing so is enlightenment according to the Ox Head School.

4. Of the Heze (Kataku) School’s teaching, Guifeng wrote that the perfect brightness of purity is the substance of the jewel, and the black color is unreal. According to that teaching, when we truly see the black color, the black is not black; it is just brightness. We then see that the surface defilements are actually nothing other than the brightness of the jewel. The two opposite sides completely interpenetrate each other. To see this interpenetration is

sudden enlightenment, and on this point the teaching is the same as that of the Hongzhou School. However, because in the Heze School it is understood that the black color is unreal, its adherents thought gradual practice aimed at freedom from the black color is important. According to Guifeng, Heze teaching embraced both sudden enlightenment and gradual practice.

In conclusion Guifeng wrote:

If you do not recognize that the bright jewel is the substance with the potentiality for reflecting [all the colors] and that it is eternally unchanging (the Heze), then you will just say: “Black is the jewel” (the Hongzhou lineage). Or you will try to get rid of the black and seek out jewel (the Northern lineage). Or you will say that the brightness and the blackness are both nonexistent [that is, void] (the Nitou lineage). None [of these lineages] has yet seen the jewel.<sup>4</sup>

Guifeng’s writing is an example of how the bright jewel was used in Zen Buddhist teachings of the Tang Dynasty. If we don’t have such a background understanding of the bright jewel analogy, we can’t really understand the meaning of Xuansha’s saying.

#### **Xuansha’s saying**

Because Xuansha himself didn’t explain his saying, “this entire ten-direction world is one bright jewel,” we must interpret it ourselves. Based on Guifeng’s writing, we can interpret it in four ways:



1. As in the Northern School's teaching, Xuansha has completed the polishing of the mirror and all defilements have been polished away, leaving only the pure bright jewel. There's no separation between this purity of the jewel and the entire ten-direction world.

2. As in the teaching of the Hongzhou School, everything is a manifestation of this bright jewel, and whatever Xuansha does is a manifestation of the function of the bright jewel that is connected with the entire ten-direction world.

3. As in the Ox Head School's teaching, Xuansha thoroughly sees the emptiness of all things, including the hidden jewel and the surface defilements. Therefore there is no separation between Xuansha and the ten-direction world. He and the entire world are both empty.

4. As in the teaching of the Heze School, because he awakened to this Spiritual Intelligence or True Nature, Xuansha was free forever of the influence of the three poisonous minds. But even though he had awakened to this reality, he continued to practice and in doing so he illuminated the ten-direction world.

We can interpret this very short and simple statement of Xuansha in any of these four different ways, and because he did not explain it himself, we are free to choose whichever interpretation we like. In this article I have presented the usage of this metaphor of the bright jewel in Zen Buddhist teachings. I think, generally speaking, these usages represent the traditional mainstream teachings of Chinese Zen. As the next step in studying *Shobogenzo*

*Ikka-myōju*, we need to consider Dogen's position concerning these traditional teachings.

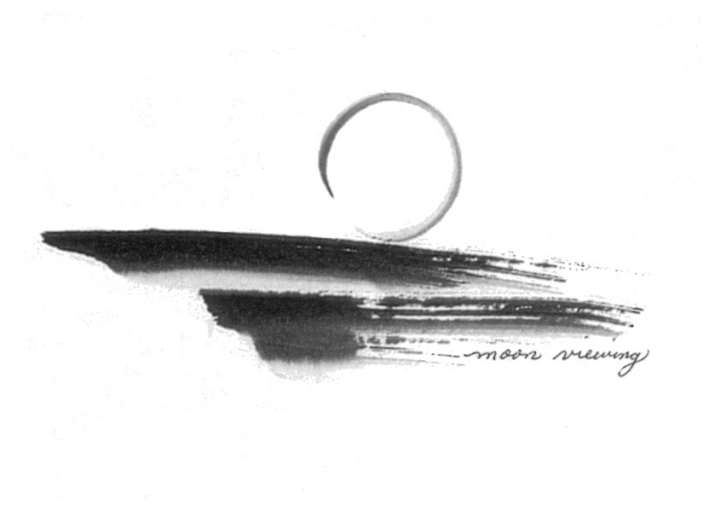
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<sup>1</sup> The Long Discourses of the Buddha: A Translation of the Digha Nikaya (Maurice Walshe, Wisdom Publications, Boston, 1987) p.282

<sup>2</sup> Complete Enlightenment (Ch'an Master Sheng-yen, Dharma Drum Publications, NY, 1997) p.24

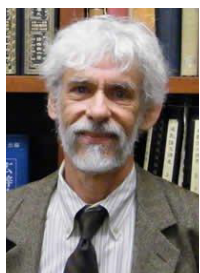
<sup>3</sup> Zongmi on Chan (Jefferey Lyle Broughton, Oxford University Press, NY, 2009) p.89-90.

