



SOTO ZEN JOURNAL

# DHARMA EYE

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## Greeting

**Rev. Issho Fujita**

Director, Soto Zen Buddhism  
International Center

First of all, I would like to thank all of you who regularly read the *Dharma Eye*.

In 1997, the Soto Zen Education Center, the predecessor of the Soto Zen Buddhism International Center was founded in one room of Zenshuji, which is located in Los Angeles, and then in 1999 moved to its present location at Sokoji in San Francisco.

Since its formation, the Soto Zen Buddhism International Center has been English-based in its dissemination, training of priests and holding workshops. We have also had the objective of teaching lay people, translation and composition of teaching materials. Furthermore, we have been assisting each of the four international district Soto Zen Buddhism offices in operation tie-ups and the implementation of various events. As much as possible, we have made an effort to get a grasp of the activity status of various Soto temples and Zen centers outside of Japan.

In the 1960s, some 35 years before the formation of the Soto Zen Education Center, the *zazenkai* (zazen class) were held at Japanese American temples in North America, at that time, many young people were influenced by the counter-culture, and they began to gather at these temples to do zazen. These groups of people became Zen groups which later formed into organizations that were called “Zen cen-

ters.” In 1997 at the time the Education Center was founded, Zen centers had spread throughout North America, each of them practicing in their own way. There was very little exchange and interpersonal contact between these groups and so the horizontal connection was very weak. In this situation, the first thing that the Education Center took up was to understand the situations of these various Zen centers. Then, the staff of the Education Center began to encourage the reciprocal unity of these groups under “Soto Zen” while at the same time transmitting the teaching which the Sotoshu has inherited from Shakyamuni Buddha and Two Founders, as well as the actual practice of those teachings. Traveling here and there, from east to west, over the vast North American continent, the staff of the Education Center tied together the points that were scattered over the various regions and in this way drew up a map of Soto Zen in North America. Nevertheless, since culture and customs are different, this road has been steep; particularly in North America, it isn’t possible to move forward unilaterally saying “This is the correct way,” dealing with this sort of matter as if we were the originators of Soto Zen. So, first we spoke with each other and while striving to deepen our mutual understanding, we’ve been walking together repeating the motion of one step forward, one step backward. Twenty years have passed since then and now the situation is such that there is much exchange and interpersonal relationship between the various Zen centers.

Another thing is that 30 years ago, most non-Japanese people were ordained by Japanese priests. Nowadays, however, we see there

is a change of generations so that the disciples of the first American priests as well as the disciples of their disciples are in the majority. While on the one hand this is something to be happy about, on the other hand, we do see an aspect where misunderstandings of the “form” which the Sotoshu originally inherited (sometimes “form” is attire, sometimes the movements in ceremonies and so forth) as well as of the teachings. Also, since we are now flooded with all kinds of information due to the development of communication devices, and we are able to easily get the information we are looking for, the present situation is purred on to make misunderstand.

From now on, we must be always facing the questions of “what sort of people want to what sort of things?” and there, “what they really need,” as well as becoming the cornerstone of international teaching activities. With that as our basic policy, we will continue to make universal 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.

In conclusion, we are planning to publish the *Denkoroku* (*Record of the Transmission of Illumination*) from Soto Zen Texts Project (which is part of the one work assignment of us) in this year. To commemorate this publishing and the 20th anniversary of the founding of the Soto Zen Buddhism International Center, we plan to hold a symposium called “Questioning the Significance of the Task of Translating Sutras and Texts” on Nov. 27, 2017 at the Tokyo Grand Hotel. At this event, we will introduce

the topic of the history of Sotoshu teaching activities outside of Japan. There will also be lectures by people who are involved in translating Soto texts as well as by people who are involved with translating texts of other Buddhist schools. We hope many people will be able to attend. I look forward to hearing from you.



## Cooperation Means Not to Differentiate

–Walking Together–

**Rev. Shobun Watanabe**  
Sotoshu Specially Dispatched Teacher  
Choshuin, Fukushima, Japan

Zensenji  
The Netherlands  
November 24, 2016.

Good evening, everyone. As just introduced, my name is Shobun Watanabe. I’m very happy to be able to meet all of you here at Zensenji as well as to be the first specially dispatched teacher to visit Holland.

I would like to start by chanting the Three Refuges, which are our vows as Buddhists. Please put your hands in gassho. Please repeat each line after me after I hit the *kaishaku* (clappers). In this way, we will chant these lines together.

I take refuge in Buddha.  
I take refuge in Dharma.  
I take refuge in Sangha.

Thank you.

Now, I would like to read a message from the Head Priest of the Sotoshu, a message which I've been entrusted with called "Words of Wisdom." The Head Priest's "Words of Wisdom" is a message for the period from April 1, 2016 to March 31, 2017 to all those people around the world who take refuge in the Sotoshu. The objective of these words is to promote our actual practice of faith and of life.

*Message from the Head Priest of  
Sotoshu in 2016*

*We are now being asked about our way of life  
by the many challenges facing us.*

*Five years have passed since the Great East  
Japan Earthquake, the great tsunami, and the  
accident at Tokyo Electric Power Company's  
Fukushima Daiichi Nuclear Power Station  
and yet there remain many people who are in  
the midst of much sadness and anxiety. In  
addition, the grave problems of climate  
change and disaster, war, conflict, terrorist  
activities, poverty, discrimination, suicide,  
and bullying are spreading.*

*Looking squarely at this reality, we hope  
for the fulfillment of a society in which people  
are compassionate to each other and where  
there is no conflict, a society that does not rely  
on nuclear energy, and a society which is  
mutually-energizing and which values life, all  
of which is based on the pillars of our efforts to  
"respect human rights, establish peace, and  
conserve the environment" and on the teach-  
ings of "do not kill and do not allow others to  
kill."*

*In The Meaning of Practice and Verifica-  
tion, there is the teaching, "The ocean does not  
reject any water; this is Cooperation. It is  
because of this that water collects and becomes  
an ocean." "Cooperation" is this aspect of not  
rejecting any water. This is a way of living in  
which we can accept the sadness and suffering  
of each person and where we support each  
other by experiencing the sadness and suffer-  
ing of others as if it were our own. This is a  
way of living that is harmonious because we  
do not build fences in the space between us  
and all other people and things.*

*This year, let us study the wisdom of "Co-  
operation" found in the teaching of The  
Bodhisattva's Four All-Embracing Methods  
and proceed with the vow to bring comfort to  
others by "Aspire together, standing together,  
and walking together."*

*In this ephemeral human life, let us trans-  
mit the teachings of the Buddha and the Two  
Founders by quietly sitting in front of our  
ancestors with an upright posture, regulating  
the breath, and harmonizing the mind. The  
great compassion of zazen will become that  
power of "Cooperation" by itself.*

*Each day, let us practice the bodhisattva's  
vow to be compassionate to others and learn to  
live together with others.*

*I take refuge in Shakyamuni Buddha.  
I take refuge in Koso Jōyō Daishi Dogen Zenji.  
I take refuge in Taishō Josai Daishi Keizan Zenji.*

*Fukuyama Taihō,  
Head Priest of the Sotoshu*



Thank you. Please sit in a comfortable manner.

I've just read the Head Priest's "Words of Wisdom." As I mentioned at the beginning, every year, the Sotoshu distributes a message like this from the Head Priest regarding our belief as well as the way of our practice to all people connected with Sotoshu.

Turning then to the contents of this message, I would like speak about these words. I would like to ask a question of you people gathered here tonight, all of you who have chosen to practice Buddhism even though you live in a culture that is different culture from Buddhism.

My question for you is: What is the ultimate objective of Buddhism?

There are many different ways this can be expressed in words, one of them being "obtaining wisdom" and another is "practicing compassion." The wisdom which is the objective of Buddhism is the power of insight into all things. The power of insight is to see through the essence or nature of things that exist, to not be pulled and pushed around by delusive afflictions, and to be able to live peacefully. This power is called "wisdom"; it is to implement this power of discernment yourself. The other part is "compassion." Compassion is to sympathize with another person's hardships, sadness, and suffering. By having the same feeling as the other person or people, to help them.

The original meaning of the word "compassion" is to sympathize and to empathize with the hardships, sadness, and suffering of other people.

Putting this in other words, obtaining wisdom is your internal practice. On the other hand, the practice of compassion is to help

others by taking good care of all people and things you are connected to. This means this is something that gives you joy. We intend to live our lives by ourselves, but in fact we are related to many people and things. We live our lives within our relationship to the planet Earth. We have a tendency to forget this, but there is no doubt that we are living within our relationship with all things.

In Japan, we have the saying

*"People become a person by means of other people."*

*There is also "People know what it is to be a person by means of other people."*

"To become a person" means that it is through our relationships with other people that we first become a human being. Living our lives out as a person, we learn what it is to be a human being and who we are as a person through person-to-person relationships. Since we can only live within such relationships, other people are happy when we work to make these relationships into good relationships. When this happens, we as individuals will also be happy. The practice of a bodhisattva is to put into practice the vows of a bodhisattva.



In the Soto Zen, the basis of wisdom is zazen. This is Dogen Zenji's teaching of *shikan-taza*. Today, I am able to visit Zensenji during *Rohatsu Sesshin*. As you know, *Rohatsu Sesshin* originated with the time when Shakyamuni Buddha sat under a bodhi tree for one complete week and then awakened when seeing the morning star. We also practice zazen striving to sit like Shakyamuni Buddha.

There are many ways that have passed down which describe the contents of Shakyamuni Buddha's enlightenment. There are, for example, the teachings of the "Four Noble Truths and the Eightfold Path," "Law of Causality," "Proceeding toward the light of the self and the light of the Dharma," "Middle Way," as well as "Five skandhas or aggregates." It is truly difficult for us to understand the nature of Shakyamuni Buddha's enlightenment or the nature of the awakened mind. Nevertheless, the direct teachings of Shakyamuni Buddha about the nature of enlightenment have been accurately passed down to us. These teachings are the sutras. Shakyamuni Buddha didn't keep the contents of his awakening clenched inside his fist. He let go of it and conveyed it to all people. He also declared this at the time of his death. As I just said, however, it is really quite difficult for us to understand the nature of enlightenment. It is said that Shakyamuni Buddha was unsure about whether he should tell other people about the nature of awakening. Nevertheless, he decided that if all people could understand this teaching, their minds would be peaceful and they would achieve true happiness. It is said that for this reason Shakyamuni Buddha stood up from the seat of samadhi – the place of awakening – and began to teach. From that

time on for a period of 45 years from the age of 35 to 80, he walked around India in order to teach people about enlightenment. Now, you are sitting in the posture of zazen yearning after this enlightenment and by continuing to do this practice you are truly practicing the foundation of what Shakyamuni Buddha conveyed.

It is recorded that even after his great awakening, and while telling everyone this teaching, he spent all of his free time sitting in zazen. Dogen Zenji followed by the Shakyamuni Buddha's living and continued saying that first you must try sitting. This is to actually try this by practicing with your own body. This is to say we must once stop thinking all of those things in our heads and experience sitting. In other words, when we start to think, this becomes a big self-centered viewpoint which then expands into worldly passion. Worldly passion are to see things opportunistically, the way you want to see them, and the way you think about things. We are "all things are impermanent" and yet we create the illusion that we will exist forever.

Zazen is to regulate and harmonize the body, breath, and mind. This is something you first understand when you actually do it. When you try sitting in zazen, you will notice many different things. Someone who has sat for 1 year will be aware of what it's like to sit for 1 year, while someone who has sat zazen for 20 years will know what it's like to sit for 20 years. It is certainly the case that each person will notice and be aware of his or her respective experience. It is important to try throwing the body into the stillness, the quiet, by throwing away the thinking mind and first trying to

become the shape of zazen. Dogen Zenji told this is Buddha Way, not Buddhism. Rather than letting it end with concepts, practicing throughout your whole life; practicing your whole life is a great awakening. Practicing for your whole life is expressed in teachings such as “practice and realization are one” and “practice and realization are not two.” Thinking about this even more broadly, you will realize this means not only sitting in zazen, but that this is all activities of your life including when you are working and eating. Within the life of a human being, this has a great significance. This power to discern the truth is called wisdom.

