



SOTO ZEN JOURNAL

DHARMA EYE

News of Soto Zen Buddhism: Teachings and Practice

Greeting p1
Issho Fujita

What I've Learned about "ZEN" in the World p2
Zuiju Adachi

Jukai-e in Europe at Zendonien p6
Taiun Faure

Lecture on the Chapter of Shobogenzo *Ikka-myōjū* p9
Shohaku Okumura

Great Practice (*Dai shugyō*) p23
Carl Bielefeldt

My footnotes on Zazen (11) p31
Issho Fujita

法
眼

Number

38

September 2016



Greeting

Rev. Issho Fujita

Director, Soto Zen Buddhism
International Center

First of all, let me thank you for regularly reading the *Dharma Eye*.

Next year 2017 will be the twentieth anniversary of the year during which the Soto Zen Education Center took one step forward in 1997, and became the Soto Zen Buddhism International Center.

In the very first issue of *Dharma Eye*, Miyazaki Ekiho Zenji, who was the Head Priest of the Sotoshu at that time, wrote the following words.

“We are now living in a world that has already become ‘internationalized’, which is to transcend the concept based on the premise of national borders. In fact, we are in the era that is said to be ‘globalized.’”

Twenty years have passed since then and the waves of globalization have continued to sweep through our societies more and more, and also Sotoshu has been developed with correspond to the globalization. In 1997, the large majority of Westerners who had left home as Sotoshu priests were disciples of Japanese priests. However, the present situation is that disciples of those second-generation priests as well as disciples of their disciples are now in the majority, and more than 1,200 non-Japanese priests are now registered with the Sotoshu.

Furthermore, many temples, centers and groups have been established in countries around the world where Soto Zen is practiced and where zazen is the center of a wide range of other activities. It is truly the case that the universal nature of the teachings of the Sotoshu’s “Shakya-muni Buddha and Two Founders” is being actualized such that globalization is occurring more and more by transcending the walls of race and culture in all regions of the world.

However, with the passage of time and generational change among Soto priests, we have changes arising little by little in the “form” (sometimes in attire, sometimes in the movements of ceremonies and so forth) that has been traditionally transmitted within the Sotoshu. Here, within the same Soto Zen that we share, there is concealed a potentially big problem. Nevertheless, it isn’t possible to move forward unilaterally saying “That isn’t the way to do it. This is the correct way,” dealing with this sort of matter as if we were the originators of Soto Zen. It is necessary rather to sincerely meet the local people and while deepening mutual understanding correctly assess what is all right to change and what must not be changed, proceeding with actions that are in line with each situation.

In recent years, words such as “mindfulness” and “meditation” have been adopted and used as if they were synonyms for zazen. Interest has grown in these teachings and many people are now practicing these methods. Nevertheless, it is a fact that people are practicing and understanding zazen – which is originally a deep Buddhist practice – as if it were simply a

practical tool, “a method to resolve problems” or “a means to train the mind.” In these circumstances, the “complete Buddha Way,” the correctly transmitted zazen will disappear. It will simply end as a technique for getting on in the context of the everyday world.

In the greeting I wrote for the *Dharma Eye* (No.26 published in October, 2010) when I was appointed as the Director of the Soto Zen Buddhism International Center, I said, “The International Center has to have a clear vision about what should be transmitted, to which kind of people, and in what way.” Many people around the world are fascinated by “ZEN.” They are now actually practicing zazen. And yet, there is need to pause so that we can be sure that we are passing on a broader and deeper teaching by means of the “True Dharma” that we have received from Dogen Zenji, Keizan Zenji and the Ancestors.

My hope is that through further development of Soto Zen international teaching activities that the teachings of the Shakyamuni Buddha and Two Founders will continue to spread around the world thereby contributing to the peace in people’s hearts and minds.



What I’ve Learned about “ZEN” in the World

Rev. Zuiju Adachi

President of the All Japan Young Soto Zen Buddhist Priest Association
Chorakuji, Hyogo, Japan

I recently participated as the representative of the All Japan Young Soto Zen Buddhist Priest Association in the “*Sanzen* Tour in North America” which was planned by the Soto Zen Buddhism North America Office and Soto Zen Buddhism International Center. This was an opportunity to study the history of the Soto Zen in North America as well as the present condition of Soto Zen teaching activities there. This tour was held from January 25th to 30th, 2016. Nineteen people, including priests and temple family members, visited five Zen temples and centers, Japanese Cemetery in Colma, the headquarters of Apple Inc., as well as the construction site of Tenpyozan Zendo.

After arriving at San Francisco Airport, we headed for the headquarters of Apple Inc., famous for its iPhone and iMac products. I was surprised to learn that Steve Jobs, one of the founding partners of Apple often went to Hosshinji, also known as the San Francisco Zen Center, to practice Zen and even had a Buddhist wedding. At the company, the following words of Jobs’ were displayed, “If you do something and it turns out pretty good, then you should go do something else wonderful, not dwell on it for too long. Just figure out what’s next.” Wasn’t this the attitude of continually poring at the Way-seeking mind within his inquisitive mind that so many

people found alluring? I strongly felt that for people overseas borrowing the thought of “ZEN” in their lives and work becomes a life model for them; maybe “ZEN” seemed unusual to me seeing it in the context of a foreign country, but it forced me to ask myself about my own life.

While we were riding by bus moving from hotel to Japanese Cemetery, we heard a description of the history of Japanese American people in the United States from Rev. Ikki Nambara, Assistant Director of the Soto Zen Buddhism International Center. While overcoming the extremity of war, those Japanese people who left Japan and went to another country lived their lives with all their energy. We learned that following World War II, Japanese-American Temples served a role as boarding houses for the Japanese American people. Hearing of the changes that came with the third and fourth generations of Japanese American people, we learned that fewer and fewer people remember the days during the War. We also heard about the way in which not only Sotoshu but other religions as well were involved in this history. At the same time, though, I wanted to see and hear about these things in more detail.

In Japan, there have been instances of “ZEN” in the news from the post-War West, but I began to feel once again the need to study the history of the many Japanese immigrants who crossed over to America before the War as well as of the Japanese American people who are now alive.



Japanese Cemetery in Colma

We spent one night at Genjoji, also known as the Sonoma Mountain Zen Center, where we were able to practice Zen with the community there. Located deep in the mountains of the famous wine country of Sonoma, the quiet temple grounds with the buildings standing side by side in the forest are reminiscent of Jetavana-vihara, said to be the first monastery of the Buddhist order. Early the next morning on leaving the yurt where I had slept bound for the Dharma Hall where zazen is held, the mountain path was framed by the starry sky. This was truly a moment where I felt the freedom throughout the great planet Earth. I was thankful to be able to share this precious and pleasant time of just sitting inside the Hall where nationality and ethnicity is transcended. According to what I heard, many people from all over the world come to this place to practice Zen for several months at a time. I spoke with a woman who had come from London. Deeply impressed by a book written by Rev. Shunryu Suzuki, her expression of the place was that it was a peaceful situation that quieted the mind. I listened to this woman who was born in Czechoslovakia as she spoke with deep feeling

about her story and why she had moved for various reasons from one country to another. For a person like me who has only lived in Japan, it was a fresh and stimulating experience to have this contact overseas with Buddhists from other countries.



Morning Service

As we visited Zen centers in various parts of North America, I strongly felt that the atmosphere of these temples in local communities as well as in society as a whole was that these were places where people could come together and be close to each other. The present state of affairs in Japan is one where the image that precedes Buddhist temples is one of mourning dead people in funerals and memorial services. In Zen centers overseas, however, isn't it the case that the efforts of ordained clergy and lay people are to create a special place where they can bring life to "ZEN" in their lives and work? In Japan, I hear that the trend is for fewer temples to hold groups where people can sit in zazen. There are various arguments made about the causes of this situation but I felt that there is much we can learn from Zen centers overseas regarding the way to create an environment for sitting in zazen as well as

the way in which Zen practice is taught.



Discussion

After Genjoji, we headed to Tenpyozan Zendo which is located about three hours by car northeast of San Francisco and where construction is proceeding to build a monastery. I had heard that this Tenpyozan Zendo was the earnest desire of Rev. Gengo Akiba, the Director of the North American Soto Zen Buddhism Office. Why is Rev. Akiba, who had lived for many years in America and who had ordained and brought up many Western priests, fixated on building a monastery in America that is like one in Japan? We heard a passionate explanation from him that it was because he wanted to have many overseas monks and nuns who aspire to realize the Way of Buddha, experience and feel what we as Japanese priests have felt during practice periods in Japanese monasteries in just the same way, to experience that precious time in such a monastery. It is certainly true that there is a unique atmosphere that can only be experienced during our training time in the monastery. There is the well-known *mondo* (question and answer) which appears in a *Hossenshiki* (Dharma Combat Ceremony),

“At the sound of the bell, go to the Dharma Hall; with the sound of the fish drum, go to the Monks’ Hall; a practice period of ninety days without leaving the *Kobokudori* (monastery).” Maybe it is important to first of all truly live the life of practice in a traditional Soto Zen monastery. At the same time, even if the buildings are big, it isn’t really a place to practice if there are no monks who embrace the Way. “By all means, we would like many people to come from Japan, so that together we can build a great monastery.” We heard this rally to recruit like-minded people. While listening to Rev. Akiba’s words, I empathized with him and thought that it would really be wonderful to have a monastery overseas where it would be possible to have the same kind of monastic experience as in Japan.

As a general rule, our All Japan Young Soto Zen Buddhist Priest Association is made up of priests who are under the age of forty. Throughout Japan, there are forty-eight active groups with approximately 2,700 members. Through an alliance of Japanese Buddhist groups (not only Sotoshu) and young Buddhist associations from around the world, we are active in continuing education and training through exchange and experience. In recent years, we have been actively involved with support work for disasters both at home and abroad including the Great East Japan Earthquake, the earthquake in Nepal, and so forth. Beginning last year, we set up a permanent international committee which will more than ever before encourage the ties we have with groups overseas. At present, at the All Japan Young Buddhist Association which is at the

Japanese center of the World Fellowship of Buddhist Youth, we are in charge of the international committee and are the representative for international activities within the tradition of Japanese young Buddhist association. In 2018, the Japan Buddhist Federation, which the Sotoshu is affiliated with, will hold the General Conference of the World Fellowship of Buddhist and the World Fellowship of Buddhist Youth as an event commemorating the 60th anniversary of the founding. In 2020, the Tokyo Olympics will be held. Such events mean that this will be a time where international exchange will become livelier. Through encounters with religious people and Buddhists from other countries, this in turn will create opportunities for young Buddhists to look closely at themselves. In due time, these experiences will be linked to wider activities in each person’s teaching activities.