<sup>4</sup> Ibid. p.93.



# Treasury of the True Dharma Eye

## Book 37



### Spring and Autumn *Shunjū*

Translated by  
Carl Bielefeldt

#### *Introduction*

According to its colophon, this short work dates from 1244, at a time when its author was staying at Kippōji, in Echizen (modern Fukui prefecture); it is said to have been “re-presented to the assembly” at that time, suggesting there may have been an earlier version that has not survived. A note in the colophon calls it a Buddhist “unicorn classic,” thus identifying it with the Chinese classic *Spring and Autumn Annals* (*Chunqiu*) that is evoked by its title. The text occurs as number 37 in the 75-fascicle redaction of the *Shōbōgenzō* and number 66 in the vulgate edition; it is not included in the 60-fascicle collection, from which it may have been excluded on account of its sharp criticisms of several Chan masters.

Despite its evocation of the Chinese classic, Dōgen’s text is not about ancient Chinese history and only indirectly about the seasons. Rather, it focuses on a single saying by the Tang-dynasty master Dongshan Liangjie (807-869), founder of the Caodong tradition of Zen that Dōgen introduced to Japan. When a monk asked Dongshan how one might avoid cold and heat, the master replied, “Why not go where there is no cold and heat?” When asked

where such a place might be, Dongshan said, “When it’s cold, the cold kills you; when it’s hot, the heat kills you.”

Dōgen holds up this conversation as a case necessarily studied by the buddhas and ancestors; and, indeed, Dongshan’s words were well known in Chan circles and attracted many comments — including those in the famous *Blue Cliff Records* (*Biyan lu*), where it appears as case 43. In our text, Dōgen collects eight of these comments, to which he offers his own reactions, sometimes fairly extended, sometimes no more than a single line.

Most noteworthy in these reactions are Dōgen’s dismissals of those comments that interpret the conversation through the rubric of the “five ranks (*wu wei*) of Dongshan” — an heuristic device employing the terms “upright” (*zheng*) and “inclined” (*pian*) to discuss the relationships between the absolute and relative truths. Such passages in our text are often held up by later readers as evidence that Dōgen’s own version of Sōtō Zen had no use for this venerable schema widely associated with Dongshan and the Sōtō tradition in both China and medieval Japan.

While several of Dōgen’s reactions seem at least grudgingly appreciative of previous comments, in his conclusion, he appears to reject them all, calling them “pitiful,” ignorant of the cold and heat of the buddhas and ancestors, and evidence of the decline of the way of the ancestral masters.

#### Spring and Autumn

The Great Master Wuben of Dongshan was once asked by a monk, “When cold and heat

come, how can we escape them?”

The master said, “Why not go where there is no cold and heat?”

The monk said, “Where is there no cold and heat?”

The master said, “When it’s cold, the cold kills the *ācārya*; when it’s hot, the heat kills the *ācārya*.”

This case has been discussed by many in the past and should be worked on by many in the present. The buddhas and ancestors have invariably studied it, and those who have studied it are buddhas and ancestors. Many of the buddhas and ancestors of past and present, in the Western Heavens and Eastern Earth [i.e., India and China], have taken this case as the face of their realization; the realization of the face of this case is the kōan of the buddhas and ancestors.

Given this, we should become familiar with the monk’s question, “When cold and heat come, how can we escape them?” This is to say that we should try considering in detail the very time when cold comes, the very time when heat comes. In this cold and heat, the entire cold and the entire heat are both cold and heat itself. Because they are cold and heat itself, when they come, they come from the head of cold and heat itself, they appear from the eye of cold and heat itself. On this head is where there is no cold and heat; in this eye is where there is no cold and heat. The eminent ancestor’s saying, “When it’s cold, the cold kills the *ācārya*; when it’s hot, the heat kills the *ācārya*,” is [expressing] the circumstances at the very time they come. Though “when it is cold” may say that “the cold kills,” “when it is hot” is

not necessarily a saying that “the heat kills.” “Cold” is cold through and through; “heat” is heat through and through. Though we had learned ten thousand, a hundred thousand means of “escape,” this would still be “exchanging head for tail.” “Cold” is the living eye of the ancestors; “heat” is the warm skin and flesh of the former masters.