In “Precautions Concerning Zazen,” Keizan Zenji wrote the following about the actual practice of compassion,

*“Always abide in great compassion, and dedicate the boundless power of zazen to all living beings.”*

In short, he is saying that zazen must be backed up with compassion. In other words, zazen must be the practice with a compassionate mind. He emphasized that we must not forget how to be compassionate.

5 years and 8 months have already passed since the Great East Japan Earthquake occurred. The great earthquake, great tsunami, and the accident at the Fukushima Daiichi Nuclear Power Plant had a huge impact. The damage caused by the tsunami was incredible. On March 11th, the lives of approximately 20,000 people were lost in an instant. Afterwards, the nuclear accident that was caused by this disaster brought great damage mainly in Fukushima Prefecture. The recovery is still not finished.

Here, I would like to say a word of thanks.

We received words of encouragement from people around the world. We received much assistance from the Dutch people, as well as words of encouragement. As one person who was right in the midst of the disaster, I would like to express my sincere appreciation. Thank you very much.

For me as well, we received help in many forms, both spiritually and materially. Our current situation is that somehow or other we are slowly recovering. I’m sure you all know that the nuclear accident took place in Fukushima Prefecture. Much radioactive material escaped and the soil was contaminated. My temple is 58 kilometers (36 miles) from that nuclear plant. The radioactive material fell down on us, so over and over and over we have been decontaminated. In fact, just before coming to Europe, we were in the process of being decontaminated for the third time. I think it will take another 40 to 50 years to bring a conclusion to this nuclear accident including the complete decontamination of the surrounding area.

The generation of nuclear energy is a form of human wisdom. It is the most advanced technology. However, once a big nuclear disaster takes place and a nuclear plant breaks down, it is uncontrollable. For this reason, as is stated in the Sotoshu’s Head Priest’s message, we hope for the realization of a society that doesn’t rely on nuclear energy, a society that doesn’t increase the risk of death.

Furthermore, war, conflict and terrorism activities have a problem of disparage life by not valuing the irreplaceable life of each individual person. Moreover, the destruction of the environment and the disparity of wealth are

spreading around the world. It is precisely because of this sort of world that we must proceed together with the spirit of Buddhism at the center. This is a great pillar for “the respect of human rights, the establishment of peace, and the conservation of the environment.” Within Shakyamuni Buddha’s teachings there is the teaching of “do no harm,” which is “do not kill and do not allow others to kill.” Our existence as humans is one where in order to live we must take the lives of other things. But this teaching shows us that we must not take more life than necessary and that we must not inflict harm on other things. It is said that when Shakyamuni Buddha alive, this was also a time of warring countries. This is to say the world at that time was full of war and conflict as well as tragic terrorist activities. Shakyamuni Buddha taught with all his might that it must not be this way. This is a valuable teaching which is in no way different for our modern society. The fundamental issue is one of valuing other people’s lives as we value our own life, and of cherishing the life of all living things.

Thinking about where the center for this practice must be placed, I think it is “cooperation.” Cooperation is one of the virtues included in The Bodhisattva’s Four All-Embracing Methods. There are the four teachings: giving, kind speech, beneficial action, and cooperation.

“Giving” (*Fuse*) is to share. It is to offer your power, your strength, your energy.

“Kind speech” (*Aigo*) are words that help others, words that warm another person’s heart. This is to speak kindly to others.

“Beneficial action” (*Rigyo*) is to help others.

“Cooperation” (*Doji*) is to sympathize with others and come close to them.

It isn’t possible to split off these four virtues, one by one. These four teachings themselves are the actual practice of compassion, the concrete contents of compassion. While it’s easy to express this in words, it is really rather difficult to put it into practice.

Regarding cooperation, Dogen Zenji explained it by analogy to the nature of water. Since water accepts all things, the way we act that we must think of each other, sympathize with each other, and understand each other.

I would like to speak about a personal experience. The nuclear accident and the great disaster, the damage of the great tsunami, were indeed truly grave and difficult. At that time, no one thought that such a thing would occur and so it’s a fact that these people were astonished. They were crying and screaming, and getting angry at something or other. At the time of the great earthquake, the ground shook for about 5 minutes and 40 seconds. People wondered if the Earth was coming to an end. Certainly, all things will come to an end. But when a big thing like suddenly comes, then everyone loses their composure. Then, on top of that, with the nuclear accident, the victims were confused. This was truly a terrible situation. But there, in that situation, while encouraging each other, they were able to overcome it.

When local people get together at my temple, they always talk about that time. Even now, they grasp each other’s hands and speak, while crying. Everything went bad – the food, fuel, electricity, water. At that time, everyone shared their food. When elderly people or sick



people appeared, everyone helped them. That everyone cries while speaking about this tragedy means two things. The first is the people cry because they remember the fear. The other thing they cry about is that they are saying how good it was that everyone helped each other. No one wants for there to be another disaster. But certainly, this says “We will never, ever forget the way people helped each other, so let’s continue to live like that.”



To conclude this talk, I would like to relate one more story.

Miyagi Prefecture is the prefecture next to Fukushima, where I live. Miyagi was the place where the damage from the tsunami was greatest. 10,000 people died there. Throughout the prefectures in northeastern Japan facing the Pacific Ocean – Iwate, Fukushima, and Miyagi – all together more than 20,000 people lost their lives. There are, even now, some people who have not been accounted for. Directly following the tsunami, young Sotoshu priests drove a truck from Kyushu, the furthest island in Japan from the disaster area. The truck was full of food items which they had brought to encourage us. When they arrived, they called to the

people using a large loudspeaker, “Everyone, please come. We’ve brought lots of food. Please come!” For more than a week after the disaster, people were still wearing the same clothes. It was a horrible situation. About twenty people gathered around the truck. Since they were all hungry, they held out their hands for food. The young priests from Kyushu said, “We understand. There is lots of food here. Don’t worry; we will give it all to you.” At the front of this group of people, there was a young girl. She was wearing a cute pink jacket. But more than week had passed since the tsunami, so her face was dirty and her jacket was dirty, too. Seeing the girl, the young priests wanted to give her something to eat. “Isn’t there a bag of sweets at the back of the truck? Please get those sweets out.” And so, one of them brought out a bag of jelly. Breaking open the bag, he handed it to the girl. We never know, does her mother and father alive? What had she been eating for the past week? We don’t know anything. She took the bag of sweets and smiled. Young priest said to her “you can eat, you can eat all of them.” she took one of the sweets and was about to eat it. At the instant, she was going to put it in her mouth, she turned and looked back at the adults around her. Then she went around and gave each person one of the jellies. After having given each person, she looked and saw that there were only 3 or 4 remaining in the bag. Finally, she put one of the jellies into her mouth and smiling, she said how delicious it was. Seeing this, the young priests hugged her. They were deeply impressed when they saw that rather than thinking of herself first, she wanted to share the sweets with everyone. The adults who received the sweets were ashamed at the



way they had thought of themselves first, even though they were hungry. These adults also hugged the girl.

At that time, I was hungry, too. So, I can easily imagine that situation. This is why I think that I, as well, wouldn't have thought of eating first, but would have offered the jellies to the others just as the little girl did.

The young priests from Kyushu who told me this story said, "We had thought to go to the disaster area as volunteers in order to help out, but it was just the opposite. We returned home having learned from this six-year-old bodhisattva who we happened to meet."

I think the purity of this girl's heart, this feeling of thinking of others first, was there because of what she had been taught by her father, mother, and grandparents.

In our everyday lives, it is of course important to obtain wisdom and practice compassion. And also, please keep in mind "cooperation" the matter of compassion. "Aspire together, standing together, and walking together," my hope is to continue living this way.

Thank you for listening to me for such a long time. I would like to conclude by chanting a short dedication.

"May this merit extend to all, so that we together with all beings realize the Buddha-Way."

Thank you very much.



## On the Completion of the 50th Anniversary of Soto Zen in Europe

**Rev. Yusho Sasaki**  
Director of Soto Zen Buddhism  
Europe Office

This year marks the 50th anniversary year since Rev. Taisen Deshimaru, the first director of the Soto Zen Buddhism Europe Office, came to Europe to begin dissemination of Soto Zen Buddhism in 1967.

In order to commemorate this, the Association Zen Internationale (which was established by Rev. Taisen Deshimaru) and the Soto Zen Buddhism Europe Office co-sponsored the 50th Commemorative Anniversary events which were held this past May 12–14 at Zendonien which is located near the town of Blois in the Loire Valley of France.

In attendance, we had from the Sotoshu Shumuchō, Rev. Ryubun Kamada, the President of the Sotoshu Headquarters, Rev. Ryushin Narita, Director of the Soto Zen Studies Division, and Rev. Kenzen Yamamoto, Director of the Education and Dissemination Division. Rev. Kodo Takeuchi, assistant Director at Daihonzan Eihei-ji, and Rev. Eigen Otagawa, Director of Daihonzan Sojiji, also attended. Also, more than 60 people, including many Soto priests, came all the way from Japan to participate in the celebration as well as to take part in a tour which had been planned as part of this event. Furthermore, we had visitors from each country in Europe, the United States, South America, and Hawaii for a combined total of 500 people gathered at the Zendonien where regarding Rev. Deshimaru.



Symposium

On the three-day program of activities, a symposium entitled “The Sotoshu in Europe - Past, Present, Future” was held on May 12th and the morning of the 13th. Rev. Reigen Wang-Genh, President of the Association Zen Internationale, ascended the podium and spoke about the “Past.” He began by history of Zen in Europe. The introduction of Buddhism to Europe began some 200 years ago by Christian missionaries and that later with the development of Buddhist studies this laid the groundwork for the present-day acceptance of Zen. Then, in a straight line, the Soto Zen in Europe has been developed. Also, he graphically displayed Dharma lineages of present day sanghas including the spread of Soto Zen throughout Europe over the past 50 years. The contents of his talk were presented in a visual manner that was easy to understand. Continuing with the “Present” part of the symposium, around 30 priests who preside over sanghas and Zen centers throughout Europe presented the activities of their respective groups. For members of sanghas who usually have little exchange with these other groups, everyone listened with great interest to these presentations. The next morning,

based on the previous material covered in the “Past and Present” part of the symposium, there was a lively exchange of views as people spoke about “Future” of Soto Zen in Europe.

On the afternoon of the 13th, an event called “The 84,000 Opened Dharma Gates” was held at which time sanghas and Zen centers from places throughout Europe set up their own booths under a big tent. This was an opportunity for these groups to introduce photos and videos demonstrating the activities of their groups as well as selling specially made items they had produced and so forth. It was particularly impressive to see that each of these sanghas had neatly documented the Dharma talks given at their centers and made them into books, many of which have been published. As a matter of course, many different languages are spoken in Europe and the current situation with regard to Sotoshu translations is that there is no one accepted language for such translations. Nevertheless, individual sanghas have been able to overcome this handicap through making effort with straightforward and steady teaching activities. Many lay people also attended this expo. They were able to enjoy workshops introducing zazen, guided tours of Zendonien, a performance of *wadaiko* (Japanese-style drums) by members of Fudenji in Italy, and so on. It was spectacular to see the results of the ways in which Zen culture has permeated into Europe. This event provided a way to deepen friendship between those priests who live in remote areas and usually have little exchange with other priests. It was also an enjoyable event that nurtured a sense of unity for Soto Zen in Europe.

That evening, 500 people gathered for a



large dinner party. After Rev. Kamada gave a greeting in French, then he gave a toast in a large voice. People got further exchange in peaceful atmosphere.



Booths run by European temples and Zen centers

On the 14th, the last day of the event, Rev. Yuno Rech served as officiant for the Memorial Service for Rev. Deshimaru, the first director of the Soto Zen Buddhism Europe Office, and at which time everyone offered incense. This was followed by a Memorial Service for those who devoted their efforts to Soto Zen dissemination in Europe. During this service, the names of those people who are no longer alive, including Japanese, were read. Then, the 50th Anniversary Ceremony of Soto Zen in Europe was faithfully and respectfully held with Rev. Kamada serving as the officiant. Finally, we received two congratulatory messages from both Daihonzan Eihei-ji and Sojiji and this brought us to a safe conclusion of the events.