I ask that from now on you will all continue to help guide our group in these overseas exchange activities.

Once again, I would like to express my gratitude for being able to participate in this tour.



Sokoji



Jukai-e in Europe at Zendonien

Rev. Taiun Faure
Kanshoji, France

Two years ago, the Spiritual Board of the Association Zen Internationale (AZI) approached Daihonzan Eihei-ji's Vice Abbot, Rev. Donin Minamisawa, to request his presence as leader of the Soto Zen *Jukai-e* ceremony in its traditional form at Zendonien temple. This temple was founded in France by the first director of Soto Zen Buddhism Europe, Rev. Taisen Deshimaru, in 1979. Rev. Donin Minamisawa accepted the invitation and proposed that we work with him to create a form of *Jukai-e* better suited to European culture. He was ready to help us as much as he could in order to achieve this aim. To date, monks of AZI have conferred precepts using a much shortened and simplified ceremony.

Last year, several members of AZI travelled to Eihei-ji in Japan to study the *Jukai-e* ceremony. Following this visit we had many meetings to organize and finalize this ceremony, all of which was new to us. As a result of these numerous exchanges, we arrived at a *Jukai-e* very similar in form to the ceremony practiced at Eihei-ji. *Jukai-e* would take place over five days. Rev. Minamisawa, as *Kaishi* (or precepts master) would be accompanied by a delegation of twenty-seven eminent monks. It was decided that all posts, apart from that of *kaishi*, would be paired with a European monks, abbot of a temple, and supported by European

monks familiar with Soto Zen ceremonies.

Towards the end of the afternoon of June 7th, one hundred forty-five *kaitei* (people asking to receive the precepts), who came from all across Europe, arrived. Together, none of them knew anything of what lay ahead of them. As tradition requires, the four fold sangha were represented: monks, nuns, lay men, and lay women. We understood that the ceremony possessed two inseparable aspects: to transmit the precepts and to receive the precepts.

The Zendonien radiated majesty. Extension and embellishment of the *hatto* (dharma hall) had been done in preparation for the event. Watered with weeks' worth of rain, the vegetation was lush, and the grass of the temple grounds' lawns lay newly mown and verdant.



Zendonien

Many people, monks and lay, came before and during the ceremonies to help and support the event through the undertaking of various practical tasks.

The *jikidanryo* (office of the monks who guide the *kaitei* and organise their practice), who arrived a few days prior to the beginning

of the event, arranged the *hatto* with the ardour and competence necessary to make the ceremonies possible.

In the morning of the 8th, after zazen and the usual morning ceremony, we began *Jukai-e* by first welcoming *the sacred beings*, and then the precepts master and his two assistant masters: the instructing master and the guiding master.

The ceremonies created an atmosphere of awe and devotion that, from their beginning, reflected (came from) the great honor given to the Buddha, to the sacred beings, and to their living representatives. Trust and faith in the transmission of the precepts and in those who were transmitting them permeated the ceremonies — the celebratory ceremony held every morning in memory of the master of the *kaishi*, the offerings given before each meal, worship on plat form (*danjorai*) and worship of Buddha and ancestors (*bussorai*), and the splendidly moving ceremony completed in homage to Rev. Taisen Deshimaru, performed on the third day, at the heart of *Jukai-e*.



Memorial Ceremony for Rev. Taisen Deshimaru

Prior to the start of *Jukai-e*, we were concerned about the difficulty that Westerners might encounter in opening their hearts to the unknowable, to absolute reality... But the ceremonies propelled us into the dimension of the ineffable; one elusive, yet palpable existence.

Rev. Minamisawa invited Rev. Komei Nara, ex-president of the Komazawa University, to provide teachings which would instruct the *kaitei* and give meaning to the five days' ceremonies.

Beginning with the meaning of rites, spanning the history of the precepts, Rev. Nara explained that "*Zenkai Ichinyo*" that is, "Zen and the precepts are one and the same." Through providing details, presentation of the three refuges, the three pure precepts and the ten grave prohibitions, he informed us of the true way to observe the precepts. He explained the importance of repentance and prepared us to receive the precepts and the *kechimiyaku* (lineage chart) during the final great ceremony of *Shojudojo*. The timing of the teachings allowed the *kaitei* to reflect both on past mistakes and the significance of receiving the precepts.

Rev. Minamisawa gave great importance to these teachings, following each with a period of question time. For Westerners, culturally inclined to scepticism and encouraged to accentuate the cerebral, such explanations seemed to be helpful. During informal meetings held each day, European monks answered the doubts and questions of the *kaitei*. Thus the *kaitei* could let themselves go and wholeheartedly practice the ceremonies. If slightly lost and doubtful at the beginning, very quickly they gained their bearings.

Following the natural course of the ceremonies, faith was settled, faces lit up. By the time we began the repentance ceremony, devotion had, without exception, seized the hearts of the *kaitei*. Visible despite the darkness, tears tracked their cheeks.

Even if the *hatto* wasn't as majestic as that of Eihei-ji, even if we could notice some little mistakes, indisputably heart was present and magic worked. In addition to the beauty and the profundity of the ceremonies, the love and kindness of the monks who supervised them dissolved any hesitations that remained.

Time went by quickly... *Kaitei* noticed an evolution in their practice of *zazen*, and the acceptance of a rare dimension of their lives. It was with that fresh mind that on the fourth day, the *kaitei* heard a reading of the *Kyōjūkai-mon*, in order that they might then receive the precepts. They did this in a moving ceremony, facing the *kaishi* and led by Japanese and European monks.

On the following day — the last morning — having big goodbye to the sacred beings, the *kaishi* ascended the platform to answer, with great majesty, the *kaitei's* questions. Calm reigned in the *hatto*, minds were pacified, and conversion was complete. And then, as the *kaishi* left the *hatto*, all the instruments of the temple broke out and resonated in joyful symphony.

After this, everything went very fast. The *kaishi*, the different masters, the entire Japanese delegation boarded the bus, departing to the rapturous applause of an assembly full with joy and gratitude.

If we had a little concern regarding the feasibility and flow of the ceremonies of the *Jūkai-e* undertaken in Western lands, we know today that the practice of *zazen* and the ceremonies of Soto Zen bring us together in our Buddha dimension and that these practices concern all human beings regardless of their cultures. This *Jūkai-e* ceremony will have consequences for the future of our practice. That is certain. We received it in a form quite close to that held in Japan, and I think that our having digested and adapted it as Westerners will renew its spirit.

The Japanese monks' lack of judgment, their flexibility in face of mistakes, and relaxed, free minds in all circumstances particularly left their mark on the Europeans. We understood, as a result, that we should dedicate ourselves totally, that we should do things with all our heart... And in the end, leave it up to the cosmic order.

It is with that mind that we say a big thank you, and that we bow, full of gratitude, to the sacred beings and all those who embody them.





The 7th Chapter of Shobogenzo
Ikka-myōju (One Bright Jewel)
Lecture (4)

Rev. Shohaku Okumura
Sanshinji, Indiana, U.S.A.
(Edited by Rev. Shoryu Bradley)

In the last issue, I began to talk about the text of *One Bright Jewel* where Dogen Zenji describes how Xuansha Shibi (Gensha Shibi) became a monk and practiced with his teacher Xuefeng Yicun (Seppo Gison). Xuansha left Xuefeng's monastery on a pilgrimage to widely visit various Zen masters, but as he left the foot of the monastery mountain, he stubbed his toe badly on a stone. In a moment of severe pain, he had a realization that changed his mind about the pilgrimage and he returned to his teacher's monastery.

[Text] (3)

雪峰とふ、「那箇是備頭陀」。(那箇か是れ備頭陀.)

Xuefeng asked him, "What is Bei-dhuta?"

玄砂いはく、「終不敢誑於人」。(終に敢て人を誑かさず.)

Xuansha said, "I never deceive others."

When Shibi returned after only a few hours, Xuefeng was perplexed and asked, "What is *Bei-dhuta*?"

Bei is abbreviation of Xuansha's dharma name. *Dhuta* (*zuda* in Japanese) is a Sanskrit word referring to ascetic practice that follows twelve points. Some of the points include: owning only a single set of three patched robes (*kasaya* or *okesa*) dyed and made from aban-

doned rags, eating only before noon and only foods received through begging (*takuhatsu*), and living only outdoors in either graveyards, forests or mountains. The word *dhuta* as it is used here by Xuefeng refers to a person who practices keeping these standards. Dogen Zenji clearly respected such practice, since in *Shobogenzo Gyoji* (*Continuous Practice*), he praises Mahakasyapa for following it. Mahakasyapa was one of the ten major disciples of Shakyamuni and is also considered to be the First Indian Ancestor in Zen Buddhism. He chose to continue living outdoors even after Shakyamuni established monasteries called viharas with the aid of wealthy donors.

Xuansha lived in Xuefeng's monastery and therefore ate the food provided by the community; he also must have worn Chinese robes under his *kasaya*. Strictly speaking, then, according to Indian standards, he was not a *dhuta* practitioner. But because he practiced wholeheartedly, as Dogen describes later in this fascicle, without concern for food, clothing, and other possessions, his teacher, Xuefeng, called him *Bei-dhuta*.

When Xuefeng saw that Xuansha had come back so soon, he asked him, "What is *Bei-dhuta*?" That question meant, "What are you?" This is a strange thing to ask since the two knew each other very well. In this context, probably this question means, "What happened to you? Why did you come back so soon?" Traditional commentaries by Soto scholar-monks interpret this question to be the same as the one posed by Huineng, the Sixth Ancestor, to his disciple Nanyue when the two met for the first time.