\* \* \* \* \*

The Chan Master Jingyin Kumu [I.e., Kumu Facheng (1071-1128)] succeeded the venerable Furong [Furong Daokai (1043-1118)]; he is known as the Venerable Facheng. He said,

Some among the assembly who discuss this say,

The question of this monk has fallen into “the inclined” [relative truth]; Dongshan’s answer returns to the rank of “the upright” [absolute truth]. The monk, “knowing the music” in his words, enters “the upright”; Dongshan then goes off from “the inclined.”

[Those who] discuss it like this not only blaspheme the prior sages, they humiliate themselves. Have they not seen the saying [of Jiashan Shanhui (805-881)]:

Producing opinions from what we hear,  
The mind turns scarlet and blue.

While beautiful to behold,

When long accumulated, they make you ill.

Generally speaking, eminent gentlemen who tread [the way], if you wish to exhaust this matter, you should first recognize the treasury of the eye of the

true dharma of the superior ancestor [Dongshan]. The other teachings of the buddhas and ancestors are but “the [cracking] sounds of a heated [lacquer] bowl.” Nevertheless, I dare to ask you people, after all, where is there no cold or heat? Do you understand?

The jeweled tower is nest to the kingfisher;

The golden pavilion locks in the duck.

The master is a distant descendant of Dongshan, a hero of the ancestral seat. As such, he clearly admonishes the many mistaken of those who would pay respects to the eminent ancestor, the Great Master Dongshan, within the cave of “the inclined and upright.” If the buddha dharma were transmitted based on the confines of “the inclined and upright,” how could it have reached the present? Wild kittens, field hands, those who have not yet investigated the interior of the hall of Dongshan, who have never practiced at the threshold of the way of the buddha dharma, mistakenly say that Dongshan had the five ranks of “the inclined and upright” with which he dealt with people. This is barbaric talk, wild talk; we should not see or hear it. We should just investigate the fact that the superior ancestor did indeed have the treasury of the true dharma eye.

\* \* \* \* \*

The Chan Master Hongzhi of Mt. Tiantong in the district of Qingyuan [i.e., Hongzhi Zhengjue (1091-1157)] succeeded the Venerable Danxia [Zixia (1064-1117)]; he was known as the Venerable Zhengjue. He said,

If we discuss this matter, it is like two people playing chess: if you don’t respond to my move, I will trick you. Only when we experience it like this, do we understand Dongshan’s intention. Tiantong cannot resist giving a comment:

Seen from inside, it’s neither hot nor cold.

The blue depths are drained dry.

In my way, you could stoop down and pick up a giant tortoise.

It’s laughable to fiddle in the sand with your fishing rod.

It is not that there is no chess game, but for the moment, how about the two people? If we say that two people are playing chess, we should be “eight moves ahead”; if we are eight moves ahead, it is not a chess game. How about it? If we are to say something, we should say this: a chess game is one person encountering an opponent. Though we say this, we should fix in our minds and concentrate on, we should circulate in our bodies and investigate, these words of Hongzhi: “if you don’t respond to my move.” “If you don’t respond to my move” means “you cannot be I.” Do not pass over “I will trick you.” There is mud within mud, and those who step in it [as the old song says,] “wash their feet” [if they take as dirty] or “wash their chin strap” [if they take it as clean]; there is a pearl within a pearl, and when it shines it illumines the other and illumines the self.

\* \* \* \* \*

The Chan Master Yuanwu of Jiashan [I.e., Yuanwu Keqin (1063-1135)] succeeded the Chan Master Fayen of Wuzu [i.e., Wuzu Fayen



(d. 1104)]; he was known as the Venerable Kegin. He said,

The bowl rolls in the pearl; the pearl rolls  
in the bowl.

The upright within the inclined; the  
inclined within the upright.

The antelope hangs by its horns [in the  
tree], leaving no tracks;

The hunting dogs circle the wood, stalk-  
ing in vain.

This saying, “the bowl rolls the pearl,” is  
[unique]: “bright before and extinct after,  
hardly heard in past or present.” Up till now, it  
seems it was said simply that the pearl rolling in  
the bowl is without rest. Here, the antelope has  
hung up its antlers in the sky; here, the wood  
circles the hunting dogs.