This event was Rev. Deshimaru's successors and the members of their respective sanghas, and also, members of all Soto Zen groups, including those sanghas that are not part of Rev. Deshimaru's Dharma lineages, were able

to attend one great event. After all the many twists and turns that have taken place over the past 50 years, and we have arrived at the present situation now. Regarding this commemorative event, we can really feel large number of Soto Zen priest succeed in Europe that Soto Zen has permeated into the soil of all areas in Europe.



Rev. Takeuchi read for a congratulatory message from Fukuyama Taiho Zenji



Rev. Otagawa read for a congratulatory message from Egawa Shinzan Zenji



At present, there are some 400 Sotoshu priests with approximately 5,000 people practicing Soto Zen throughout Europe at 300 Zen centers where zazen is practiced daily. The distinctive feature of European Zen is a return to Dogen's Zen, the form of which is that zazen is the center of the practice. Unlike Japan, by the cultural background, where priests belong to a particular temple and teaching activities take place in those temples, the situation in Europe is such that because individuals choose to practice Buddhism, in order to put those teachings into practice, they ask for the teachings from priests who manage Zen centers. Consequently, people are central to the development of Buddhism in Europe. In order to help this happen, we at the Soto Zen Buddhism Europe Office strive to meet the needs of the priests and provide indirect support for their teaching activities. In Europe where the practice is "The Dharma is being carried on the

backs of the people," how will a new Soto Zen develop? The first step has already been taken toward the next 100th anniversary.



50th Anniversary Ceremony of Soto Zen in Europe



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## In Charge of Filming Movies of Sotoshu's Teaching Activities in North America

Tsuneo Azuma

Zumamoon Productions Inc.

For 35 years, I've been working in North America and abroad as a cameraman for movies and videos. I began my career in Japan as a filming assistant for narrative films, television dramas, commercials, and documentaries. This past year, I had the opportunity, through the request of Rev. Shundo Kushida of the Soto Zen Buddhism North America Office, to participate in the filming of movies that introduce Sotoshu in North America. I did this filming, off and on, for a period of over half of the year.

I was born and raised in Japan and also because my family are members of the Sotoshu, I've never had any religious difficulty or resistance to Buddhism. On the contrary, I remember that my personal interest was build up, as I thought this film project would be a good opportunity to learn more about Sotoshu activities in North America. At the same time, since the filming concepts were intertwined, there was also the matter of how to convey these concepts and what would be a good way to express them. I already had filmed *zazen* several times as television news material. But this was the first time where a film project would dig down this deep. I made preparations beforehand of shooting designs based on assumptions for all sort of conditions and yet the actual situation was that in many places and conditions it wasn't possible to spend a lot of time filming. And then, above

all, there was the real problem that I really didn't understand the various protocols and ways of doing things related to *zazen* and other various forms of practice in Soto Zen Buddhism. Consequently, while filming, I always had a too much feeling of tension, and for each time, I had to be taught by Rev. Kushida and many other Japanese priests. However, this was a very strong encouragement and at the same time I learned a lot from this experience.

The filming began with an interview of Rev. Enkyo O'Hara, a *Kokusaifukyoshi*, at the Village Zendo-Dotokuji, which is in the SoHo area of New York City. For me, this was a fresh and very interesting film interview all the more so because in fact up until that time I had never heard any talk directory from an American Zen priest. Through this interview, I was able to learn about Sotoshu activities and the way of Zen in New York City as well as learn about the direction of its future. The next morning, we filmed a *zazen-kai* (*zazen* class), group of about 30 people were gather at *zendo* and sat quietly. For the most part, these people were Americans who live in or near New York City. In fact, I had lived for about 7 years in New York City in the past. This is a city which is every day a tremendously energetic and fascinating city. However, it is also a city where you can be forced mentally to lead a very hard life if your work or life becomes even a little bit unstable. Indeed, I had an experience like that myself. For that reason alone, I was very happy when I heard the stories through the film interviews of the people who had gathered that day for *zazen*; how they had encountered *zazen* while getting squished and jostled in the city streets



and how they had been able to get spiritual sustenance that thereby helped them to live strong lives. I deeply sympathized with them. If for that only, I felt there was a great significance of many years of Sotoshu's teaching activities in North America.



Interview of Rev. Enkyo O'Hara

The next location for filming was in San Francisco. In Marin County, north of the Golden Gate Bridge, there is a place called Green Gulch Farm-Soryuji. Although I had visited San Francisco many times to film, I didn't know that there is such a prestigious temple and wonderful farm located there. At this place, unlike in New York City, there are many people practicing Zen who do residential training. We were allowed to film here from the time of the morning wake-up bell through the morning zazen. Here, the problem became the location of the lighting installation and the amount of light. Of course, we were concerned about not being a hindrance to these people and their practice, but cameras are unable to respond to various levels of darkness in the way that a human eye can. We were forced to film in the *zendo* while it was quite dark, but the result was that we were able to capture on

camera the solemn atmosphere of zazen, even though it didn't turn out exactly as we had hoped it would. When the priests and lay practitioners do the farm work, it is just as if their sense of breath continued on from zazen. We were able to make mutually good relationships with these people and as much as possible, we tried to bring out this sensation of breath as we filmed their work on the farm.

The vegetables grown at Green Gulch Farm are abundantly used at a restaurant in San Francisco called "Greens." This is what is known as a vegetarian restaurant and the style of cooking is based on "*shojin ryori*" (sometimes known in English as "temple cooking"). Greens is a very popular restaurant in San Francisco where the dishes served are made from vegetables in a way that you wonder whether it's really made from vegetables. Furthermore, the dishes are arranged in an American style which makes them easy to eat.

During this film project, I had many opportunities to eat American-style "*shojin ryori*" but mostly they were far from what I think of as "*shojin ryori*." However, for an amateur like me, the flavoring and texture of them were seems familiar to me. "Hmmm....there is this kind of food!" I thought. I had to change my way of thinking about food.

Finally, I write about Tenpyozan Zendo which we had filmed continuously for quite long time. When I visited this place for the first time, I was astonished at the large scale of the project. Now, the construction of the *sodo* (Monks' Hall) is going on, but the scale of the whole project, which will include a *butsuden* (Buddha Hall) and which will be completed in

the near future, far surpasses in size what I've seen of Japanese architecture in North America. I was filled with deep emotion when I thought that this is the place where the people who connected to the future of Soto Zen Buddhism, will gather to do Zen practice. When I look at the unstable situation of present-day world affairs, I'm sure that many people not only in North America will be looking for this type of place and will come here to train. I filmed this site while thinking that it is the Sotoshu which can respond to this sort of people.

When looking back on this film project, short as it was, I was able to learn many things as a result of doing this filming. I would like to express my great gratitude to all of those people who gave me the opportunity to do this film project.

All I can say are the words "Thank you."



Filming at the Tenpyozan construction site

\*Using the links below, you can see the movies introducing Soto Zen in North America which Mr. Azuma shot.

(English)

<http://global.sotozen-net.or.jp/eng/>

(Japanese)

<http://www.sotozen-net.or.jp/syumucyo/20170330.html>



## The 7th Chapter of Shobogenzo *Ikka-myoju* (One Bright Jewel) Lecture (6)

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In paragraph (7) Dogen began commenting on Xuansha's saying, "The entire ten-direction world is one bright jewel." In paragraph (9) he discussed the entire ten-direction world in terms of what it is not. There he says this world is beyond the realm of human thinking that uses words and concepts, and it is neither big nor small, although at the same time it can be big or small, and so on. He continues his discussion in paragraph (10) by presenting the actual meaning of the "entire ten-direction." This is not simply the objective space of our world or the universe, rather it has something to do with our life experiences.

[text]

(10)

尽十方といふは、遂物為己、遂己為物《物を遂いて己と為し、己を遂いて物と為す》の未休なり。

The "entire ten-direction" means the ceaseless activities of chasing after things and making them into the self, and chasing after the self and making it into things.

情生智隔を隔と道取する、これ回頭換面なり、展事投機なり。

When a student asked the meaning of "When an emotion arises, wisdom is blocked," a Zen master cautioned his disciple, saying, "[Your wisdom is now] blocked." This means that when you turn your head, your face is also turned around. This is [the disciple's] unfold-

ing the original matter and [the teacher's] responding by throwing the function.

遂己為物のゆゑに、未休なる尽十方なり。

Because this is seeking after the self and making it into things, the entire ten-direction is ceaseless.

機先の道理なるゆゑに、機要の管得にあまれることあり。

Because [this entire ten-direction] is the reality prior to any sign of movement, it is more than control of the functioning essence.

### Chasing After Things And Chasing After The Self

*The 'entire ten-direction' means the ceaseless activities of chasing after things and making them into the self, and chasing after the self and making it into things.*

Here Dogen says the ten-direction world is not simply the space in which we live, but it is also something created by our actions. This sounds strange because the ten-direction world, in our common understanding, is the boundless space in which we live and all things exist, like a stage where actors play their rolls. Saying "space is activity" doesn't make sense to our common, logical way of thinking. But Dogen says this entire ten-direction world refers to our ceaseless activities. He is saying "the ten-direction world" is not only a stage made of space but it is also the drama that is unfolding through the characters' actions. This is the only way I can translate what Dogen writes here.

Almost all of the important expressions Dogen uses in *Shobogenzo* are taken from

certain sutras or certain pieces of Zen literature that have some particular meaning in their original contexts. Yet when he uses these expressions in his writings, he often twists around their meaning. Unless we clearly understand the meaning of those expressions in their original contexts and how Dogen twists them, we can't really understand what Dogen wants to say. The expressions used in this sentence, "chasing after things and making them into the self," and "chasing after the self and making it into things," come from the *Surangama Sutra* and are also used in a *Zen koan*, but Dogen twists around their original meaning here. First, I will introduce how these expressions are used in the original texts and then I will discuss how Dogen twists them around.

The expressions, "chasing after things and making them into the self," and "chasing after the self and making it into things" in Japanese are *Chiku motsu i ko* (逐物為己) and *chiku ko i motsu* (逐己為物). This expression, "chasing after things" placed together with "the self" comes from case 46 of the *Hekiganroku* (*The Blue Cliff Record*), and it is a paraphrase of a sentence found in volume 2 of the *Surangama Sutra*. The sentence from the Sutra is:

一切衆生從無始來迷己爲物。失於本心爲物所轉。  
(一切衆生無始よりこのかた、己に迷うて物と爲し、本心を失いて物の為に所轉ぜらる。)

An English translation of this sentence is:

From the time without beginning, all beings have mistakenly identified themselves with what they are aware of. Controlled by



their experience of perceived objects, they lose track of their fundamental minds.<sup>1</sup>

In this translation, 迷己爲物 (a possible literal translation might be, “being deluded in the self, they make it into objective things”) is translated as “mistakenly identified themselves with what they are aware of.”

The English translation of the sutra then reads, “Controlled by their experience of perceived objects, they lose track of their fundamental minds.” “Their fundamental minds” refers to the One-Mind, Mind-nature, etc. as the noumenon I mentioned in an earlier article. In this section of the sutra, the fundamental mind (本妙明淨心, the pure and wondrous understanding mind) is compared to an inn keeper, and the thinking mind created by encountering objects is compared to the guests of the inn. Thinking is impermanent and ever-changing, but the inn keeper never leaves, so it is permanent. What the sutra means is that when we lose sight of the true essence of the self (the fundamental mind), we regard the things we encounter as the self and thus we begin to transmigrate within samsara. Being deluded by the “guest” self and considering it to be the fundamental self is the cause of suffering. Xuansha and probably Jingqing attained enlightenment based on this sutra, and yet this sutra is one Dogen did not appreciate during his entire life. That was because it promoted this concept of an “original fundamental mind” as noumenon. When we read this paragraph of One Bright Jewel, we have to be careful of what the term “original fundamental mind” means to Dogen.

The name of the *koan* I spoke of that appears in *the Blue Cliff Record* is “Jingqing’s Sound of Raindrops.” (“Jingqing” in Thomas Clearly’s translation is “Ching Ch’ing” using the Wade-Giles system.) This person Jingqing Daofu (Kyousei Dofu, 868-937) was Xuansha’s dharma brother. I think the teaching Xuansha gave using this expression “one bright jewel” and what Jingqing tried to express with the phrase, “chasing after things...,” are connected. The conversation between Jingqing and a monk as it appears in the *koan* is as follows:

Jingqing asked a monk, “What sound is that outside the gate?”