That question was, “What is it that thus comes?” Scholar-monks say this sentence is not a question but a statement. They read the question as: “What thing, how come.” The nameless reality (what thing) is actually manifesting itself in such a way (thus come). Here they interpret Xuefeng’s statement as, “*Bei-dhuta* is thusness itself.”

Xuansha’s answer was, “I never deceive others.” This indicates the flame of the three poisonous minds was extinguished for Xuansha. That happened when he clearly saw the emptiness of his own body and mind at the moment of his toe hitting a stone. As a result, he would no longer deceive anyone; he was truly who he was. He no longer was deceived by the stories created through contact of the five aggregates and their objects (*nama-rupa*). His not deceiving others also meant he realized there is no separation between self and others. He realized there’s no self which deceives others and no other beings who can be deceived. This means the self and all beings in this world truly become one seamless reality; all separation between subject and object ceases. This is the same reality expressed in the saying, “When there is no self, there is nothing that is not self.”

In his *Comments on the Sixteen Precepts (Kyojukai)*, of the fourth major precept, “not speaking falsehood,” Dogen said:

*Since the dharma-wheel has been turning from the very beginning, there is neither too much nor too little. When a drop of sweet dew moistens all beings, reality and truth become revealed.*¹

When we thoroughly see the true reality of all beings, we find everything reveals its own beauty and dignity. There is no way then to deceive others.

This is the same thing the Buddha said in a short *sutta* found in the *Sutta-Nipata* entitled, *Disputes and Contention*². Here Shakyamuni said there exists a way to avoid “contact,” the one cause of disputes and contention. He said,

Contact exists because the compound of mind and matter (nama-rupa) exists. There is a state where form ceases to exist. It is a state without ordinary perception and without disordered perception and without no perception and without any annihilation of perception.

The “compound of mind and matter (*nama-rupa*)” refers to the objects of our six sense organs. When *nama-rupa* (objects) ceases to exist, the subject also ceases to exist. There is then no separation, and contact between subject and object ceases to exist. Sensation, thirst and clinging, and disputes and contention will then also cease to exist. When *nama-rupa* ceases to exist, all things are Buddha-dharma. This is what Dogen writes in the beginning of *Genjokoan*. Without *nama-rupa* there is no way to speak falsehoods and deceive others.

When we see the interconnectedness of all beings there’s no contact. Because I think I am not some particular object and that object is not me, I have contact with that object. Yet self and object are interconnected, existing only in relationship with each other and with all other

beings and things, so there's actually no way contact can exist; everything is already connected. "I never deceive others" therefore means that the separation between subject and object has ceased to be.

This is also the meaning of the phrase "the entire ten-direction world is one bright jewel." It means there's no separation between the jewel, the self, and the myriad beings in the ten-direction world. Everything is reflected in every other thing existing in Indra's Net. From the beginning, this is one seamless reality in which all things are interconnected with each other.

These first sections of *One Bright Jewel* appear at first to simply be a preface introducing us to the life and practice of Xuansha. We might expect that the main text where Dogen discusses Xuansha's expression "one bright jewel" is most important, but actually Dogen's understanding of the phrase is already described here.

[text] (4)

このことばを、雪峰ことに愛していはく、
「たれかこのことばをもたざらむ、たれかこのことばを道得せん」。

Xuefeng especially loved this utterance and said, "Who does not have these words? Who can utter these words?"

The Meaning of *Dotoku*

"Who does not have these words?" means everyone is the same and there's no separation between subject and object. We all exist within this reality of no separation between self and others, therefore it is not possible to speak

falsely and deceive others. In this sense, all people have "these words," i.e. the reality the words point to. It is true not only for those such as Xuansha who had this realization but also for all beings. All of us are existing within the seamless reality that lacks anything false. False speech and deception exist only within our discriminating minds. When we think with words, letters and concepts and interact with them as *nama-rupa*, there's separation; the definition of this is different from the definition of that; I like this or I hate that. But if this separation breaks down, this and that are one seamless reality, just as a wind bell, the wind, the person hearing the sound, and the sound itself are one reality. These then are one thing. When a wind bell is ringing, actually the entire universe is ringing. In a sense, even false speech reveals the reality of our condition: that we cannot see and accept the truth.

As I discussed in my last article, in *Shobogenzo Inmo* Dogen commented on a story involving a wind-bell, the wind, and a person who said, "my mind is ringing." *Inmo* is a Chinese word meaning something like "thus" or "thusness." This seamless reality in which myriad things are happening without any separation between them is called *inmo* or thusness. And when we read Xuansha's saying, "Where does this pain come from?" this "where?" or "what place?" or "which place?" can be interpreted as *inmo*, "what," or "thus." Instead of being read as the question, "where does this pain come from," this Chinese sentence can be read as the statement, "This pain comes from thusness," where "thusness" is this seamless reality. That was Xuansha's awakening. And

that is why Xuefeng, his teacher, praised the saying, “I never deceive others.”

“Who can utter these words?”

“Utter” is a translation of *dotoku* (道得), “to speak,” “to make a statement,” or “to express.” *Dotoku* is an important expression in Dogen’s teaching. The character used here for “do” is the same one used for “way” or “dao,” but in this case this “do” means to “speak” or “to say something.” “Toku” means “to be able to,” “be capable of” or “to attain.” So *dotoku* means being able to speak. In Dogen’s fascicle of the *Shobogenzo* entitled *Dotoku* he said, “All the Buddhas and ancestors are *dotoku*. Therefore, when Buddha-ancestors select Buddha-ancestors, without fail, they ask if they have been able to express (*dotoku*) [the Dharma] or not³.” If we have some experience, we can naturally express what we have experienced. We have to say something or do something to express it.

Xuefeng said that even though all living beings are living within this seamless reality, not everyone can truly express something about this reality as Xuansha did. I think this is the same thing Dogen said in *Bendowa*: “Although this dharma is abundantly inherent in each person, it is not manifested without practice, it is not attained without realization.”⁴

[text] (5)

雪峰さらにとふ、「備頭陀なんぞ徧参せざる」。

Xuefeng asked further, “Bei-dhuta, why don’t you visit [masters] widely?”

師いはく、「達磨不来東土、二祖不往西天」。
(達磨東土に来らず、二祖西天に往かず)といふ

に、雪峰ことにほめき。

The master (Xuansha) said, “Bodhidharma did not come to the East. The Second Ancestor never went to the West.” Xuefeng praised this utterance particularly.

Henzan

As the conversation continues, Xuefeng asks, “*Bei-dhuta*, why don’t you visit masters widely?” This “widely visiting” is a translation of *henzan* (徧参). *Hen* means “widely” or “universally” and “san (zan)” can mean “to visit” or “to meet.” In this case it refers to visiting Zen masters to study with them. *Henzan* commonly means to make a pilgrimage to visit teachers widely and investigate the dharma. This is one of the traditional practices of Zen Buddhist monks in China and Japan. During the three-month summer practice period, monks had to stay at a certain monastery in order to focus on study and practice under the guidance of the monastery’s abbot, but for the rest of the year they were free to travel around to find a suitable teacher.

When we interpret *henzan* in this way, we understand the story to mean that Xueheng advised Xuansha to make a pilgrimage visiting various Zen masters throughout the country, even though Xuansha did not really want to do it. Convinced by his teacher, Xuansha left the monastery, but because he had an awakening before leaving the mountain, he immediately returned. The master then asked him what happened. When Xuansha replied, “I never deceive others,” Xuefeng approved his experience and his expression. But Xuefeng nonetheless examined him further, asking him why he

did not visit various teachers to deepen his understanding. Xuansha's reply, "Bodhidharma did not come to the East. The Second Ancestor never went to the West" means that when we see the complete interdependence and seamlessness of self, other, and our environment, there is no separation between this place and that place. We can therefore say Bodhidharma did not come to China and the Second Ancestor did not go to India. In other words, this entire ten-direction world is the true body of Bodhidharma. What need did he have to travel here and there? Xuefeng again approved what Xuansha had to say.

Dogen offered the same teaching in *Fukanzazengi* when he wrote, "On the whole, the Way is never separated from where we are now. Why should we wander here and there to practice?" and "There is no reason to leave your own seat at home and take a meaningless trip to the dusty places of other countries." ⁵

Of course we should remember that Dogen wrote *Fukanzazengi* immediately after he returned from a five year stay in China. And during this stay he actually made a pilgrimage for several months at least, visiting various masters, although he did not find his true teacher until meeting Tiantong Rujing.

Shobogenzo Henzan: Henzan is Not Wandering Here and There to Practice

Henzan is an important expression in Dogen's writings. In fact he wrote a fascicle of the *Shobogenzo* entitled *Henzan*, and in it he actually commented on the above saying of Xuansha. Now I'd like to introduce Dogen's

comments on Xuefeng's and Xuansha's exchange in *Shobogenzo Henzan*. Perhaps this will help us to interpret this story a little differently.

Here Dogen presents only the exchange of questions and answers between Xuefeng and Xuansha. He mentions neither Xuansha's experience of stubbing his toe on a stone nor his awakening. Dogen writes,

*We do not consider that heedlessly entering one monastery and leaving another monastery is henzan. We consider meeting [the reality] with the entire-eyeball is henzan; we consider complete attainment [of the ultimate reality] is henzan.*⁶

Dogen does not understand *henzan* as "making pilgrimage and widely visiting [masters]." I therefore felt it necessary to translate *henzan* in this fascicle as "thorough investigation" or "thorough penetration."

The text continues,

The essential point of Xuefeng's saying about henzan (thorough investigation) is, needless to say, neither to encourage [Xuansha] to leave the Mount [Xuefeng] nor to encourage him to go back and forth between North and South. It is to help Xuansha's thorough investigation of the reality "Bodhidharma did not come to China; the Second ancestor never went to India" to emerge.