\* \* \* \* \*

The Chan Master Mingjue, of Zisheng  
Monastery at Mt. Xuedou in the district of  
Qingyuan [i.e., Xuedou Zhongxian (980-  
1052)], succeeded the Venerable Zuo of Beita  
[i.e., Zhimen Guangzuo (dates unknown)]; he  
was known as the Venerable Zhongxian. He  
said,

Extending a hand is the same as a cliff of  
ten thousand fathoms.

Why must “the upright and the inclined”  
be set in order?

The old lapis palace, lit by the bright  
moon;

The vigilant hound of Han climbs the  
stair in vain.

Xuedou was a dharma descendant in the

third generation after Yunmen. He can be  
called a skin bag who has studied his fill. In his  
saying, “extending a hand is the same as a cliff  
of ten thousand fathoms,” though we may say  
he is displaying a rare standard, this is not nec-  
essarily the case. This case of the monk asking  
and Dongshan showing is not necessarily [as is  
claimed in the *Piyan lu*] “extending a hand or  
not extending a hand,” is not “emerging in the  
world or not emerging in the world.” How  
much less does it employ talk of “the inclined  
and the upright.” Without using the eye of “the  
inclined and the upright,” it seems that he has  
no place to put a hand on this case; that he  
seems to have no nose grip with which to  
inquire about it is because he has not gone to  
the borderlands of the eminent ancestor, he has  
not seen the great house of the buddha  
dharma. He should take up his sandals again  
and inquire about it. Stop saying that the  
buddha dharma of the eminent ancestor is the  
five ranks of “the upright and the inclined.”

\* \* \* \* \*

The Reverend Shouzhou, the Chan Master  
Changling of Tianning in Dongjing [i.e.,  
Changling Shouzhou (1065-1123)], said,

In the inclined there is the upright; in the  
upright, the inclined.

Drifting along in the human realm a  
thousand centuries;

How often have I longed to return yet  
could never return.

Before the gate, as of old, the weeds are  
thick.

Although here he too forces himself to talk

about “the inclined and the upright,” he has still picked up [the sense]. It is not that he has not picked up [the sense], but what is “being in the inclined”?

\* \* \* \* \*

The Venerable Foxing of Dawei in Tanzhou [I.e., Dawei Fatai (dates unknown)], succeeded Yuanwu; he was known as Fatai. He said,

Where there is no cold or heat, he’s communicated for you.

The dead wood blooms one more time.

The laughable ones who “notch the boat to find the sword”

Remain still now in the cold ashes.

This saying has just enough power for him to step on the kōan and to put it on his head.

\* \* \* \* \*

The Chan Master Zhantang Wenzhun of Letan [I.e., Zhantang Wenzhun (1061-1115)] said,

When it’s hot, the heat kills; when it’s cold, the cold.

The origins of cold and heat are of no concern.

Going all the way to heaven’s shore, while memorizing wordly matters.

On the old master’s head, place a crown of boar skin.

Now, we must ask, “What is the principle of “no concern”? Speak! Speak!

\* \* \* \* \*

The Chan Master Heshan Fodeng of Huzhou [I.e., Fodeng Shouxun (1079-1134)] succeeded the Chan Master Fojian Huiqin of Taiping [i.e., Taihei Huiqin (1059-1117)]; he was known as the Venerable Shouxun. He said,

Where there’s no cold or heat, as Dongshan says —

How many Chan people have got lost in that place?

When it’s cold, I turn to the fire; in heat, I avail myself of cool.

Avoiding them my whole life, I’ve escaped cold and heat.

This Master Qin is a dharma descendant of the Chan Master Wuzu Fayan [d. 1104], but his words are like a little child’s. Nevertheless, “avoiding them my whole life, I’ve escaped cold and heat,” must later have had the sound of a great elder. That is, “my whole life” means exhausting life; “I’ve escaped cold and heat” means “sloughing off body and mind.”

In sum, then, though the various generations from the various quarters, taking it upon themselves to flap their lips like this, have offered “praises to the ancients,” they have not seen the marginal matters of the eminent ancestor Dongshan. The reason is that, because they do not know what cold and heat are in the daily life of the buddhas and ancestors, they talk in vain of “availing oneself of the cool” or “turning to the fire.” It is particularly pitiful for you in the neighborhood of an old worthy: did you hear what he called “cold” and “hot”? What a pity that the way of the ancestral masters has declined. After having known the shapes and levels of cold and heat, passing

through the moments of cold and heat, and making use of cold and heat, we should go on to make [verses called] “praises of the ancients,” to make [comments called] “taking up the ancients,” on the words the eminent ancestor has shown us. Those who are not yet like this, fail to recognize their error. Even among the secular, in knowing the days and months, in taking care of the ten thousand things, there are differences between the holy and the wise, differences between lords and foolish commoners. Do not mistakenly think that the cold and heat of the way of the buddha must be the same as the cold and heat of the foolish commoners. Just straightaway study this with diligence.