The monk said, “The sound of raindrops.”

Jingqing said, “Sentient beings are inverted. They lose themselves and follow after things.” (衆生顛倒、迷己逐物)

Then the monk said, “What about you Teacher?”

Jingqing said, “I almost don’t lose myself”

The monk said, “What is the meaning of ‘I almost don’t lose myself’?”

Jingqing said, “Though it still should be easy to express oneself, to say the whole thing has to be difficult.”<sup>2</sup>

In the *koan*, the Zen master Jingqing and his student are inside a building and hear some kind of sound. So this case is about the connection between the six sense organs and the objects of the sense organs, in this case “ear” and “sound.” Because it was raining outside, the monk answered his teacher that the sound was the sound of raindrops.

Then Jingqing said, “Sentient beings are

inverted. They lose themselves and follow after things.” “Sentient beings are inverted (衆生顛倒),” comes from another part of the *Surangama Sutra*, and this is what “chiku motsu (逐物),” the phrase used by Dogen, refers to. In his response Jingqing changes one Chinese character from the original, so that 迷己爲物 becomes 迷己逐物. In the Sutra, it just says people are deluded about themselves (lose the self) and consider things as their selves, but in Jingqing’s saying, the expression becomes more active. He says people chase after external things and identify with them as themselves. They lose themselves and they follow after external things. Then the subject and the object become separate. When these two are separate and then interact, something happens in our mind. In the above case, a thought is aroused in the student’s mind and he said “that was the sound of raindrops.” According to this master’s teaching, at that moment the person loses the self and chases after an object. According to the *Surangama Sutra*, this means that all of the interactions between the sense organs and the objects of the sense organs are delusions. We should therefore awaken only to this “bright jewel” inside of ourselves that never interacts with other things; it is the pure and bright fundamental mind, free of all defilement. So all things located outside of the student and the discriminating thoughts they caused to arise by in the student’s mind are defilements. The Self (One Mind) is the inn keeper and the thoughts are the visitors. That is the meaning of this expression, “chasing after things.” This conversation is about this particular teaching of the *Surangama Sutra* and its interpretation by Zen masters. Dogen examines it because he didn’t

agree with the expression as it appears in the sutra and as it was taught by many Zen masters including Xuansha and Jingqing. So he re-interprets what the expression means. As I have already repeatedly mentioned, Dogen never liked this Sutra during his entire lifetime.

According to the *Surangama Sutra*, the One Mind, Buddha-nature, or bright jewel is hidden inside of us, but the surface of the self always interacts with things outside of it, creating delusion and making life a cycle of suffering within samsara. The sutra says we should stop these interactions and just discover or awaken to this hidden bright jewel; then we can attain enlightenment. That is a common Zen teaching, and it is often considered authentic. However, Dogen doesn’t agree with it.

Jingqing was saying that as the monk heard the sound of the raindrops he began interacting with it in a subject/object relationship. His point was that when the monk did this, thought about it, and then answered his teacher, he lost himself.

Next the monk asks his teacher whether or not he lost himself when he heard the sound of the rain, saying, “What about you teacher?” Jingqing replies, “I almost don’t lose myself” The monk then asks, “What is the meaning of ‘I almost don’t lose myself’?”

He is wondering what this can mean. Can his teacher partially lose his “self” but not completely?

Then Jingqing answered, “Though it still should be easy to express oneself, to say the whole thing has to be difficult.”



This is the *koan*. In the commentary on this case by Rinzai Zen master Yuanyu Keqin (Engo Kokugan, 1063-1135,) the compiler of the *Hekiganroku*, it is said that Jingqing asked the same question three times possibly to three different monks:

You too should understand right here. When the ancients imparted their teaching with one device, one object, they wanted to guide people. One day Ching Ching (Jingqing) asked a monk, "What is the sound outside the gate."

The monk said, "It is the sound of quail."

It seems Jingqing often asked his monks, "What is that sound?" In the example above the monk answered that it was the sound of a quail, a bird singing. Then Jingqing said, "If you wish to avoid uninterrupted hell, don't slander the wheel of the true dharma of the tathagata." "Uninterrupted hell" refers to a very painful hell realm where dwellers experience incessant tortuous pain and suffer continually. That means, according to this teaching, if we interact with an object of our sense organs and grasp it as the sound of a quail or the sound of raindrops or anything else, we are slandering the wheel of the true dharma, the Buddha's teaching. We should therefore stop such interactions, these kinds of intellectual or conceptual ways of interaction and grasping, otherwise we will fall into hell and suffer.

In his commentary Yuanwu introduced another case concerning another similar question from Jingqing. This time he asked, "What is that sound outside the gate?" A monk

replied, "The sound of a snake eating a frog." This is the sound of samsara. We sometimes see this kind of thing happening around us. We don't encounter it so much in the city, but in the mountains or the countryside we might see a snake eating a frog or other animals eating animals that are smaller than they are. Even in a suburban area we might see a cat hunting a bird or a dog catching a rabbit. These kinds of things are continually happening not only among animals in nature but also in our human world. This is one side of the reality of our life. No living being can continue to live without taking the life of other living beings.

Returning to Yuanwu's case, Jingqing then said, "I knew that sentient beings suffer, here is another suffering sentient being." This indicates that the monk who said, "This is the sound of a snake eating a frog," is another suffering being, meaning he had lost the self and was chasing after things. It seems to me this expression "chasing after things" is a negative one in the *Surangama Sutra* and in this *koan* story.

### Dogen's understanding

Yet here in *Ikka-myōju* Dogen says the entirety of the ten-directions is "the ceaseless activity of chasing after things and making them into the self and chasing after the self and making it into things." According to this *koan* and the statement from the *Surangama Sutra*, "chasing after things" is delusion, the cause of suffering in samsara. But Dogen gives this phrase a very positive meaning. Rather than saying it is the cause of delusion and suffering

in samsara, he says it is nothing other than the ten-direction world. For him this entire ten-direction world is itself our activity of chasing after the self and making it into things and chasing after things and making them into the self. This means the interaction between the self and the myriad dharmas is how we create a ten-direction world of our own. This is what he stated in *Genjokoan*. There he says it is only within this interaction between the self and the myriad things that there is realization and delusion. He also says in *Genjokoan* that when we convey the self toward the myriad things and try to carry out practice-enlightenment, that is delusion; but all myriad things coming towards the self and carrying out practice-enlightenment through the self is realization. That is Dogen's definition of delusion and realization. Both are found, or are working together, within this relationship between the self and the myriad dharmas. This is not negative at all, even though he includes both delusion and realization in this relationship. This is simply the way our lives create our own worlds.

Dogen wrote another fascicle of *Shobogenzo* entitled *Daigo* (Great Realization 大悟). Where he said "great realization (*daigo*, 大悟)" and "returning to delusion (*kyakumei*, 却迷)" are both important. For him returning to delusion is not negative. Great realization is seeing the equality and oneness of all beings, and returning to delusion is to see all individual forms and take care of them. So we need both great realization and the return to delusion. Even though Dogen says in *Genjokoan* that conveying the self to all things is delusion, he doesn't necessarily view that as a bad or negative thing,

rather this is simply a part of our activity or life. We have to convey ourselves toward the myriad things in order to do things, to work with things. And at the same time the myriad things come toward the self and carry out practice-enlightenment. These two statements are not necessarily about two different people or two different times or events. Rather these two can happen at the same time.

This is similar to Dogen's phrase found in the beginning of *Ikka Myoju*, "coming up without being fished for." The person fishing has no intention to fish and the fish has no intention to bite the bait, to be fished out of the water. But somehow these things are happening at the same time, with the self and the myriad things working together. According to Dogen, delusion or discriminative thinking is not necessarily a bad thing we must always avoid. Still we must be careful not to deceive ourselves and create suffering. But when we see delusion as delusion and are not deceived, we can enjoy delusion. That is fine. We can live with delusion if we know it's delusion. What he says here is the "entire ten-directions" is the way things work together or unfold as a relationship with the self and all myriad things.

In the suttas of the Pali Nikaya the objects of our sense organs are called *nama-rupa* or "name and form" in English. When we convey ourselves toward things we create a name for them, as Dogen says later in this fascicle. He says this jewel has no name, and yet Xuansha gave it a name, that is he "put this nameless reality into a name." That is what Xuansha did, but it is not a negative thing. That is the way we

study this reality as form, but if we think there actually is such a thing that corresponds to the name, we are deceived by *nama-rupa*. If instead we just use names, words, logic and conceptual thinking as devices of sorts or tools to understand or study the ways things are, we don't disturb our practice or negatively affect our lives. Rather this helps us to live in a healthy way using our ability to think. We need to use *nama-rupa* instead of being deceived by *nama-rupa* or fighting it and trying to destroy it. Dogen used a similar expression in *Tenzo Kyokun* as follows:

All day and all night things come to mind  
and the mind attends to them;  
And at one with them all, diligently carry  
on the Way.

In this case “mind” means the *tenzo* or the self. Things come to the self and the self attends to those things. This is the way the self and things work together. The important point here is being attentive. This intimate working between the self and things is important. As Dogen said in *Hokke ten Hokke*, sometimes the self is turned by things, and sometimes things are turned by the self; in unison the self and things are working together, are turning and being turned.

*Hokke ten Hokke* is another chapter of *Shobogenzo*. *Hokke* is “dharma flower” or “lotus flower”, *ten* is turning, and again *hokke* is “dharma flower.” So the title of this chapter is, “Dharma Flowers turning Dharma Flowers.” “Dharma Flowers” refers to the name of the Lotus Sutra, and this expression *hokke ten*

*hokke* comes from a conversation in the *Platform Sutra* of the Sixth Ancestor. In the sutra there was a monk who had chanted the Lotus Sutra three thousand times, and yet he said, “I don't understand what it means.” In reply the Sixth Ancestor said, “If your mind is deluded you are turned by the Dharma Flower and yet if your mind is enlightened you turn the Dharma Flower.” In other words, depending upon whether our mind is awakened or not, we are turned by the Dharma, or we can turn the Dharma. In *Shobogenzo Hokke ten Hokke*, Dogen said it's not a matter of whether I turn the Dharma or whether I am turned by the Dharma, rather the Dharma Flower turns the Dharma Flower. That means both self and the myriad things are Dharma Flowers. Dharma Flowers are simply turning Dharma Flowers. It is a matter of the way we work with the myriad things as Dogen described in *Tenzo Kyokun* – our work is performed together with all beings and we do this work for the sake of Dharma. In the case of the *tenzo*, the *tenzo* works in the kitchen for the sake of the people who are practicing in various parts of the monastic community. The *tenzo*'s work is an offering, it's not work to benefit the *tenzo*. When we live with this attitude, with respect for others and an intention to benefit others, that is practicing with the four bodhisattva vows. Then our activity or work with all myriad things is simply the Dharma turning the Dharma; there's no such thing as “me” and no such thing as “that thing.” This is what Dogen is saying here. In the case of the *tenzo* working in the kitchen with such things as food ingredients, water, fire, and other kitchen workers, the kitchen itself is the entire ten-directions. A kitchen is a relatively

small space, but it is the ten-direction world for the *tenzo*.

When we are sitting in the *zendo*, the *zendo* is the ten-direction world. The ten-direction world doesn't necessarily refer to the huge space we call the universe or the world. The range of our activity, as Dogen said in *Genjokoan*, might be large or small depending upon the need. A big bird flies in a huge range, and a little bird like a sparrow flies in a small range. And yet, Dogen said that both a big bird and a small bird fly the entire sky. The entire sky for the sparrow is a tiny space, but for the big bird it is a big space. Whether small or large, both are flying the entire sky. This ten-directions means this entire sky, whether we are a small bird like a sparrow, or a big bird like a condor, and this applies to both a tiny flower like a violet and a big gorgeous flower like a sunflower or a rose. All of those flowers are working with all beings, supporting them and being supported as they bloom. That is the ten-direction world. So we must change our image of this ten-direction world. When we simply hear that the ten-direction world is one bright jewel, I think we imagine that our huge universe is one small bright jewel. I'm not sure about Xuansha, but at least that is not what Dogen meant. What Dogen referred to was the quality of our attitude towards our work: doing it not for the sake of oneself, but for the sake of living harmoniously together with all beings. This is the way we can live in the entire ten directions, no matter how small our living space or work seems to be.