Dogen does not think Xuefeng urged Xuansha to leave the monastery to visit other Zen masters. He believes, rather, that Xuefeng

offered his question in order to enable Xuansha to express his insight that the self, others, and the world are one seamless reality in which all myriad things, including sentient and insentient beings, are interconnected.

Historically the statement, “Bodhidharma did not come to China” is not true. Or perhaps it is true – actually we don’t know if Bodhidharma really traveled from India to China, but we commonly believe that he did. However the Second Ancestor, Huike, never went to India; that much we know is historically true. But Xuansha’s statement did not pertain to the history of Zen; it was rather an expression (*dotoku*) of his realization.

Dogen says,

Xuansha’s saying that Bodhidharma did not come to China is not a mistaken statement about coming or not coming; it is expressing the truth that “the great earth is without an inch of land.”

“The great earth” is *daichi* (大地) and “without an inch of land” is *mu sundo* (無寸土). “The great earth” is the entirety of the planet Earth and “an inch of the land” is a tiny part of land. When we point to the great earth, all of its tiny parts of land are included. So when we say “the great earth” there’s no land outside of it—there is nothing extra. This refers both to the entirety of the Network of Interdependent Origination and to each part of the network we usually think of as individual beings. When we see the entirety of the network as one reality, there are no individual things. And when we touch a seemingly individual thing, we touch the

entirety of Indra’s Net. This is the reality alluded to in chapter six of the *Vimalakirti-nirdesa Sutra* where it says that Mt. Sumeru can be put into a single mustard seed and that all the waters of the four great oceans can be poured into a single pore of skin.⁷

Wherever we go, the self is there, and the self is one with the entire world of the self. Wherever we go, we don’t leave this place. “This place” means this seamless reality, this oneness with self and all beings. There’s no place that is separate from other places or things. Xuansha expressed this ultimate reality by saying, “Bodhidharma did not come to China and the Second Ancestor never went to India.”

Makahannyaharamitsu

Xuansha’s statement expresses the same teaching as Dogen’s commentary on the Heart Sutra, *Shobogenzo Makahannyaharamitsu*. The Heart Sutra says “form is emptiness, emptiness is form,” but for Dogen, this expression is still not close enough to reality. Instead he says, “form is form; emptiness is emptiness.” This means that if form and emptiness are really the same thing, when we say “form” emptiness is already there, and when we say “emptiness” form is already there. When we say, “form is emptiness and emptiness is form,” there are two different things—form and emptiness—and they are separate. By putting the word “is” between “a” and “b” (“form” and “emptiness”), we try to make two different things into one thing. This is what we do in our thinking mind. As the actual reality, however, if form and emptiness are truly one thing, we don’t need to say “form is emptiness” or “emptiness is

form”; when we say “emptiness,” form is already there, and when we say “form,” emptiness is already there. Therefore Dogen says, “form is form, emptiness is emptiness” – period. Otherwise we are still thinking about two different things as one thing. This “great Earth” and “an inch of land” are the same. So when we say “great Earth” there’s no inch of land at all. And if we say “an inch of land,” there is no great Earth.

From this perspective, Bodhidharma, India and China, are tiny parts of this entire Network of Interdependent Origination. There is no separation between Bodhidharma, his location, and India and China. Bodhidharma cannot come from one place to another. Wherever he is, he is right within “his” entire ten-direction world, which is neither India nor China.

Concerning the statement, “the Second Ancestor never went to India,” Dogen writes,

... because he thoroughly investigated India, he did not go to India. If the Second Ancestor went to India, he only lost an arm. By the way, why did the Second Ancestor not go to India? He did not go to India because he leaped into [Bodhidharma’s] blue eyes. If he did not jump into the blue eyes, he would go to India without fail. Gouging out Bodhidharma’s eyeballs is thorough investigation (henzan). Going to India and coming to China are not thorough investigation (henzan). We do not consider going to Tiantai or to Nanyue, or traveling to Wutai or to the heavens above, as thorough investigation (henzan).

“If the Second Ancestor went to India, he only lost an arm,” means that if Huiko had not awakened to this seamless reality, cutting off his arm would have had no meaning. It would mean that the extraordinary act he used to prove to Bodhidharma he was worthy of his teaching was done in vain and simply wasteful. Dogen says that if the Second Ancestor hadn’t awakened to reality, he would have without a doubt gone to India, but since he found it, he didn’t need to travel anywhere. He “jumped into Bodhidharma’s blue eyes,” so it was unnecessary for him to go to India. Of course “blue eyes” represent this seamless reality itself that his teacher pointed to. Huiko in other words entered into this reality and discovered there’s no separation between East and West or China and India. He lived in the entirety of the one world prior to separation between self and other and India and China. This is why he didn’t need to go to the West. Wherever we are, the entire ten-direction world is right there. We don’t need to go anywhere. We can just be right here, right now; that’s enough.

In conclusion Dogen writes,

In general, because we consider that completely penetrating the truth of “the entire ten-direction world is the true human body,” is thorough investigation (henzan), we can directly study the truth: “Bodhidharma did not come to China and the Second Ancestor never went to India. Judi’s meeting with Tianlong and attaining the one-finger is thorough investigation (henzan). Judi’s only raising one finger is thorough investigation (henzan).

Judi's "one finger" is a famous koan that appears, for example, as case 84 of *The Book of Serenity (Shoyoroku)*. When Judi was thinking of traveling widely to find a master, Tianlong visited him and taught him "one-finger Zen." For the rest of his life, whenever he was asked a question he simply raised one finger. Judi did not travel at all, but Dogen says here that his thorough penetration of one-finger Zen is itself thorough investigation (*henzan*).

Let me now introduce one more quote from *Shobogenzo Henzan*. Near the end of this fascicle, Dogen writes,

Thorough investigation [henzan] is just sitting and dropping off body and mind. To be right here, right now, sitting with the entire body and mind and dropping off body and mind is henzan (widely visiting or thoroughly investigating).

Clearly seeing the nature of this body and the source of our pain is for Dogen the meaning of the word *henzan*, or in this translation "thorough investigation." This is why, according to Dogen, Judi did not need to go somewhere else to study.

Bodhidharma in Shobogenzo Gyoji

In the last issue, I introduced Kosho Uchiyama Roshi's painful experience of injuring his toe and his poem about how he found liberation from the acute pain. He did this by simply being with the pain while not making up a story about it in his mind. This incident must have been one of the most painful experiences of his practice as a disciple of "Homeless" Kodo.

The first 20 years of Uchiyama Roshi's practice were for the most part full of difficulties. He was ordained by Kodo Sawaki Roshi on the day World War II broke out in 1941. For his first three years after ordination he was able to focus on zazen practice at a monastery, but for the next five years he did not have a particular place to live and practice. He moved from place to place, making charcoal in the mountains during the cold winter and carrying salt water for making salt in the summer. He settled down at Antaiji in Kyoto in 1948, but Antaiji was a small dilapidated temple without local supporting families or any other source of income. Uchiyama Roshi had to support his life and practice by begging (*takuhatsu*) during a time when most Japanese people were starving. Even though he faced poverty and many other difficult circumstances, Uchiyama Roshi continued to practice.

In 1975, just before his retirement, Uchiyama Roshi gave his last lecture at Antaiji. It included seven points of practice he had kept in his mind while abbot of Antaiji, wishing to transmit them to his disciples. The fourth of these points is about the significance of "living by vow and rooting it deeply." He mentioned that when he felt discouraged, he found consolation and encouragement by reading the section on Bodhidharma's coming to China in Dogen Zenji's *Shobogenzo Gyoji (Continuous Practice)*. The English translation of this lecture is included in Uchiyama Roshi's book, *Opening the Hand of Thought*.⁸

Dogen Zenji's description of Bodhidharma's voyage to China begins as follows:

The First Ancestor in China came to the eastern land from the West following the direction of Venerable Prajnatara. Considering his three-year voyage through the seasons of frost and flowers, winds and snows, and [other difficulties], he must have been more than miserable; how innumerable were the raging ocean waves that he had to go through under clouds and mist. [Despite those difficulties,] he was determined to arrive in an unknown country. Ordinary people who hold their lives dear can't even think of [taking such trouble].

This must have been his "protecting and maintaining practice (gyoji)" that was solely based on his great compassion and [his vow] to transmit the Dharma and save deluded sentient beings. He was able to do it because he himself was the self of transmitting Dharma and [he was living in] the world of transmitting Dharma. He could live in such a way because the entire ten-direction-world is itself the true Way, the entire ten-direction-world was nothing but his self, and the entire ten-direction world is no other than the entire ten-direction world.

Which circumstances in our lives are not a palace? And which palace cannot be a place for awakening? This is the reason [Bodhidharma] came from the West in such a way. He had neither doubt nor fear, because he was the self of saving-deluded-sentient-beings. He had neither doubt nor fear because [he was living in] the whole world of saving-deluded-sentient-beings.⁹

According to legend, Bodhidharma was a prince in a kingdom of Southern India. After his master Prajnatara passed away, he sailed to China via the Indian Ocean and the South China Sea. That route was part of a sea passage of the ancient network of trade routes sometimes called the "Silk Road." The Silk Road included the ocean routes used by traders who sailed between Arabia and China and further on to Rome. Indian Buddhism was transmitted through such routes to South Asian countries such as Myanmar, Thai, Cambodia, Indonesia, etc. Chinese Buddhist monks such as Faxian (Hokken, 339?-420?), Yijing (Gijo, 635-713) sailed these routes as well in their travels to India. Above Dogen imagines how hard it must have been to sail such a long distance, probably thinking about it in comparison to his own voyage from Japan to China which was actually much shorter. Even though it took him only about half a month, Dogen experienced many hardships such as heavy storms, sickness, etc. during that trip.

The point of our present discussion isn't whether or not Bodhidharma really came to China by sailing this sea route. We are instead trying to understand the meaning of Xuansha saying Bodhidharma did not come to China. I already mentioned one possible meaning by quoting *Shobogenzo Henzan*: there is no separation between India and China from the ultimate point of view.