Treasury of the True Dharma Eye  
Spring and Autumn  
Number 37

Re-presented to the assembly in the mountains of the realm of Etsu,  
in *kinoe-tatsu*, the second year of Kangen  
[1244]

On encountering the Buddha, turning the  
Buddha’s unicorn classic.  
The ancestral master [Qingyuan Xingsi (d.  
740)] said, “Though the horns may be many,  
a single unicorn will suffice.”



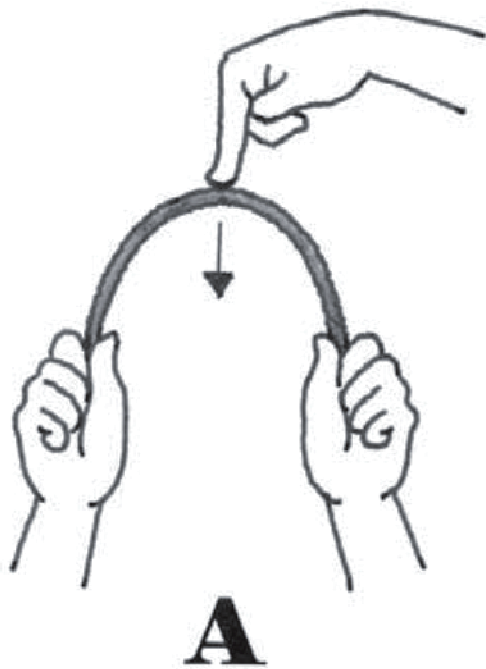
## My Footnotes on Zazen (8) The Difficulty of Zazen 2

Rev. Issho Fujita  
Director of Soto Zen Buddhism  
International Center

Maybe we have a deep-rooted and fundamental misunderstanding about zazen in the same way we have about defecation and baby delivery as I mentioned in the last article. Based on the preoccupation that we cannot do zazen without pushing ourselves hard from outside, we actually push ourselves too much during zazen. That is why zazen becomes something so hard to do, failing to make good use of what spontaneously comes out from inside. When we have a difficult bowel movement, we use a purgative and when we have a difficult delivery, we use medication or an operative technique. Likewise, we can figure out various means to deal with the difficulties of zazen. I don’t have any objection to it. However if we try only to delete the difficulties without paying attention to the root cause of those difficulties, the approach, even out of good will, might bring out another difficulty when those means are applied. We should understand this point before we push ourselves, so that we can become convinced of the need to explore a totally different path in which we wait for something to come from inside without pushing rather than changing the patterns of pushing.

Here is an elastic bamboo stick. I hold both ends and push it in. The stick bends around the middle point. The curvature is a result or effect and my push is a cause of it. Now let us assume

that three people (A), (B), (C) are told to make this bamboo stick straight because it is not good or not desirable for the stick to be curved like that.



(A) tries to "directly" make it straight by pushing down the curvature with his finger. As a matter of course, it will not succeed. So (A) increases the force to push it down harder and harder. He exerts himself. In the end the poor stick would be broken. (A)'s approach is foolish because he confuses the result for the cause and he tries to change only the result without paying any attention to the cause.

(B) is aware that the curvature of the stick is just a result and the true cause of it is the pushing by my two hands. Based on this understanding, he tries to move my two hands away, using his own hands. But I don't understand why he is doing it and I have no reason to move my hands. So I, by reflex, resist his action. (B) increases his force to move my hands to win over my resistance. Then I also increase my

force. In this way a continuous battle results between his hands and my hands holding the stick. It will end with (B) losing patience and giving up, or he might win the battle and succeed in forcibly straightening the stick. But even in that case, as soon as he releases the force carelessly, the situation returns to where we started. My hands again push the stick inward to make it bend. So (B)'s approach is not wise or effective either.



(C) takes a completely different approach from (A) and (B). Both (A) and (B) try to solve the task by applying their own force — in other words, by pushing themselves and adding force from outside. (C)'s way is a totally different paradigm. How is (C) approaching the task?