## Emotion Arises, Wisdom Is Blocked

*When a student asked the meaning of "When an emotion arises, wisdom is blocked," a Zen master cautioned his disciple, saying, "[Your wisdom is now] blocked." This means that when you turn your head, your face is also turned around. This is [the disciple's] unfolding the original matter and [the teacher's] responding by throwing the function.*

In the original Japanese, this is all one sentence. "When an emotion arises, wisdom is blocked," appears in a commentary on the *Avatamsaka Sutra* written by Qingliang Chengguan (Seiryō Chokan, 清涼澄觀 738-839), the fourth ancestor of the Kegon School. It is said that Chengguan also studied Chan (Zen) of the Oxhead (Gozu) School. Guifeng Zongmi (Keiho Shumitsu, 780-841), who was introduced in article (1) of this series, was his successor. As I mentioned in that article, Zongmi was the first master who used "bright jewel" as a simile for buddha-nature in comparing the various schools of Zen existing during his time. Chengguan's saying is quoted in case 67 of the *Book of Serenity (Shoyoroku)*, "The Flower Ornament Scripture's 'wisdom'":

Qingliang's great commentary says, "Sentient beings contain natural virtues as their substance and have the ocean of knowledge as their source: but when forms change, the body differs; **when feelings arise, knowledge is blocked**. Now to bring about knowledge of mind and unity with the substance, arrival at the source and forgetting of feelings, I discuss this scripture, with illustrations and indications."<sup>3</sup>

This is the source of the phrase "When feel-



ings arise, knowledge is blocked” used by Dogen in this fascicle. Sentient beings’ substance (性, nature) and their source (体, essence) refers to the mind-nature, mind-source, etc. So what this passage is saying is that sentient being’s essence is reality itself (*tathata*), but once discriminative thinking that is influenced by emotions or feelings of karmic consciousness arises, wisdom is blocked; we become deluded because subject and object are separated, and we start to chase after things. This is exactly the same thing that is said in the main case of case 67 in the *Book of Serenity*:

The Flower Ornament Scripture says, “I now see all sentient beings everywhere fully possess the wisdom and virtues of the enlightened ones, but because of false conceptions and attachments they do not realize it.”<sup>4</sup>

The third Ancestor of Kegon School, Fazang (法藏) called the meditation practice in his school *mojin-gengen-kan* (妄尽還源觀), “contemplation for eliminating delusory thoughts and returning to the source.” According to this teaching, ocean water is the original mind-nature that is peaceful and quiet and reflects everything like a clean mirror. But when the wind of ignorance begins to blow, waves arise. Then the surface of the ocean is always moving and agitated, no longer being able to reflect things as they truly are. In this teaching, meditation practice is a method to restore our original peace by stopping the wind of ignorance, or discriminative thinking, so that the original mind-nature can reflect all things as they are. This is called *kaiin-zanmai* (ocean-seal sama-

dhi.) Dogen wrote in *Shobogenzo Zazenshin* (*Accupuncture Needle of Zazen*) about this sort of meditation practice:

Their writings seem only to discuss going back to the source or returning to the origin and to vainly endeavor to stop thinking and become absorbed in tranquility. That is inferior [to the stages of] reflection, training, assuming the fragrance, and cultivation [of meditation]; it is not equal to the understanding of people on the [path of the] ten stages and the stage of equal awakening (the fifty-first stage of the fifty-two stages of bodhisattvas.)

How could [those people] have received the single transmission of zazen of the buddhas and ancestors? Since the chroniclers of the Song Dynasty have mistakenly included [those writings], students in later ages should discard them without reading them.<sup>5</sup>

This is not a criticism against the Kegon School masters but a criticism rather of Zen practitioners of the Song Dynasty whose understanding is similar to this idea of returning to the source by eliminating thinking. Dogen wrote a fascicle of *Shobogenzo* entitled *Kaiin-zanmai* (Ocean-seal Samadhi) where he wrote about *kaiin-zanmai*. His understanding is quite different from that of the Kegon teaching:

To be buddhas and ancestors is to be always in the ocean-seal samadhi. As they swim in this samadhi, they have a time to teach, a time to verify, a time to practice. Their virtue of walking on the ocean goes to its bottom: they walk on the ocean as “walking on the



floor of the deepest ocean.” To seek to cause the currents of birth and death to return to the source is not “what are you thinking?”<sup>6</sup>

What he is saying here is that his practice of zazen is not a method to stop the wind of ignorance, to stop thinking and make the ocean surface completely quiet so that it can reflect all things as they are. Rather, when we move on the surface, our feet are on the bottom of the ocean at the same time. Waves only occur on the surface. The flow of water in the ocean depths is much slower and more peaceful.

In the commentary of case 67 of the *Book of Serenity*, following a bit after the quote from Chengguan, a conversation between the Chinese Soto Zen master Baoci Zangxu (報慈藏嶼 Hoji Zosho ? - ?) and a monk appears:

A monk asked Baoci, “When feelings arise, knowledge is blocked; when forms change, the body differs – how is it before feelings arise?”

Baoci said, “Blocked.”<sup>7</sup>

I’m not sure whether “emotion” or “feeling” is the right word here; the original word is *jo* (情), which literally means “emotion.” But probably this is an abbreviation of *joshiki* (情識). *Shiki*, is “consciousness,” and *joshiki* refers to our karmic consciousness. When using our karmic consciousness, we do not always think in a rational way. That is because our usual way of thinking is influenced by our emotions such as our likes and dislikes, and it is restricted by our karma and past experiences. This is our day-to-day way of thinking that is influenced

by our emotions. This sentence from the text’s commentary says that when this *joshiki*, karmic consciousness, starts to work, chi, or wisdom, is blocked. Then we cannot see things as they are; when karmic consciousness arises in our mind we lose the wisdom to see things as they are. That is the basic meaning of this expression.

The monk quoted in this saying from the text was asking, “What is the condition before this emotion-thought arises?” In other words, “What is wisdom, or what is the reality of things as they truly are (*tathata*)?” In the text this is the original bright mind-nature that exists before being influenced by our conditioned, personal way of thinking and feeling. To this monk’s question, the Zen master said only one word: “*kaku*” which means “blocked.” In other words, “At the very moment you think and inquire about that condition before karmic consciousness arises, your wisdom is blocked. The question itself is a function of karmic consciousness. You’re already out.” That is the basic meaning of this conversation.

### Turning the Head, Turning the face

But Dogen uses this conversation in a different, twisted around way. I think that when we try to fight and eliminate our emotion-thoughts and chase after “wisdom,” we are already blocked. To separate wisdom and emotion-thoughts and try to eliminate the emotion-thought while retaining wisdom is itself based on our karmic discriminative thinking. This basically means karmic consciousness and wisdom are not two separate things. It is something like turning our head: when we turn our

head, our face is also turned – that’s all. That means the way we use our mind can be different; our minds can be used as karmic consciousness, or when we turn our head the same thing can be used as wisdom. These are not two separate things and it is not that we have to rid ourselves of karmic consciousness before we can attain wisdom. Dogen says that is not the case. These two things are actually the same thing, but they function differently. It’s like turning our head, nothing really changes when we do it, but the way we use our “turning head” can be changed according to our practice, that’s all. It’s turning around, that’s all. This is similar to the way Shakyamuni Buddha said that our five aggregates are Mara, but Dogen said the five aggregates are five instances of *prajna*.

This is the same as understanding that both karmic consciousness and wisdom can be called Buddha-nature. Karmic consciousness, the cause of suffering and transmigration in samsara, and Buddha-nature are not two separate things that possess their own fixed self-nature. Rather these are two different names for one thing, and this one thing, in Uchiyama Roshi’s expression, is called our “life force.” Our “life force” can function as either self-centered thinking or the wisdom (*prajna*) to see emptiness. These are not two separate things but are rather different usages of one thing.

This is what Dogen discussed in *Shobogenzo Bussho* (*Buddha Nature*). Buddha-nature has two sides: *u-bussho* and *mu-bussho*. *U* is “being” and *mu* is “lack of being.” This is the same as form and no-form. These are two sides – actually I don’t like the words “two sides,” because

it’s not that there are two sides of one thing, but both *u* and *mu* are 100% Buddha-nature. It is not a 50/50 or half-and-half combination. Both are 100%, and that is what Dogen means in this section. Our life is entirely *u-bussho*, and at the same time our life is entirely *mu-bussho*.

*U-bussho* means, for example, the collection of five aggregates writing this article is named “Shohaku,” and Shohaku is Japanese and he became a Buddhist and he became a priest, and now this five aggregates are called a Zen teacher. This way of viewing this collection of five aggregates as Shohaku the Japanese Buddhist teacher is *u-bussho*; it is viewing it as an identity. Therefore I, Shohaku, need to make an effort to behave like a good Buddhist teacher. That is the way this collection of five aggregates works as *u-bussho*. But actually, this collection of five aggregates is not necessarily Japanese, it’s not necessarily a Buddhist, and it’s not necessarily a teacher. The five aggregates are empty, so that there’s no such identity as a Japanese Buddhist teacher named Shohaku. That is what *mu-bussho* means.

Another point is that this *u-bussho* needs karmic consciousness to keep its identity. In order to be a Japanese Buddhist teacher I have to use the Japanese language. Because I’m from Japan, I studied Buddhism in Japanese. That is my karma and I cannot escape it. I couldn’t study Buddhism in other languages because I am Japanese. My understanding of Buddhist teaching is totally influenced by the Japanese Buddhist tradition, and the Japanese Buddhist tradition has been influenced by Chinese Buddhism. My understanding of the Dharma is

based on this tradition called Zen Buddhism, particularly Soto Zen Buddhism, and that is the only thing I can share with people; that is my karma. And because I am Japanese, my English is not like the English of native speakers. But somehow, as a part of my karma I studied English as a second language, enough so that I can speak a little bit of a kind of strange form of English. Anyway, I need karmic consciousness to function as *u-bussho*. I'm trying to make offerings for the sake of Dharma, but to do so I need to use my karmic consciousness as a Japanese Buddhist practitioner. Because I'm of Japanese descent and I grew up in Japanese culture, my way of viewing things and my way of behavior is Japanese, and this might be different from American ways. This means I'm conditioned as a karmic person. "Karmic" means conditioned. If I lost all my conditioned karmic consciousness, I could not function in any way as Shohaku the Buddhist priest.

This is one of the ways Buddha-nature expresses itself. And yet if I cling to my five aggregates thinking Japan is the center of the world with Japanese culture as the highest culture and Japanese Buddhism as the most authentic form of Buddhism, that is complete delusion. And if I request that my students blindly believe and follow whatever I teach, that also is complete delusion. That is not how Buddha-nature expresses itself; that would be how my egocentricity would express itself using my karmic five aggregates. That is the difference.

Several years ago when we studied *Shobogenzo Buddha-Nature* at San Francisco Zen

Center, I presented a painting entitled, "My Wife and My Mother-in-Law." I don't think it is a beautiful painting, but it is nonetheless very interesting. There is a young lady and an old lady within this painting and both are 100% the subject of the painting; the painting is not half young lady and half old lady. If we look at the painting in a certain way, we will see a young lady, and if we look at it in another way, we will see an old lady, but we never see them at the same time. And our life is the same. Our life is 100% Buddha nature. And yet at the same time Shohaku is 100% conditioned karmic being. The young lady and old lady in the picture never meet each other, because they are completely the same. That is what Dogen is talking about with the terms *u-bussho* and *mu-bussho*. Both are 100% our reality. When we see *u-bussho*, *mu-bussho* is hidden, and when we see *mu-bussho*, *u-bussho* is hidden. This is the same as form and emptiness in the Heart Sutra: when we see form, emptiness is hidden because emptiness and form are exactly one thing; form and emptiness never meet each other because they are one thing.

Dogen is saying that karmic-consciousness (emotion-thought) and wisdom are not two separate things, and we don't need to eliminate the waves of karmic-consciousness in order to attain awakening. This is just like turning our head and our face. That means if we cling to the self and become self-centered, whatever we do is an expression of our self-centered karmic-consciousness and we lose sight of this bright jewel. But when we try to live together with all beings and offer whenever we can, all beings and this self illuminate each other and work

together, and there's no separation between them. This is how this bright jewel works in our lives. This is the meaning of the expression, "turn your head, your face is also turned around." They are always together and are actually one.