Another meaning is found in Dogen's *Gyōji*, and it corresponds exactly with his interpretation of Xuansha's expression "the entire ten-direction world is one bright jewel." In

Gyoji it is written that Bodhidharma came to China because of his compassion for all living beings. “To transmit the Dharma and save deluded sentient beings,” is an allusion to Bodhidharma’s verse of transmission to the Second Ancestor, Huike. The reason he could complete such a dangerous mission was that “he himself was the self of transmitting Dharma and [he was living in] the world of transmitting Dharma.” This points to the identity of the self and the world in which the self is living. When Bodhidharma took a vow and determined to go to China to transmit the Dharma, he became the self of transmitting the Dharma and his world became the world of transmitting the Dharma. Dogen’s writing in *Henzan* was about the identity of India and China in space. Here Dogen mentions the identity of the self and the world through actions based on the Bodhisattva vow to transmit the Dharma and save all beings. This is why Bodhidharma had no doubt or fear even when faced with many difficulties.

Dogen continues,

He could live in such a way because the entire ten-direction-world is itself the true Way, the entire ten-direction-world was nothing but his self, and the entire ten-direction world is no other than the entire ten-direction world.

I believe this has exactly the same meaning as Dogen’s comments on Xuansha’s expression, “The entire ten-direction world is a bright jewel.”

“The entire ten-direction world is no other than the entire ten-direction-world,” means that when only the ten-direction world is there, there is no Bodhidharma, no Dharma to transmit, no India and no China. This is the same logic Dogen uses in *Makahannayaharamitsu*: “Form is emptiness, emptiness is form; form is just form, emptiness is just emptiness.” So the self is the world and the world is the self, and the self is only the self and the world is only the world. There is no separation between Bodhidharma, the Dharma, and traveling from India to China. All things there are simply the scenery of the entire ten-direction world.

In the story of Xuansha, because of the pain he experienced by stubbing his toe on a stone, Xuansha awakened to the reality that the five aggregates are empty, and yet the pain he experienced was intensely fresh and powerful. Still, there was no separation between the person who felt the pain (subject) and the pain (object) itself. Furthermore, Xuansha expressed his realization that he and his world are one thing, having no separation, by saying, “Bodhidharma did not come to China and the Second Ancestor never went to India.” In other words there is, only the entire Network of Interdependent Origination, simply being and evolving as it is.

Uchiyama Roshi’s advice

In 1974, Uchiyama Roshi sent Rev. Koshi Ichida to Pioneer Valley Zendo in Massachusetts. Steve Yenik, the main translator of *Approach to Zen*, (the original version of *Opening the hand of Thought*, published in 1973), went with Koshi. When they left Antaiji, Uchi-

yama Roshi advised they chant the above part of *Shobogenzo Gyoji* every day during morning service to remind them that they were living by vow and that they must root it deeply. Probably Uchiyama Roshi thought they would have to go through many difficulties in order to establish a Zen community in America, as Bodhidharma did when he traveled to China. The Roshi asked Steve to translate the piece into English, but Steve said it was better to chant it in Japanese.

In December, 1975, Rev. Eishin Ikeda and I left Japan, and in February, 1976 we joined Koshi and Steve. However, since we were not good disciples of Uchiyama Roshi, we never did morning service and never recited the piece from *Gyoji*. Under Uchiyama Roshi's direction, focusing on Zazen practice without doing any ceremony, including morning service, was our way of practice at Antaiji. So I am not sure if we were really bad disciples or not.

Our lives at Valley Zendo in the woods of Western Massachusetts were difficult. Only three Japanese monks lived there together, isolated from the rest of the world. We received no financial support from Japan or people in America. In the beginning, we had only a half-built house and about six acres of wooded land. We did not even have water. The first thing we did every morning after zazen was walk to the well in our neighbor's property, pushing a wheelbarrow and carrying two plastic containers to fetch water for the day. None of us had a driver's license. To go shopping, we had to walk about an hour to the nearest town, but we also asked friends to bring some groceries from the

local co-op once a week. The first work projects we did on the property were cutting trees, digging out stumps, and planting a vegetable garden. To earn some income, in the first year we helped our neighbors do maple sugaring, worked at a blueberry farm picking blueberries, and helped a potato farm with harvesting. This way of life continued for five years. In these circumstances, we continued to sit a five-day sesshin every month. Since I had grown up in the city, I enjoyed living in nature, although it was hard. During that period, Uchiyama Roshi's teaching of living by vow and rooting it deeply became a great help, even though we never chanted Dogen's writing about Bodhidharma's going to China. This attitude toward life became the core of my practice. If I had forgotten that we lived as we did as part of our vow to transmit the Dharma, it would have all really been in vain and a waste of time and energy.

This experience helped me to understand that what Dogen writes in *One Bright Jewel* is, I believe, not simply a philosophical insight. It is also the source of compassion and the foundation of the bodhisattva vow to help all living beings, including ourselves. It allows us to live without doubt and fear.

[Text] (6)

ひごろはつりする人にてあれば、もろもろの経書、ゆめにもかつていまだみざりけれども、こころざしのあさからぬをさきとすれば、かたへにこゆる志気あらはれけり。

Since he used to be a humble fisherman, he had never read various sutras or scriptures even in a dream. However, because he put primary importance on his deep aspiration [to study the

Way], his superior determination became apparent to others.

雪峰も、衆のなかにすぐれたりとおもひて、門下の角立なりとほめき。

Xuefeng considered him outstanding among the monks in his assembly and praised him as one of the most excellent practitioners, like an animal's horn.

衣は布をもちゐ、ひとつをかへざりければ、ももつづりにつづれりけり。

Since he dressed in the same plain robe all the time, his robe was completely worn and tattered.

はだへには紙衣をもちゐけり、艾草をもきけり。

As underwear, he used a paper cloth. Sometimes he added dried mugwort grasses [instead of cotton to make it warmer.]

雪峰に参ずるほかは、自余の知識をとぶらはざりけり。

Besides studying under Xuefeng, he did not visit any other teachers.

しかあれども、まさに師の法を嗣するちから辨取せりき。

And yet, he gained the capability to succeed to his teacher's Dharma.

This section is about Xuansha's sincere and single-minded attitude towards the study and practice of the Way. Dogen thinks that Xuansha was a fisherman before he became a monk; he did not receive good information in this instance. Still, Xuansha did have a deep aspiration and he was firmly determined to practice, becoming an outstanding practitioner of his community. He is compared to a horn because a horn is on the top of an animal's head, and the head is the highest part of the body. Xue-

feng recognized that Xuansha was the most excellent practitioner in his assembly.

Because Xuansha did not care about clothing, he wore the same plain cotton robe for many years. This was one reason Xuefeng called Xuansha *Bei-dhuta*. Dogen himself met a monk who wore a paper robe at one monastery in China:

Although we are in the final age [of dharma], in the monasteries in Great Song China, there are thousands and thousands of people who are studying the Way. There are some who have come from remote districts or left their home provinces. Most of them are poor. However, they never worry about [food and clothing]. Their only concern is that they have not yet attained realization of the Way. Sitting either in a lofty tower or by a magnificent hall, they think of the Way as if they had lost their father and mother. I personally met a monk from Sichuan who had no possessions because he had come from a remote district. All he had was two or three pieces of ink sticks. They cost about two or three hundred mon in China, which is about twenty or thirty mon in this country. He sold them, bought some low quality Chinese paper that was very fragile, and made an upper and lower robe with it and put them on. Although when he stood up or sat down, his robe was broken and made strange noises, he never paid any attention to it and was not bothered. Someone said to him, "Go back to your home town and bring some personal belongings and clothing." He replied, "My home town

*is far away. I don't want to waste time on the road and lose time to practice the Way." He practiced the Way, without being concerned by the cold weather at all. This is why many good monks have appeared in China.*¹⁰

Although it seems that Dogen was disappointed with Chinese Zen masters until he met Tiantong Rujing, he was impressed and encouraged by such sincere, nameless monks who thoroughly devoted themselves to practicing the Way in poverty. Dogen presents several examples of such monks in *Shobogenzo Zui-monki*.

Mugwort grass is used as *mogusa* [*moxa*]. It seems in ancient times people used the dried leaves of this grass as a substitute for cotton to make clothing warmer in the winter.

Besides studying under Xuefeng, he did not visit any other teachers. And yet, he gained the capability to succeed to his teacher's Dharma.

As Dogen wrote in *Shobogenzo Gyoji* (*Continuous Practice*), Xuefeng was known for traveling widely and visiting many Zen masters when he was young. But Xuansha practiced only with one teacher, Xuefeng, without visiting any other teachers. I am the same as Xuansha in this way. Uchiyama Roshi was my only teacher, and I feel I'm fortunate. When I met Maezumi Roshi, who was the teacher at Zen Center of Los Angeles, he said he had many good teachers and he thought he was fortunate. So either way is fine. But the important point is

that we thoroughly explore the true reality of all beings through studying the self. To travel or not to travel is not the essential point. But to truly see the emptiness of the body and mind and the reality of interconnectedness of the self and the myriad dharmas is essential.