In (A)'s approach, without looking at the true cause of the curvature (my hands), he only looks at the curvature which is just a result. He forcefully and directly tries to make the stick straight. That effort only results in a fierce battle between his finger trying to push down



and the stick resisting against it. Because the real cause of the curvature is totally untouched, the stick tends to keep bending. Therefore as soon as (A) stops pushing it, it will bounce back to the curvature again. If he forces it to be straight by pushing hard, it could break the stick. It cannot be called a wise approach to the task.

(B) is a bit better than (A) because he is aware of the cause of the curvature, which is the push of my hands. But because he is trying to make the stick straight by one-sidedly moving my hands, I, by reflex, resist his force and increase my force to bend the stick. Then we have a battle between (B)'s hands and my hands. Even if (B) wins, as soon as he releases my hands, I would bend the stick again, so it cannot be called a real solution. If (B) gives up the task and I win the battle, my hands could bend the stick with more force and the degree of the curvature might get bigger, having the opposite effect. So it cannot be called a wise approach, either.

What is the common element between (A)'s and (B)'s approaches, both of which we judge to be unwise? Both of them apply their own force and try to affect the stick one-sidedly from outside. (A) forcibly pushed down the stick itself and (B) forcibly moves my hands holding the stick. That is why they elicit the resisting force from the stick (in the case of (A)) or from my hands (in the case of (B)). In other words, their approaches end up making the situation worse and creating a new conflict. Worse than that, it is likely that due to (A)'s approach the stick breaks and due to (B)'s

approach the degree of the curvature increases. If so, that is a disastrous result which causes them both to regret having done anything to the stick. Don't we try to solve our problems in daily life in the same unwise and forcible way as (A) or (B) do? And don't we make the problem much worse, more complicated and aggravated?

(C) has a clear vision of the totality of this situation. Firstly, he understands that the curvature of the stick is just a result and true cause of it is my hands adding force from both ends. He does not confuse the cause and the result like (A), which we often do. (C) has an insight that he should work with my hands instead of the stick itself. (C) also understands that if I release the power acting on the stick through my hands, the stick straightens itself back to the original shape by its own resilience. That means what should be done is only to let my hands relax. In the case of (B), without understanding that the stick has an ability to go back to being straight by its own resilience, he tries to widen the distance between my hands by moving them from outside. So he, in essence, tries to make the stick straight by his own force as (A) does, even though he does it through my hands.

Based on clear understanding that the force added by my hand to the stick is a cause and the curvature is a result of it, and that the stick has its own resilience which allows it to go back to being straight, (C)'s approach focuses on working on me so that I can release the force acting on the stick through my hands. This is a totally different approach in quality from those of (A) and (B) in which they try to physically

move the stick or my hands by their own force. In their approaches, they treat the stick or my hands as just a “thing,” assuming that nothing would happen unless they bring strong pressure to it from outside. But in (C)’s approach, he tries to work on me to let me relax my hands. He is expecting that the stick will manifest its own ability and become straight by itself. He treats me and the stick not as a “thing” but as something alive which has its own ability to move by itself.

In (B)’s approach, why do my hands resist against his push? It is because he treats them as if they are just a “thing.” When he touches my hands, there is no understanding, no word, no respect, no kindness. There is only a forcible, violent and one-sided order: “Move this way!” A living human body naturally responds to such a rude touch in a defensive way. It gets tensed up and fights against it. (B) lacks an appropriate attitude to consider the “claim of living beings.”

(To be continued)

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## NEWS

### **September 11 – October 1, 2014**

Dharma talks by Sotoshu Specially Dispatched Teacher were held at eight places in Brazil.

### **September 12, 2014**

Hawaii Minister’s Workshop was held at Shoboji in Honolulu, Hawaii.

### **September 12 – 13, 2014**

Preliminary Memorial Ceremony for the 650th Anniversary of Daihonzan Sojiji’s Second Abbot Gasan Joseki Zenji was held at Shoboji in Honolulu, Hawaii.

### **September 21 – 28, 2014**

Dharma talks by Sotoshu Specially Dispatched Teacher were held at six places in the U.S.A.

### **October 5–6, 2014**

North America Soto Zen Conference was held at Great Vow Zen Monastery in Clatskanie, Oregon.

### **October 16–19, 2014**

South America Soto Zen Workshop was held at Zenkoji in Ibiracu, Brazil.

### **October 17–19, 2014**

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

### **November 11, 2014**

Hawaii Minister’s Autumn Meeting was held at Shoboji in Honolulu, Hawaii.

### **November 12–22, 2014**

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

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