### *Ten ji to ki* (展事投機)

The next expression in this writing is *ten ji to ki* (展事投機) in Japanese, another common Zen phrase. *Ten* is "unfold" and *ji* is "things," "matter" or "event." *Tenji* is commonly used in reference to a disciple expressing his or her understanding or insight of Dharma to a teacher. *To* means to "throw" or "offer." *Ki* (*ji* in Chinese, 機) has various meanings. When used as a common Chinese and Japanese word the meanings are: (1) a loom, (2) machine, engine, aircraft, (3) mechanism (4) crucial point, (5) chance, occasion, opportunity (6) secret, (7) organic, (8) a character of mind such as sharp-wittedness, dullness, etc. As a Buddhist term this word can also mean: (1) a mental function, (2) the free and great function of Zen practitioners, (3) a sign or the possibility of something happening before it happens, (4) encountering Buddhist teachings as an opportunity to study and practice, (5) disciples' quality, capability, or possibility, (6) disciples, students, or listeners of the teaching, (7) human beings or living beings that have a certain tendency and capability, (8) disciples' mental condition.

In this expression, *ji* means either a disciple or the opportunity for the disciple to awaken. This refers to an occasion when a student offers

his insight or understanding of the Dharma to the teacher. If at that time the teacher thinks something is lacking in the response, then the teacher takes advantage of the opportunity to give some offering in reply to the student. This reply is the meaning of (*ki*). Commonly this is the way for a teacher and student to express the Dharma together. It is an example of the self and others working together intimately to express the Dharma. But here, I think, Dogen also means that karmic consciousness and wisdom are like a teacher and student when they interact with each other; they work together. Then the karmic consciousness that can be the source of suffering can also be the source, foundation, energy, or motivation to study, practice, express or work for the Dharma. In that case we see the one bright jewel.

### **The self and things are working together**

*Because this is seeking the self and making it into things, the entire ten- direction is ceaseless.*

In this sentence Dogen says only, "Because this is seeking after the self and making it into things," so part of the phrase is omitted. However, according to commentaries, "chasing after things and making it into the self," is implied even though it is not written. We should read, "Because this is seeking the self and making it into things, and chasing after things and making it into the self, the entire ten-direction is ceaseless."

"Ceaseless" also means "boundless." There's no time when this function ends, and this co-working also is connected to the entire net-



work of interdependent origination. The self and the myriad dharmas are continuously working together and influencing the entire ten-direction world. When we are careless or mindless even for one moment, we completely lose sight of this interconnectedness. But the in next moment if we wake up, this entire ten-directions can be the bright jewel. Yet the next moment we may be lost it again. Therefore our awakening and non-awakening are impermanent and not fixed; This is the difference in Dogen's teaching and the teaching of the bright jewel as a metaphor for the original, fundamental mind or as a hidden, permanent treasure. According to Dogen this function is not hidden and is not permanent; it is always revealed and yet impermanent, and this function can be lost at any time if we are not attentive.

*Because [this entire ten-direction] is the reality prior to any sign of movement, it is more than control of the functioning essence.*

This "reality prior to any sign of movement," is a translation of *kisen no dori* (機先の道理). *Dori* is "principle," "truth," or "reality." *Ki* is the same *ki* as in *tenji toki*, and in this case it means "function" or "a sign or the possibility of something happening before it happens." This *ki* is, for example, a part of expressions such as *zenki*, another important word in Dogen's teaching. *Zenki* is something like "total function." *Zen* here means "total," "entire," or "whole," *ki* means "function" or "work." And *sen* is "before" or "prior to." So this phrase refers to reality prior to even the sign of anything happening or before the separation between self and the myriad dharmas (subject and object).

Another word Dogen used in this sentence is *kiyo* (機要,) with the same *ki*. *Yo* means pivotal point. This is a word Dogen used in *Shobogenzo Zazenshin* (*Acupuncture Needle of Zazen*.) The Chinese Soto Zen master Hongzhi Zhengjue (Wanshi Shogaku, 1091-1157) originally used this expression *kiyo*, together with *yoki*, in his poem entitled *Zazenshin*. Hongzhi and later Dogen simply changed the order of the compound word. Hongzhi said, *butsu butsu no yoki* (仏仏要機,) that means "the essential function of buddhas." And in the next line he said *soso no kiyo* (祖祖機要.) *Soso* means "ancestors." I translate these expressions as "essential function" and "functioning essence." This poem is about *zazen*. These masters said their *zazen* is the essential function of buddhas and the functioning essence of ancestors.

Here in *Ikka-myōju*, Dogen uses this word *kiyo*, "functioning essence," to indicate that a Zen practitioner's functioning essence is their personal effort in *zazen* and every other aspect of their lives. This work that is done together by the self and the myriad dharmas is carried out before the separation between subject and object. At this time the entirety of interdependent origination is functioning through the five aggregates of the practitioner. From one perspective, the subject of this work is not the person but the myriad dharmas coming to the self and carry out the work. Therefore this function happens prior to the personal efforts of the self. This functioning is much larger than any personal effort, and we cannot control it. However, at the same time the work is done by nothing other than the self. Actually the self is working, but there's no separation between the

self as a subject and the myriad dharmas as objects. Dharma flowers are turning Dharma flowers. This function happens before any personal effort. The myriad dharmas come to the self and carry out practice-verification through the self. We cannot control this function. Even though we participate in this work wholeheartedly, this work is done before personal effort. We truly do use our life energy, and yet this is not our personal action based on our personal intention. This instead is the energy of the entire ten-directions. Rather than turning the Way, we are turned by the Way, or the Way is turning the Way and we are a tiny part of it. This is not something we can control by our personal willpower.

Here in paragraph (10) Dogen uses phrases from the *Surangama Sutra*, from a commentary on the *Flower Ornament Sutra*, and from Zen masters' dialogues. However, he expresses a much more dynamic view of our practice in zazen (meditation) and in daily activities in which the self and all things are working together as the total function (*zenki*) of the network of interdependent origination.

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<sup>1</sup> Translation by Buddhist Text Translation Society (*The Surangama Sutra*, Buddhist Text Translation Society, 2009), p.65.

<sup>2</sup> Translation by Thomas Cleatly & J.C. Clearly (*The Blue Cliff Record*, Shambhara, 1977) case 46, p.275.

<sup>3</sup> This is a quotation (with my added bold letter-

ing) from Qingliang's commentary on the Avatamsaka Sutra translated by Thomas Clearly (*Book of Serenity: One Hundred Zen Dialogues*, Lindisfarne Press, 1990), p.282.

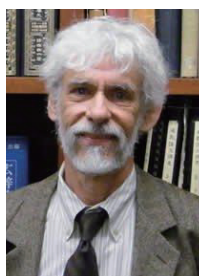
<sup>4</sup> Book of Serenity p.281.

<sup>5</sup> This is Okumura's unpublished translation, with bold-faced lettering added.

<sup>6</sup> Okumura's unpublished translation.

<sup>7</sup> Book of Serenity p.281.





# Treasury of the True Dharma Eye Book 17

Such  
*Inmo*

Translated by  
Carl Bielefeldt

## Introduction

This text was composed at Kōshōji, near Kyoto, in the spring of 1242, a period during which Dōgen was working intensively on the *Shōbōgenzō*. It represents number 17 in the 75-fascicle collection, and number 29 in both the 60-fascicle redaction and the modern 95-fascicle vulgate edition.

The title *inmo* represents the Chinese word *renme*, a colloquial term, dating from the late Tang, used adverbially in the sense “like this,” “in this way,” “thus,” etc.; and as an adjective for “this kind of,” “such,” etc. Hence, it is a word that can give informal expression to the Buddhist term *nyoze* (“such,” “suchness;” “thus,” “thusness;” Sanskrit *tathā*, *tathatā*, etc.), used in reference to what is just what it is, what is beyond further predication.

Dōgen opens his essay with one of the best-known examples of the Chan use of *inmo*, the saying by the ninth-century figure Yunju Daoying, “If you wish to get such a thing, you should be such a person. Since you are such a person, why worry about such a thing?” Though the saying seems to question our aspiration to get such a thing, in his comments, Dōgen emphasizes that it is precisely because we want to get such a thing that we are such a person. He then offers examples of what it means to want such a thing and be such a person, and concludes with

one of his favorite lines from Chan literature, the Sixth Ancestor’s question, “What sort of a thing is it that comes like this (*inmo*)?”

## Such

The Great Master Hongjue of Mt. Yunju [i.e., Yunju Daoying (d.902)] was the legitimate heir of Dongshan [i.e., Dongshan Liangjie (807-869)]. He was a dharma descendant in the thirty-ninth generation from the Buddha Sakyamuni; he was a legitimate ancestor in the lineage of Dongshan. One day, he addressed the assembly and said, “If you wish to get such a thing, you should be such a person. Since you are such a person, why worry about such a thing?”

What this says is that, if you wish to get such a thing, you should be such a person. Since you are such a person, why worry about such a thing?<sup>1</sup> The point here is that, for the time being, he is speaking of “proceeding directly to supreme bodhi” as “such.”<sup>2</sup> The state of this “supreme bodhi” is such that even all the worlds of the ten directions are but a bit of supreme bodhi: bodhi must exceed all the worlds. We too are [its] implements throughout all those worlds in the ten directions. How do we know there is such? We know it to be so because our bodies and minds appear in all the worlds without being us.

My body is not mine: my life is carried along by the days and months, hard to stop even for a moment. Where have those rosy cheeks [of youth] gone? When we search for them, there is no trace. Where we look carefully, there are many things in the past that we will never meet again. The naked mind also

does not stand still but comes and goes in bits and pieces; though there may be truth in it, it is not something that lingers in the vicinity of the self.<sup>3</sup> “Such” being the case, there are those who, for no apparent reason, “give rise to the thought [of attaining supreme bodhi].” Once this thought arises, casting aside what we have previously enjoyed, we aspire to hear what we have not yet heard and seek to verify what we have not yet verified — this is not entirely of our own doing. We should realize that this is so because we are “such a person.” How do we know that we are “such a person?” It is because we wish to get “such a thing” that we know we are “such a person.” Since we already have the face of “such a person,” we should not worry about this “such a thing.” Because worrying too is “such a thing,” it is not worry.

Moreover, we should not be surprised that “such a thing” exists in “such” a way.<sup>4</sup> And even if being surprised and in doubt exist in “such” a way, this too is “such.” There is the “suchness” of “we should not be surprised.” This should not be measured by the measure of the buddha; it should not be measured by the measure of the mind; it should not be measured by the measure of the dharma realm; it should not be measured by the measure of all the realms. It should just be, “since you are such a person, why worry about such a thing?” Therefore, the “suchness” of sound and form should be “such”; the “suchness” of body and mind should be “such”; the “suchness” of the buddhas should be “such.” For example, when we have “such” an understanding that the time when “one falls because of the ground” is “such,” at the time when “one always gets up because of the ground” is “such,” we have no

doubt about “falling because of the ground.”<sup>5</sup>

There is a saying<sup>6</sup> that has come down to us from ancient times, come down to us from the Western Heavens, come down to us from the heavens above: “If one falls down because of the ground, one gets up because of the ground. If one seeks to get up apart from the ground, it will never be possible.”

These words mean that someone who falls down because of the ground will necessarily get up because of the ground; to seek to get up without relying on the ground is impossible.<sup>7</sup> When such words are taken up, they have been seen [by commentators] as the starting point for getting the great awakening, seen as the way that escapes body and mind. Therefore, when asked what is the principle through which the buddhas attain the way, it is said that it is like someone falling to the ground who gets up by the ground. Investigating this, we should pass beyond the past, should pass beyond the future, should pass beyond precisely “such” a time. Great awakening and not awakening; reverting to delusion and losing delusion; obstructed by awakening and obstructed by delusion — these are all the principle that one who falls to the ground gets up by the ground. These are the words of the heavens above and beneath the heavens, words of the Western Heavens and the Eastern Earth; they are words going back to the past and coming down to the present, words of old buddhas and new buddhas. These words leave no words incomplete, leave no words insufficient.