When we read Dogen's comments on this story as well as other of his writings, we find that "one bright jewel" is not a kind of secret treasure called Buddha-nature that is hidden within us. Rather it is within the relationship between the self and the myriad dharmas. This also has something to do with Dogen's style of practice. When we read *Bendoho*, part of *Eihei Shingi*, we find the expression "dai shu ichi nyo (大衆一如)." Daishu means "great assembly": 'dai' means "great," 'shu' is "assembly" 'ichi' is "one," and nyo is "reality or thusness." "The great assembly is one thusness". In the monastic practice of Dogen's assembly, all people in the Sangha practiced together as one body. In *Bendoho* he said of the great assembly: when other people sleep, we sleep, when other people, eat we eat, when other people sit, we sit, together with all beings as one body. So in Dogen's practice there's no hidden jewel within ourselves. Rather simply living and practicing together in peace and harmony with other people is the bright jewel. He writes:

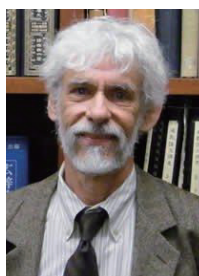
In activity and stillness at one with the community, throughout death and rebirth do not separate from the monastery. Standing out has no benefit; being different from others is not our conduct. This is the Buddhas' and ancestors' skin, flesh, bones, and marrow, and also one's body and mind

*dropped off. Therefore, [engaging the Way] is the practice-enlightenment before the empty kalpa, so do not be concerned with your actualization. It is the koan before judgement, so do not wait for great realization.*¹¹

1. This is Okumura's unpublished translation.
2. The Sutta-Nipata translated by H. Saddhatissa (Curzon Press 1985), p.101-103.
3. This is Okumura's unpublished translation.
4. See The Wholehearted Way: A translation of Eihei Dogen's Bendowa with commentary by Kosho Uchiyama Roshi (translated by Shohaku Okumura and Taigen Daniel Leighton, 1997, Tuttle Publishing, Boston), p.19.
5. This is Okumura's unpublished translation.
6. Quotes from Shobogenzo Henzan here is Okumura's unpublished translation.
7. See The Holy Teaching of Vimalakirti: A Mahayana Scripture (translated by Robert Thurman, Pennsylvania State University Press, 1988), p.52-53
8. See Opening the Hand of Thought (Kosho Uchiyama, Wisdom Publications, 2004) p. 161. The following quote includes some differences in translation from the version that appears in the book.

9. This is Okumura's unpublished translation.
10. This is Okumura's unpublished translation of Choenji-bon version of Shobogenzo Zui-monki.
11. See Dogen's Pure Standards for the Zen Community : A Translation of Eihei Shingi (translated by Taigen Dan Leighton & Shohaku Okumura, State University of New York Press, Albany, 1996), p.63.





Treasury of the True Dharma Eye Book 68

Great Practice *Dai shugyō*

Translated by
Carl Bielefeldt

Introduction

This work was composed in the spring of 1244, at Dōgen's Yoshimine (or Kippō) monastery in Echizen. Occurring as book 68 in the 75-fascicle *Shōbōgenzō*, it represents number 76 in the vulgate edition; it is not included in the 60-fascicle redaction but appears as number 18 in the 28-fascicle "secret" *Shōbōgenzō*.

The text is a commentary on the famous kōan of Baizhang and the fox, with which the essay opens. The kōan turns on the question of whether the person of "great practice" is subject to the laws of cause and effect. The fox was once a monk on Mt. Baizhang who taught that such a person is not subject to cause and effect, as a consequence of which he has been reborn as a fox for five hundred lifetimes. He is liberated from his fox body upon hearing Baizhang say that the person of great practice is "not in the dark about cause and effect." The corpse of the fox is then given the funeral rites of a monk.

In his comments, Dōgen identifies "great practice" with "great cause and effect" and goes on to criticize those who think that the monk was wrong and Baizhang right in their answers. Indeed, he is strongly critical more generally of what he considers naive interpretations of the story, pointing out a variety of interpretive issues arising from a literal reading of the story. Among these, he is particularly dismissive of

the notion that a fox corpse could be given a monastic funeral, a dangerous precedent, he warns, for lay householders expecting the same.

It is instructive to compare Dōgen's comments in this essay with his remarks on the fox kōan in *Shōbōgenzō jinshin inga*.

Great Practice

Whenever the Chan Master Dazhi of Mt. Baizhang in Hongzhou (succeeded Mazu, named Huaihai) [i.e., Baizhang Huaihai 百丈懷海 (749-814)] held a convocation, there was an old man who always joined the assembly to hear the dharma and who withdrew when the great assembly withdrew. One day, unexpectedly, he did not withdraw. Whereupon, the master asked him, "Just who are you, standing there?"

The old man answered, "I'm not a human. At the time of the past Buddha Kāśyapa, I once lived [as an abbot] on this mountain. A student asked me, 'Does the person of great practice fall into cause and effect?' I answered him saying, 'He doesn't fall into cause and effect.' Thereafter, for five hundred lives, I have descended into the body of a fox. Now I beg the reverend to say a turning word in my stead and let me shed this fox body." Whereupon, he asked, "Does the person of great practice fall into cause and effect?"

The master said, "He's not in the dark about cause and effect."

At these words, the old man had a great awakening. He made a prostration and said, "I've shed the body of the fox. It lived

behind this mountain. May I be so bold as to beg the reverend for rites for a deceased monk?”

The master had the rector strike the mallet and announce to the assembly, “After the meal, we send off a deceased monk.”

The great assembly expressed doubt, [saying] “The assembly is all well, and there’s no one in the nirvāṇa hall [i.e., the infirmary]. So what is this?”

But after meal, the master led the assembly beneath a cliff behind the mountain, where he uncovered a dead fox with his staff. They then cremated it in accordance with the dharma.

That evening, when the master ascended the hall [for his dharma talk], he raised the above incident. Huangbo [i.e., Baizhang’s disciple Huangbo Xiyun (dates unknown)] then asked, “The old man, with the single turning word of a mistaken response, descended for five hundred lives into the body of a fox. What would happen if he turned and turned [through lifetimes] without a mistake?”

The master said, “Come forward and I’ll tell you.”

Po thereupon came forward and gave the master a blow.

The master clapped his hands and laughed, saying, “Here, I thought the foreigner’s beard is red, but now here’s a red-bearded foreigner.”¹

The kōan that appears here — this is “the great practice.” What the old man said is that, at the time of “the past Buddha Kāśyapa,” there is Mt. Baizhang in Hongzhou; at the time of

the present Buddha Śākyamuni, there is Mt. Baizhang in Hongzhou. This is an obvious “turning word.” Although this is the case, Mt. Baizhang at the time of the past Buddha Kāśyapa and Mt. Baizhang at the time of the present Buddha Śākyamuni are not one, not different, not “the former three and three,” not “the latter three and three.”² It is not that the past Mt. Baizhang has come down to become the present Mt. Baizhang; it is not that the present Mt. Baizhang existed before and is the Mt. Baizhang at the time of the Buddha Kāśyapa. Nevertheless, there is the kōan of “I once lived on this mountain.” His “saying something for the student” is like Baizhang here saying something for the old man. “A student once asked” is like the old man here asking. “If you take up one, you can’t take up a second; if you overlook the first move, you fall into the second.”³

The past student asked, “Did the person of great practice on Mt. Baizhang in the past fall into cause and effect?” Truly, we should not easily understand this question too quickly. For, only after the Buddha dharma progressed eastward in the Yongping era of the Later Han [58-75 C.E., when Buddhism is said to have arrived in China], after the Ancestral Master [Bodhidharma] came from the west in the Putong era of the Liang dynasty [520-527 C.E.], do we hear of the past student’s question from the words of the old fox. It is something that did not exist prior to this. Hence, we have to say it is something rarely heard.

When we get hold of the “great practice,” it is great “cause and effect.” Since this cause and effect is always the perfect cause and the complete effect, there has never been an issue of “falling” or “not falling,” nor a word about “in

the dark” or “not in the dark.” If “not falling into cause and effect” is a mistake, “not being in the dark about cause and effect” should also be a mistake. Though it may be “making a mistake of a mistake,” there is “descending into the body of a fox,” there is “shedding the body of a fox.” There is also the logic that, while “not falling into cause and effect” may be a mistake at the time of Kāśyapa, it is not a mistake at the time of the Buddha Śākyamuni. And there should also occur the logic that, while “not being in the dark about cause and effect” may “shed the body of a fox” in the present time of the Buddha Śākyamuni, it does not at the time of the Buddha Kāśyapa.

The old man said, “Thereafter, for five hundred lives, I have descended into the body of a fox.” How did he descend into the body of a fox? It is not the case that there was a previously existing fox that attracted the former Baizhang to fall [into its body]; nor could the former Baizhang have originally been a fox. To say that the spirit of the former Baizhang emerged from him and forced its way into the skin bag of a fox would be non-Buddhist. The fox could not have come up and swallowed the former Baizhang. If we say the former Baizhang became a fox, he must first have shed the body of the former Baizhang and then descended into the body of the fox. One cannot exchange Mt. Baizhang for the body of a fox. How could cause and effect be like this? Cause and effect is neither originally existent nor newly arisen.⁴ Cause and effect does not waste time waiting for the person.

Even if the answer, “he does not fall into cause and effect,” were a mistake, one would not necessarily descend into the body of a fox.

If it were inevitable that one descended into the body of a fox by the karmic cause of giving a mistaken answer to a student’s question, how many thousand or myriad times more recently would Linji [i.e., Linji Yixuan (d.867)], Deshan [i.e., Deshan Xuanjian (780-865)], and their followers have descended into a fox? In addition, how many of the illiterate elders of the past two or three hundred years would be foxes? Yet one does not hear that they have descended into foxes. If there were many of them, there would be more than enough to hear of them. Though we may grant that there are some who are not mistaken, there are many more confused answers worse than “he does not fall into cause and effect.” There are many not to be placed in the proximity of the Buddha dharma. We know them when we have the eye of study; those unendowed with the eye will not distinguish them. Thus we know that we cannot say either that one becomes a fox body by giving a bad answer or that one does not become a fox body by giving a good answer. In this episode, nothing is said of what happens after him “sheds the body of the fox.” Surely, there is a true pearl wrapped in a skin bag.

Yet those who have not yet heard the Buddha dharma all say that when he had shed the fox he returned to the ocean of the nature of original awakening. Although by delusion he temporarily descended to birth as a fox, when he had his great awakening, he discarded the fox body and returned to his original nature. This is the theory of non-Buddhists that one returns to an original self; it is not, moreover, the Buddha dharma. If we say that the fox is not the original nature, that the fox lacks original awakening, this is not the

Buddha dharma. If we say that, when he had his great awakening, he left the fox body and cast it off, this is not the great awakening of the fox, it is just a useless fox. We should not say this.

Now, we should clarify the principle whereby, through Baizhang's "turning word," the fox of the former Baizhang's five hundred lives suddenly "shed the fox." If we say that, because an onlooker gives a turning word, an onlooker sheds the body of a fox, the mountains and rivers and the whole earth up till now have been giving, not a single turning word, but so many turning words. Yet he did not shed the body of a fox up till now and sheds the body of the fox only now by Baizhang's turning word. This raises doubts about our ancient predecessors. If we say that the mountains and rivers and the whole earth have not given a turning word, Baizhang would never have opened his mouth.

Again, the virtuous of old have frequently competed in saying that the words "not falling" and "not being in the dark" are equally saying it right. Yet they have not personally realized the stream [i.e., sense] of the words "not falling" and "not being in the dark." For this reason, they do not study "the skin, flesh, bones, and marrow" [i.e., ultimate meaning] of "descending into the body of a fox," they do not study "the skin, flesh, bones, and marrow" of "shedding the body of the fox"; since the head is not true, the tail is not true. The old man said, "Thereafter, for five hundred lives, I have descended into the body of a fox." What is the one that "descended"? What is the one into which it "descended"? At the very time that he "descended into the body of a fox," what shape did all the previous worlds now have? Why did the stream of the words "does not fall into cause

and effect" amount to five hundred times? Where did the single pelt "beneath a cliff behind the mountain" come from? The saying, "does not fall into cause and effect" is "descending into the body of a fox"; the hearing of "is not in the dark about cause and effect" is "shedding the body of the fox." Though we may say there is "descending" and "shedding," they are still the "cause and effect" of the fox.

Nevertheless, from ancient times it has been said that he descended because "he doesn't fall into cause and effect" are words that seem to eliminate cause and effect. These words are meaningless, something said by the blind. Even if the former Baizhang did have occasion to say, "he doesn't fall into cause and effect," he has "the great practice" that "cannot deceive"; he is not eliminating cause and effect. It is also said that he "sheds the body of the fox" because "he is not in the dark about cause and effect" — i.e., "he is not blind to cause and effect" — means that "great practice" is a transcendent cause and effect. This is truly an eye of study eight or nine tenths complete. While this may be so,

At the time of the Buddha Kāśyapa,
He once lived on this mountain";
At the time of the Buddha Śākyamuni,
He now lives on this mountain.
His body "once" and his body "now,"
The sun face and the moon face,
Concealing the fox spirit,
Revealing the fox spirit.⁵

How could the fox know the lives of its "five hundred lives"? If we say it uses the knowledge of a fox to know the five hundred lives, the knowledge of a fox does not thoroughly know even the things of a single life; a single life does not even push its way into the

skin of the fox. The fox knowing invariably about its descent over five hundred lives is an obvious kōan. It does not exhaustively know the life of a single life: it knows [some]; it does not know [some]. If both its body and its knowledge are not born and extinguished together, it could not calculate five hundred lives; and, if its calculations are off, the words, “five hundred lives,” would be empty conjecture. If we say that it knows using knowledge that is not the knowledge of a fox, then it is not the fox that knows. So who knows in place of the fox? If there is no pathway [to resolving this issue] of knowing or not knowing, we cannot say that he descended into the body of a fox. If he did not descend into the body of a fox, he could not shed the body of the fox. If there is neither descent nor shedding, there is no former Baizhang. If there is no former Baizhang, there is no present Baizhang. Do not rashly accept [this story]; we should investigate it in detail in this way. Taking up its meaning, we should criticize all the absurd theories that we occasionally hear from the [dynasties of the] Liang, Chen, Sui, Tang, and Song.

The old “non-human” now addresses Baizhang, saying, “I beg the rites for a deceased monk.” These words cannot be right. Ever since Baizhang, so many good friends have failed to doubt or be surprised by these words. The issue here is how a dead fox could be a deceased monk. It lacks the precepts; it lacks tenure [as a monk]; it lacks deportment; it lacks the essentials of a monk. If we rashly perform the rites for a deceased monk for such a creature, we should follow the precedents for a deceased monk at all the deaths of anyone who has not left home. If it were requested for the

dead *upāsaka* [layman] and dead *upāsikā* [laywoman], as with the dead fox, we should follow the rites for a deceased monk. If we look for such precedents, there are not any, we hear of none; this precedent is not correctly transmitted in the way of the buddha. Even if we thought to do it, we could not accomplish it. It says here that Baizhang “cremated it in accordance with the dharma.” This is not clear and is likely a mistake. We should realize that the procedures for a deceased monk, from the exertions on entering the Nirvāṇa Hall to pursuing the way on reaching the Bodhi grounds [i.e., cemetery], all have their procedures and are not random. Even if it called itself the former Baizhang, how could the dead fox beneath the cliff have the observances of a great monk, have the bones and marrow of the buddhas and ancestors? Who verified that it was the former Baizhang? We should not demean the rites of the buddhas and ancestors, foolishly taking as true the apparitions of a fox spirit. As descendants of the buddhas and ancestors, we should take seriously the rites of the buddhas and ancestors. Do not go along with requests as Baizhang did. Each procedure, each dharma is hard to encounter; we should not be tempted by the wordly or tempted by human emotion.

In a place like this land of Japan, it has been difficult to encounter, difficult to hear, the rites of the buddha and the rites of the ancestors. Now, if we do rarely hear and see them, we should seriously respect them more deeply than the jewel in the topknot [i.e., the king’s most precious possession]. The unfortunate types have a limited sense of reverence. What a pity. It is because they have never understood how to evaluate things. It is because they lack the

wisdom of five hundred years, the wisdom of one thousand years. Nevertheless, we should brace ourselves, we should encourage others. Even a single prostration, even a single upright sitting, if it is correctly transmitted from the buddhas and ancestors, we should feel deeply as a great felicity, difficult to encounter, and rejoice at our great good fortune. Those who lack this attitude, though they encounter the appearance in the world of a thousand buddhas, will not have a single merit, will not have a single benefit. They are outsiders vainly appended to the buddha dharma. Though they have the appearance of learning the buddha dharma with their mouths, they lack the authenticity to speak the buddha dharma with their mouths.

Therefore, if those who have not yet become monks — even if it be the king of the land or a great minister, even if it be the god Śakra of the Heaven of Brahmā — should come to you requesting the rites of a deceased monk, do not listen to them. We should respond by saying they should come back to us when they have left home, received the precepts, and become great monks. Although those who are attached to the karmic rewards of the three worlds and do not long after the exalted state of the three treasures were to bring a thousand dead skin bags and [try to] defile and destroy the rites of the deceased monk, this is just ludicrous and would not result in merit. If they would form good conditions for merit in the buddha dharma, then in accordance with the buddha dharma, they should quickly leave home, receive the precepts, and become great monks.

Now [our text continues,] “When the master ascended the hall that evening, he raised

the above incident.” The rationale of this “raising” is very unclear. How did he raise it? It seems that the old man had ended his five hundred lives and shed the body he had up till then. These “five hundred lives” — should we calculate their number according to humans? Should we calculate according to the way of the fox? Calculate according to the way of the buddha? Moreover, how could the eye of the old fox see Baizhang? What is seen by the fox must be a fox spirit; what is seen by Baizhang is the buddhas and ancestors.

Therefore, the Chan Master Kumu, the Venerable Facheng [i.e., Kumu Facheng (1071-1128)], says in a verse,

Baizhang once personally encountered a fox;
Consulted by it, he got really rough.
Now, I take the liberty of asking you students,
Have you finished vomited up the fox
slaver?

So, the fox is the eye of “Baizhang once personally.” In “vomiting up the fox slaver,” even if it is half, he “sticks out his long broad tongue,” and it is “a turning word in my stead.” At this very time, “he sheds the body of the fox”; he sheds the body of Baizhang; he sheds the body of the old non-human; he sheds the body of the entire world.

Huangpo asked, “The old man, with the single turning word of a mistaken response, fell for five hundred lives into the body of a fox. What would happen if he turned and turned without a mistake?”

This question is the expression of the words of buddhas and ancestors. Among the worthies under Nanyue, there were none like Huangpo

before him or after him. Nevertheless, the old man did not say that he gave a mistaken response to the student; Baizhang also did not say that he gave a mistaken response. Why then does Huangpo rashly say, “the old man, with the single turning word of a mistaken response”? If we say that he said it because [he thought] it was mistaken, then Huangpo has not got Baizhang’s larger intention. It seems Huangpo has not yet investigated the mistaken response and unmistakable response of the way of the buddhas and ancestors. We should understand that, in this case, the former Baizhang has not said it was a mistaken response, the present Baizhang has not said it was a mistaken response.

Nevertheless, with five hundred fox skins three inches thick, he “once lived on this mountain,” “saying something for his students.” Since the fox skins have their fur sloughed off, the present Baizhang has his one stinking skin bag. If you measure it, it is half the fox skin shedding. There is the “descending” and the “shedding” of his “turning and turning without a mistake”; there is the “cause and effect” of his turning and turning “a word in his stead”: it is “the great practice” of “the distinct.”⁶

If Huangpo were now to come and ask, “What would happen if he turned and turned without a mistake?” we should say, “He’d still fall into the fox body.” If Huangpo asked why, we should say, “This fox spirit!” Still, this is not a matter of “mistaken” or “not mistaken.” Do not excuse Huangpo’s question, saying that his question got it right. Again, when Huangpo asks, “What would happen?” we should say, “Have you felt the skin of your face or not?” Or we should say, “Have you been released yet

from the body of a fox or not?” Or we should say, “Do you answer to the student that he doesn’t fall into cause and effect or not?”

Nevertheless, Baizhang’s saying, “Come forward and I’ll tell you,” already has the saying “this is what would happen.” Huangpo comes forward, forgetting himself. His giving Baizhang a blow is so many transformations of the fox.

The master clapped his hands and laughed, saying, “Here, I thought the foreigner’s beard is red, but now here’s a red bearded barbarian.”

This saying is not a spirit ten tenths complete; it is barely eight or nine tenths complete. Even if we accept eight or nine tenths complete, it still lacks eight or nine tenths complete. Even if we accept ten tenths complete, it is something lacking eight or nine tenths complete. Be this as it may, we should say,

Baizhang’s words penetrate the quarters;

Yet he hasn’t got out of the fox’s den.

Huangbo’s feet touch the earth;

Yet he’s still stuck on the mantis track.

They give a blow; they clap their hands.

One exists; two do not.