Nevertheless, “such” an understanding, without a further understanding that is not “such,” is like not investigating these words. Even though the saying of the old buddha has



been transmitted in “such” a way, when we go on as an old buddha to hear the words of the old buddha, we should have some higher question. Though it may never have been said in the Western Heavens, never said in the heavens above, there is a further truth to be spoken. It is that one who falls down because of the ground, should he seek to get up by relying on the ground, will never get up though he spends incalculable *kalpas*. In fact, there is one way out by which one can get up: it is that one who falls down because of the ground always gets up because of the sky; one who falls down because of the sky always gets up because of the ground. If such is not the case, one will never get up. The buddhas and the ancestors have all been like this.<sup>8</sup>

Suppose someone were to ask “such” a question: “How far apart are the sky and the ground?” Being asked “such” a question, we should give “such” an answer: “The sky and the ground are one hundred eight thousand *ri* (Chinese “miles”) apart.” If one falls down because of the ground, one always gets up because of the sky. If one seeks to get up apart from the sky, it will never be possible. If one falls down because of the sky, one always gets up because of the ground. If one seeks to get up apart from the ground, it will never be possible. If we have not yet said it like this, we do not yet know, do not yet see, the extent of the ground and sky of the way of the buddhas.

\* \* \* \* \*

The seventeenth ancestral master was the Venerable Sanghanandi;<sup>9</sup> \*Gayasata was his dharma successor.

Once, upon hearing the ringing of a bell hanging in a hall when blown by the wind, he asked \*Gayasata,

*“Is it the ringing of the wind, or is it the ringing of the bell?”*

*\*Gayasata said, “It is neither the ringing of the wind nor the ringing of the bell: it is the ringing of one’s own mind.”*

*The Venerable Sanghanandi said, “And what is mind?”*

*\*Gayasata said, “Because both are quiescent.”*

*The Venerable Sanghanandi said, “Excellent! Excellent! Who but the young master could succeed to my way?”*

And eventually, he transmitted to him the treasury of the true dharma eye.

This means we study “the ringing of one’s own mind” where there is no “ringing of the wind”; we study “the ringing of one’s own mind” when there is no “ringing of the bell.” Though “the ringing of one’s own mind” may be “such,” “both are quiescent.”

This case has been transmitted from the Western Heavens to the Eastern Earth, from ancient times down to the present day; in taking it as a standard for studying the way, there have been many mistaken people. [They hold that] the words of \*Gayasata, “it is neither the ringing of the wind nor the ringing of the bell: it is the ringing of one’s own mind,” mean that in the hearer precisely at “such” a time there is the arising of a thought, and this arising of a thought is called “mind.” If this thought did not exist, how could it take the sound of the ringing as an object? Since the achieving of hearing depends on this thought, it may be called the root of hearing; therefore, he says the

mind rings. This is an erroneous understanding. They are like this because they have not had the help of a true teacher. It is, for example, like the treatise masters' interpretations of dependent and proximate [types of Sanskrit compounds]. What is like this is not the dark learning of the way of the buddhas.

[11]

しかあるを、佛道の嫡嗣に學しきたれるには、無上菩提正法眼藏、これを寂靜といひ、無爲といひ、三昧といひ、陀羅尼といふ。道理は、一法わづかに寂靜なれば、萬法ともに寂靜なり、風吹寂靜なれば鈴鳴寂靜なり、このゆゑに俱寂靜といふなり。心鳴は、風鳴にあらず、心鳴は、鈴鳴にあらず、心鳴は心鳴にあらず、と道取するなり。親切の恁麼なるを究辦せんよりは、さらにただいふべし、風鳴なり、鈴鳴なり、吹鳴なり、鳴鳴なり、ともいふべし。何愁恁麼事のゆゑに、恁麼あるにあらず、何關恁麼事なるによりて、恁麼なるなり。

However, for one who has studied under a legitimate successor on the way of the buddhas, the supreme bodhi, the treasury of the true dharma eye, is called “quiescence,” is called unconditioned, is called *samadhi*, is called *dharani*. The principle is that, when even one dharma is quiescent, the myriad dharmas are all quiescent; when the blowing of the wind is quiescent, the ringing of the bell is quiescent. Therefore, it says, “both are quiescent.” It says that the ringing of the mind is not the ringing of the wind; the ringing of the mind is not the ringing of the bell; the ringing of the mind is not the ringing of the mind. Once we thoroughly investigate what is intimately “such,” we should go on just to say, “It is the ringing of the wind, it is the ringing of the bell, it is the ringing of the blowing, it is the ringing of the

ringing.” It is not that it is “such” because of “why worry about such a thing”; it is “such” based on “why be involved with such a thing.”<sup>10</sup>

\* \* \* \* \*

At the time that the Thirty-third Ancestor, the Chan Master Dajian [i.e., the Sixth Ancestor, Huineng (638-713)], was not yet tonsured, while he was staying at the Faxing monastery in Guangzhou, there were two monks arguing.

*One monk said, “It’s the flag that’s moving”;*

*the other monk said, “It’s the wind that’s moving.”*

*In this way, as they argued back and forth without stopping, the Sixth Ancestor said, “It’s not the wind moving; it’s not the flag moving; it’s your minds moving.”*

*The two monks, on hearing this, immediately accepted it.*

These two monks had come from Sindh in the west. Thus, with these words, the Sixth Ancestor said the wind, the flag, and the movement are all the mind. Although they may have heard the words of the Sixth Ancestor, they did not understand the words of the Sixth Ancestor, let alone were they able to say what the Sixth Ancestor said. Why do we say “such” [a thing]? Because, upon hearing the words, “it’s your minds moving,” to try to express “it’s your minds moving” by saying “it’s your minds moving” is not to see the Sixth Ancestor, not to know the Sixth Ancestor, not to be a dharma descendant of the Sixth Ancestor. Now, as the descendants of the Sixth Ancestor, to speak the words of the Sixth Ancestor, to speak having got the body, hair and skin of the Sixth Ancestor,

tor, we should say “such” [as the following]: let “it’s your minds moving” be as it may, we should go on to say, “it’s you moving.” Why do we say “such” [a thing]? It is because the movement is moving; it is because you are you. It is because you already “are such a person” that we say “such” [a thing].<sup>11</sup>

In the past, the Sixth Ancestor had been a wood-cutter in Xinzhou [in present-day Guangzhou], who was thoroughly familiar with the mountains, thoroughly familiar with the waters. Although, working away beneath the green pines, he had “cut off the root,” how could he have known of “the ancient teaching that illumines the mind” as one sits at ease by the bright window?<sup>12</sup> Under whom had he learned to cleanse himself. In the market place, he heard the [*Diamond*] sutra — not something he had expected, nor something recommended to him by another. He had lost his father while still very young; growing up, he had cared for his mother. Little did he realize that the jewel attached to his clothing would illuminate heaven and earth.<sup>13</sup> Immediately after having understood, he abandoned his old mother and went in search of a friend — behavior rare in a person. Who could treat the debt of gratitude and love so lightly? It is because he gave weight to the dharma and took gratitude lightly that he cast aside his debt of gratitude. This is the truth of “if those having wisdom hear it, they will believe and understand it.”<sup>14</sup>

This “wisdom” is not learned from someone; it is not generated by oneself: wisdom transmits to wisdom; wisdom seeks out wisdom. [In the case of] the five hundred bats, wisdom itself created their bodies; they had no

other body, no other mind. [In the case of] the ten thousand swimming fish, it was because of the wisdom intimately present in their bodies — not conditions, not causes — that, when they heard the dharma, they immediately understood it.<sup>15</sup> It is not that it has come; it is not that enters: it is like the Lord of the East [the god of spring] meeting the spring. Wisdom is not having thought; wisdom is not lacking thought; wisdom is not having mind; wisdom is not lacking mind. Still less does it have to do with great and small; still less is it a question of delusion and awakening. What this [story] is saying is that, not knowing what the buddha dharma is, since he had not heard of it, he did not yearn for it, did not desire it; yet upon hearing the dharma, that he took gratitude lightly and forgot about himself occurred as it did because the body and mind possessed of wisdom, were not his own. This is called “they will believe and understand it.” There is no knowing through how many rounds of birth and death, even while possessed of this wisdom, we have turned round in meaningless afflictions. It is just like a stone containing a gem: the gem does not know it is contained in the stone, nor does the stone know that it contains the gem. A person knows of it; the person takes it. This is something the gem did not expect, something the stone did not anticipate; it does not depend on the stone’s knowledge, nor is it the thinking of the gem. That is, although the person and wisdom do not know each other, it seems the words are heard by wisdom.

There is the saying, “Those lacking wisdom will doubt and suspect it, and thereby lose it forever.”<sup>16</sup> Wisdom is not necessarily having; wisdom is not necessarily lacking. Neverthe-



less, there is the having that is one moment of the pine in spring; there is the lacking that is [one moment of] the chrysanthemum in autumn. At the moment of this “lacking wisdom,” *sambodhi* becomes “doubt and suspicion”; all dharmas are “doubt and suspicion.” At this moment, to “lose it forever” “is it.”<sup>17</sup> The words one should hear, the dharmas one should verify, are all of them “doubt and suspicion.” They are not ours: “there is nothing hidden throughout the world”;<sup>18</sup> they are not another’s: they are “a single strip of iron for ten thousand miles.” Although “such” is the sprouting of branches, “in the buddha lands of the ten directions, there is only the dharma of the one vehicle”;<sup>19</sup> although “such” is the leaves falling, “the dharma abides in its dharma state; the marks of the world constantly abide.” Due to its being “since it is such a thing,” it is “having wisdom” and “lacking wisdom,” the face of the sun and the face of the moon.<sup>20</sup>

Because he was “such a person,” the Sixth Ancestor had an understanding. Subsequently, he visited Mt. Huangmei [in present-day Hubei] and paid his respects to the [the Fifth Ancestor,] the Chan Master Daman [i.e., Daman Hongren (602-675)], who had him lodged in the postulants’ hall.

After he had pounded rice day and night for some eight months, at one point, deep in the night, Daman himself secretly entered the pounding room and asked the Sixth Ancestor, “Is the rice whitened yet?”

The Sixth Ancestor said, “It’s whitened but not yet sifted.”

Daman struck the mortar with his staff three times, and the Sixth Ancestor sifted the

rice in the winnow three times.<sup>21</sup> It is said that at this time the ways of master and disciple came together. Though they themselves did not know it, and it was not understood by others, the transmission of the dharma and transmission of the robe, was precisely at such a moment.

\* \* \* \* \*

The Great Master Wuji of Nanyue [i.e., Shitou Xiqian (700-790), teacher to Yaoshan Weiyao (745-825)] was once asked by Yaoshan, “The three vehicles and the twelvefold teachings [of the Buddhist canon], I roughly know. But I once heard that, in the south [they say], ‘pointing directly at the human mind, seeing the nature and becoming a buddha’ — this I haven’t really understood yet. I humbly hope your reverence will compassionately instruct me about it.”<sup>22</sup>

This is Yaoshan’s question. Yaoshan was originally a lecturer, well versed in the three vehicles and twelvefold teachings. So it seemed there was nothing in the buddha dharma about which he was in the dark. In the old days, before the rise of separate lineages, it was the style of learning simply to clarify the three vehicles and twelvefold teachings. Nowadays, many people, obtuse in the extreme, set up their own individual doctrines to gauge the buddha dharma — this is not the norm on the way of the buddhas.

The Great Master said, “Such can’t be got; not such can’t be got; both such and not such can’t be got. What will you do?”

These are the words that the Great Master spoke for Yaoshan. Truly, it is because “both such and not such can’t be got” that “such can’t

be got,” and “not such can’t be got.” “Such” is how he expresses “such.” He is not saying it is limited; he is not saying it is unlimited. We should study “such” in “can’t be got”; we should question “can’t be got” in “such.” This “such” and “can’t be got” do not have to do only with the measure of the buddha: understanding “can’t be got”; awakening “can’t be got.”

\* \* \* \* \*

The Chan Master Dajian of Mt. Caoqi [I.e., the Sixth Ancestor, Huineng] once addressed the Chan Master Dahui of Nanyue [i.e., Nanyue Huairang (677-744)], saying, “What sort of thing is it that comes in such a way?”<sup>23</sup>

These words mean that, because “such” is not to be doubted, is not to be understood, because it is “what sort of thing,” truly we should always investigate the myriad things as being “what sort of thing,” truly we should always investigate a single thing as “what sort of thing.” That “what sort of thing” is not to be doubted is “comes in such a way.”