The red-bearded foreigner; the foreigner’s beard is red.

Treasury of the True Dharma Eye

Great Practice

Book 68

Presented to the assembly at the old monastery at Yoshimine, in the domain of Etsu, On the ninth day, third month of *kinoe-tatsu*, the second year of Kangen [17 April 1244].

Copied at the acolyte’s quarters of the same

monastery,
Thirteenth day, third month of the same
[21 April 1244]. Ejō

Notes

1. **This famous story occurs in many sources, including Dōgen’s own *shinji Shōbōgenzō* (case 102).** The sense of Bhaizhang’s final comment on Huangbo here is subject to interpretation; it is typically taken to mean that two things are the same but might also be taken to mean something like, “while I knew that barbarians had red beards, I didn’t expect to encounter one.”

2. **“The former three and three,” “the latter three and three”:** A fixed expression of varied interpretation; often taken to mean “an unlimited number”; here, perhaps, “one after another.”

3. **“If you take up one, you can’t take up the second; if you let the first move go, you fall into the second”:** A fixed expression, based on the “moves” in a board game, meaning something like, “if you pass on your turn, play goes to the other.” Here, perhaps, the sense is that, since the two answers in the story are equivalent, whichever one considers, it obviates the other.

4. **“Cause and effect is neither originally existent nor newly arisen”:** Probably meaning that the effect (the fox) neither inheres in the cause (the monk) nor is wholly independent of it.

5. **“At the time of the Buddha Kāśyapa, he once lived on this mountain”:** Dōgen here shifts into a set of four-character Chinese lines, beginning with the fox’s report of his origins. The grammatical subject is unexpressed and might also be taken as “I.”

6. **“The great practice of the distinct”:** Or “the distinct great practice.” The translation assumes that Dōgen has in mind here the fixed expression “cause and effect are distinct”; hence, the great practice is the distinct cause and effect of the present Baizhang repeatedly speaking for the former Baizhang. The earlier three-inch fox skin suggests the idiom “face skin three inches thick,” meaning “shameless” or “impudent.” The fur sloughed off and skin half shed seem to suggest that Baizhang is still half fox — or that the fox and Baizhang are inseparable.



My Footnotes on Zazen (11)

Entrusting Yourself to the Capability of Self-Regulation (2)

Rev. Issho Fujita

Director, Soto Zen Buddhism
International Center

My approach is C, an approach which is conceived to be neither A nor B. Since it is necessary to overcome the great problems beset by approaches A and B, there must be an approach that helps “The very person who is sitting and who has a sensory awareness of his or her own ‘tilted sitting with twisted body.’ and, after having received guidance from that awareness, is then able to adjust himself or herself so that it is possible to sit upright.” Nevertheless, we must take extra care to note that “to adjust oneself” in this case does not mean “to adjust oneself self-consciously so that I control my body as an object.”

This is a tremendously important point, so allow me to explain this again in what may seem to be an insistent or nagging manner. The nerves connecting the brain and the muscles are the motor nerves and the sensory nerves. The motor nerves are the nerves running from the brain toward the muscles and the nerves by which muscles are caused to contract through commands from the brain. The sensory nerves run from the muscles toward the brain and are the nerves which transmit the condition of the muscles to the brain. The former has the function “to control”; the latter has the function “to sense.”

For instance, if I were to say to you “Please be conscious of your posture,” most people would change the position of their feet or legs;

or they would quickly make a movement such that they sat up straight in order to correct their posture. I didn’t say “please move” and yet it is strange that people end up moving. In other words, here, to most of us, “to be conscious of” means “to control.” This is to say that before you sense your condition now, you control your condition by trying to change it so that it will be in accord with what you believe is “good.” It seems that we have this deeply-seated habit.

In the case where we will use approach C to correct “tilted sitting with twisted body” so that we are sitting upright (this is the approach of recognizing the initiative of the person sitting instead of an instructor), it is easy for this habit to appear. But then what happens? In order to conform to the image you have on hand of what you think sitting upright is, you attempt to control your body and end up “trying to create” that image. But then the difference with approaches A and B in which you do it yourself disappears. In the case where you take approach A, you stretch your spine trying to correct your posture. In the case where you take approach B, you try by yourself to increase the tilt of the pelvis, which has fallen backward, so that you are sitting correctly. In both cases, you have created an image through thought (the “correctness” of the shape of your back or “the correct position” of the pelvis’ tilt). Moreover, in many cases, the origin of that thought comes from looking at and imitating another person or from something you’ve heard someone else say. This is, in other words, nothing more than internalizing another person’s standards. Consequently, it is very doubtful that for you this is the true meaning of “correct.”

For those of you who practice zazen, I'm sure that you have had the experience of being astonished when being shown a photograph taken of you when you thought you were sitting "correctly" and saying things like "What! Am I sitting in a posture where I'm leaning so far forward?" Or "Is my chin really jutting out that much!" It is to that extent that the posture created through conscious control coming from the brain is unreliable. The regulation of the posture is not something simple or shallow that can be covered or managed 100% by consciousness. If someone thinks that he or she managed to do this by means of consciousness, that is just self-complacency, being self-approving, or vanity.

In approach C, we must urge the person in question to fully apply the function of sensing. That is to say rather than thinking of the muscles as being a motor apparatus, to think of them as sensors. This would be "to sense" when we are "conscious of the body" instead of trying to "control." Oftentimes, we confuse these two functions. As soon as not, we end up trying to "control", and for that reason the "sensing" part is neglected. For that reason, it is necessary to make it a point to inhibit "control" so that it is not too conspicuous, so that it is possible to "simply sense."

In addressing C's approach, I earlier gave the example, "Please sense the way in which you would like to move the bamboo stick you are now holding." This sort of thought comes from this approach. In order for someone who is sitting with a rounded back to sense his stomach or the tightness in his chest, it is possible to ask questions such as "What do you sense now on the front surface of your body?"

Or "How is your breathing?" "Don't you sense some restriction or tightness in the way you are sitting?" "In what position does the pelvis support your body weight?" The important point is not to use commands such as "you must" or "you must not." This is because commands induce "control." By using questions, we aim to keep the "sensor" mode on.

The curious thing is that "to sense" does not only end with that. By means of the function of sensing, a condition of "no control", the information that is fed back to the brain, is not the intentionally controlled movements, but one where the body's innate automatic adjustment function is fully used (the function of response is brought forth). These are not the crude, controlled movements thought up with the head (forced by you). It is a responsive movement that is spontaneous and refined. It is important to not intentionally suppress this movement. This is truly the same as the attitude expressed by Dogen Zenji in the "Birth and Death" chapter of *The Treasury of the True Dharma Eye (Shobogenzo)*. "...functioning begins from the side of Buddha and you are in accord with it." In the world of bodywork, this is expressed with the words "allow" and "permit." This means not restricting movements that arise spontaneously and freely letting them be exposed.

In a word, approach C is to guide and help by allowing the person who is sitting in zazen to sense such that he or she is able to regulate and harmonize the body through self-adjustment or self-regulation. As far as specific methods are concerned, there are various ways that can be created depending on the person. These methods include speaking to the person, using the hands, or a combination of the two,

and so forth. Since this type of instruction using approach C is still in the world of zazen at a stage which is largely undeveloped, my hope is that all of those people who are interested will, through trial and error, discover effective methods. Also, since this approach is not one coming from the side of the teacher but one in which to top it off the person sitting in zazen is the main figure, this person awakens to the capability of self-regulation which his or her body is innately endowed with (I call this “wisdom”). But without the shared awareness of both the person sitting and the person teaching in a view of zazen where it is possible to entrust oneself to this innate capability of coming closer to sitting upright, it will not be possible to bring out this effectiveness.

At this point in my series of articles, I had a friend who practices *Noguchi Seitai* (a type of bodywork founded on a therapy developed through the thought and technique of Haruchika Noguchi) read through what I’ve written.

Her cheeky comment was “Even if words are spoken in approach C, there may be a way to get the hands to relax without saying anything at all about the bamboo stick at all.” I think that writing about what she had to say will be further grist for the mill in your studies.

For example, if the person holding the bamboo stick is a woman (if it a man holding the stick this method might not work), then what about asking “How old are you?” Then, quite certainly, she will be startled, which will further increase the tension on the stick. But aiming for the instant just before she reaches the greatest tension, you say, “Oh, I was asking

about your husband’s age.” Then, without thinking, it could happen that her hands relax and the bamboo stick straightens out. Well, I haven’t tried this method yet, so I cannot say for sure whether it will work, but it is an interesting idea. According to the special characteristic of the other person’s response, throwing out some words that make he or she tense up for a moment and then when the opportunity arises saying something that causes the person to suddenly relax. Without saying one word about the bamboo stick, it may be possible to say something that exerts an influence such that the hands suddenly relax. There may be some people for whom this happens if we were to speak about pros and cons, or gain and loss; while there may be others for whom the topic of winning and losing causes this to happen. Or there may be people for whom there is this bodily response if they hear talk of likes and dislikes or perhaps talk of something in the future. In *Noguchi Seitai*, this characteristic bodily response of each individual person is called “*taiheki*” (literally, “body-habit”). [Please refer to *Taiheki* by Noguchi Haruchika, published by Chikumabunko in Chikuma Shobo Publishing Co.Ltd] If I were to expand on what the person I mentioned above wants to say, it is necessary to change the way we teach people to sit in zazen depending on the other person’s “body-habits.” But this is beyond the scope that I am able to do, so at this juncture, I will simply point this out and leave it at that.

NEWS

April 20, 2016

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

June 5–28, 2016

Baika classes by Sotoshu Specially Dispatched Baika Teacher were held at six places in Brazil and at one place in Peru.

June 6–14, 2016

Baika classes by Sotoshu Specially Dispatched Baika Teacher were held at six places in North America.

SOTO ZEN JOURNAL is published semiannually by the Soto Zen Buddhism International Center
Issho Fujita, Editor

Please address all inquiries or comments to: Soto Zen Buddhism International Center
1691 Laguna Street, San Francisco, CA 94115 Phone: 415-567-7686 Fax: 415-567-0200