The Treasury of the True Dharma Eye  
Such  
Number 17

Presented to the assembly at Kannon Dōri  
Kōshō Hōrinji  
on the twenty-sixth day, third month of  
*mizunoe-tora*, the third year of Ninji  
[27 April 1242]

Copied this at the attendant’s quarters,  
on the fourteenth day, fourth month of  
*mizunoto-u*, the first year of Kangen

[14 May 1243]. Ejō

## NOTES

1. **“What this says”**: This sentence merely provides Dōgen’s translation of Daoying’s Chinese saying into Japanese.

2. **“Proceeding directly to supreme bodhi”**: I.e., [“such” in this saying refers to] the immediate attainment of the perfect awakening of a buddha. Dōgen uses a fixed phrase here, best known from a line in a verse by Li Zunxu (988-1038):

Proceed directly to supreme bodhi;  
Do not deal with right or wrong.

3. **“The naked mind”**: A standard term for the true, sincere or dedicated mind. The following “bits and pieces” derives from the common expression in Chan texts, “the naked mind in pieces,” used for the lively operation of the buddha mind in daily life. “Though there may be truth in it” is generally taken to mean that, “while the naked mind is real,” [it is not ours].

4. **“We should not be surprised that ‘such a thing’ exists in ‘such’ a way”**: Dōgen begins here a series of plays with the term *inmo*, our translation of which will retain the single equivalent “such” (or “suchness”) throughout, even when the resulting English is awkward at best.

5. **“When we have “such” an understanding that the time when “one falls because of the ground” is “such”**: The translation struggles to retain the convoluted syntax of the original.

Apart from the word play, the point of this sentence would seem to be that we are not surprised that the same ground that trips us up also supports us, a reference to the adage introduced in the following section.

6. **“There is a saying”**: From a verse said to have been given by the god Brahmā to convert Māra The Evil One. “Western Heavens” refers to India; the term has the primary sense, “Sindh to the west,” but Dōgen often, as here, plays on the element *ten* as “heaven,” and (as in the following section here) pares it with “Eastern Earth” in literary reference to India and China.

7. **“These words”**: This sentence simply translates the Chinese quotation into Japanese.

8. **“The sky”**: The term *kū* here can also be taken as “emptiness.”

9. **“The Venerable Sanghanandi”**; **“\*Gayasata”**: (The reconstruction of the name Gayasata from the Chinese is uncertain.) Usually listed as the seventeenth and eighteenth ancestors respectively in the Indian lineage leading from Mahakasyapa to Bodhidharma (though some sources differ).

10. **“It is such based on why be involved with such a thing”**: The exact significance is unclear; perhaps the sense is something like, “We can speak of such ringing [not merely because we do not worry about attaining bodhi but] because we have nothing to do with attaining bodhi.”

11. **“It is because the movement is moving”**: This could also be read, “it is because the mover

is moving.”

12. **“He had cut off the root”**: I.e., severed the root of ignorance; perhaps recalling a line from the famous poem *Zhengdao ge*, attributed to the early Chan figure Yongjia Xuanjue (d.723): “Directly cutting off the root source — this is sealed by the buddha.” “The ancient teaching that illumines the mind” recalls a line from the *Baozang lun*: “The old teaching illumines the mind; the mind is bright of itself. To “sit at ease by the bright window” refers to the reading of books by the windows providing light in a monastery.

13. **“The jewel attached to his clothing”**: Allusion to the famous parable in the *Lotus Sutra*, in which a poor man is unaware that he has a jewel sewn into the lining of his garment. The jewel is often taken as a metaphor for the buddha nature present in all beings.

14. **“Who could treat the debt of gratitude and love so lightly?”**: I.e., who could so readily overcome one’s love for and obligations to one’s mother? The phrase “if those having wisdom hear it, they will believe and understand it” is a quotation from the *Lotus Sutra*.

15. **“The five hundred bats”**: Allusion to the story, recorded in Xuanzang’s *Datang xiyuji*, of five hundred bats in a tree that had caught fire, who were so taken with the recitation of the Buddhist *abhidharma* teachings that they remained in the tree and perished in the flames. They were subsequently reborn as humans, joined the Buddhist order, and became the five hundred arhats who compiled the great Sarvas-



tivada treatise known as the *Mahavibhasa*. “The ten thousand swimming fish” is an allusion to a *jataka* tale recorded in the *Jing guangming jing*, in which ten thousand fish swimming in a pond received the teaching of the twelvefold chain of causes and conditions and were subsequently reborn in the heaven of the thirty-three devas. The reference here to “causes” and “conditions” could either be to the teaching of the twelvefold chain or to the karmic fruit of hearing the teaching.

16. **“There is the saying”**: Variant of the second half of the passage from the *Lotus Sutra* quoted above. The following two sentences here play with the verbs “having” and “lacking” in the sutra passage.

17. **“At this moment, to lose it forever is it”**: A tentative translation of a sentence in which Dōgen has reversed the order of the sutra’s phrase “thereby lose it forever”; perhaps to be understood that “losing it forever” is itself the “doubt and suspicion” of “lacking wisdom.”

18. **“There is nothing hidden throughout the realms”**; “a single strip of iron for ten thousand miles”: Two set phrases appearing often in Chan literature. The former is a variation in Japanese on the saying “throughout the realms, it has never been hidden,” suggesting the ubiquity of the ultimate truth (or the buddha dharma); the latter is an idiom expressing the ultimate unity of the myriad phenomena.

19. **“In the buddha lands of the ten directions, there is only the dharma of the one vehicle”**; “the dharma abides in its dharma state; the

marks of the world constantly abide”: Quoting two well-known passages from the *Lotus Sutra*.

20. **“The face of the sun and the face of the moon”**: Terms that may be taken either as referring to the sun and moon or as allusion to Sun Face and Moon Face, two buddhas whose names are given in the *Foming jing*. The former is said to have a life 1800 years; the latter, of one day — hence, symbols of the constant and the transitory. Here, then, probably expressing the “having” of the “sprouting” in springtime and the “lacking” of the “falling” in autumn.

21. **“The Sixth Ancestor sifted the rice in the winnow three times”**: Most versions of this story do not have Huineng winnowing the rice three times but, rather, entering the Fifth Ancestor’s room at the third watch of the night and there receiving the transmission of Bodhidharma’s robe.

22. **“In the south”**: A reference to the “sudden teachings” attributed to the Southern school of the Sixth Ancestor, Huineng. The saying in question here is best known from the four-line formula traditionally attributed to Bodhidharma: “a separate transmission outside the teachings that does not depend of the written word; pointing directly at the human mind, seeing the nature and becoming a buddha.”

23. **“What sort of thing is it that comes in such a way?”**: Or more colloquially, “What comes like this?”; an allusion to the Buddha as a *tathagata*, “one who comes like this.” From the famous dialogue much quoted by Dōgen.



## My Footnotes on Zazen (13) Breathing Softly Through the Nose (2)

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To say that zazen is not a breathing method means that the breath as “breath” is not cut off or taken away from the whole of zazen and made into an object by placing it on the opposite side facing us. Consequently, this means that there is absolutely no attempt to control, manage, or dominate the breath according to our convenience. Nevertheless, having said that, zazen is also not a matter of neglecting the breath or simply letting it alone. Indeed, there, some ingenuity is required. In other words, the effort to regulate the breath is necessary. Yet, we must notice that this is not a matter of manipulating the breath in some form or other by means of the common-sense meaning of ingenuity. Here, ingenuity means not interfering with the breath as well as entrusting the breath to the breath. This is a “ingenuity of non-doing”; it is a “passive ingenuity.” In the usual sense, ingenuity is understood to mean doing something proactively so that “in the case of A, B is done.” However, in life, there are times when a “passive” or “inactive” ingenuity is necessary. In zazen, it is this inactive ingenuity which becomes important.

“Negative capability” is a term used to refer to the “capability” of leaving the course of events to develop by itself and of not needlessly interfering. “Negative capability” is an expression first coined by John Keats (1795-1821), the British Romantic poet. In his letter, Keats

wrote, “At once it struck me, what quality went to form a Man of Achievement, especially in Literature, and which Shakespeare possessed so enormously. I mean Negative Capability, that is, when a (man) is capable of being in uncertainties, mysteries, and doubts, without any irritable reaching after fact and reason.”

Not interfering with the breath or on the other side to not proactively help out with the breath is to display this meaning of negative capability in zazen. Here, there is the understanding that the breath is not “mine” or “my possession.” Rather, there is the insight that we must respect the will and wisdom in the breath which is unique to the breath. And so, rather than doing as you please and willfully trying to manipulate the breath, entrust the breath to the breath. Paraphrasing Dogen Zenji, we could say “When you let go of both your body and mind and throw yourself into the house of the (breath), and when functioning begins from the side of the (breath), drawing you into accord with it...” Or borrowing Matsuo Basho’s expression “Go to the pine if you want to learn about the pine or go to the bamboo if you want to learn about bamboo,” we could say “learn about the breath from the breath.” At such a time, the breath isn’t a “thing”; it is truly a “living thing.” Since from a Buddhist manner of speaking it can even be said that the breath is “Buddha,” it is necessary for us when using ingenuity to the breath to have the proper protocol and etiquette. Regarding the Buddha called “breath,” we must not be disrespectful or careless.

Venerable Thich Nhat Hahn, the Vietnamese Zen monk, says the following about the

breath. “The Buddha is in you, and the Buddha knows how to breathe and walk very beautifully. When you forget, you can ask the Buddha to come, and he will come, right away. You don’t need to wait.” (From *Breathe, You Are Alive*, Parallax Press). He wrote the following 5 verses to remind us of this.

1. Let the Buddha breathe,  
Let the Buddha walk.  
I don’t have to breathe,  
I don’t have to walk.
2. The Buddha is breathing,  
The Buddha is walking.  
I enjoy breathing,  
I enjoy walking.
3. Buddha is the breathing,  
Buddha is the walking.  
I am the breathing,  
I am the walking.
4. There is only the breathing,  
There is only the walking.  
There is no breather,  
There is no walker.
5. Peace while breathing,  
Peace while walking.  
Peace is the breathing,  
Peace is the walking.

In order that the breath “can draw you into accord with it” or that we can “learn from the breath” or when we “ask the Buddha to come,” it is necessary to have the proper attitude or proper frame of mind. “Sitting upright” is pre-

cisely that posture where the breath “can draw you into accord with it” (to make it possible so that the breath by “breathing softly through the nose” can deepen by itself), where it is possible to “learn from the breath” (that we are able to listen to the message which the breath is teaching), and where Buddha can “descend” (so that rather than “me,” making a space where the Buddha can appear and work). In doing the ingenuity of regulating the body, we must go in this direction.

In that case, what is the specific way to regulate the body? Whether it is “drawing you into accord with it” or whether it is “learning from the breath,” there must first of all be an intimate and friendly relationship between you and the breath. Here, as is often expressed as “observing the breath,” there mustn’t be a remote or stiff attitude in the space between you and the breath. Rather, by breathing throughout the whole body and accepting the breath within you, the breath and you are one. This is the foundation for “drawing you into accord with it” and “learning from the breath.” In the first four verses above written by Ven. Thich Nhat Hanh, this intimacy is beautifully expressed.

When a pebble is thrown into a still water surface, a series of ripples with a radial pattern spreads from the point where the pebble fell into the water into a widening circumference. In the same way, it is possible to feel the air we inhale into the body such that a radial pattern caused by a growing internal pressure in the body moves, while expanding, into the deeper periphery of the body. It is also possible to sense when breathing out that the internal



pressure accompanying the air as it leaves through the nose lessens and by means of the body's elasticity, the body contracts towards its original shape. "Breathing softly" is produced by means of inhalation and exhalation. I understand that this whole-body expansion and contraction, which takes place through all parts of the body, points to a condition in which minute, active sensations are continually sensed in a dynamic way. If that is the case, then "breathing softly" isn't simply an abstract concept. Rather, it is an expression which points at the subjective reality which is an inner reality backed by a specific bodily sensation.

However, in the case where a person sitting in zazen is not breathing softly through the nose – in other words, we do find now and then cases where it is not possible for that part of the body to sense the subtle, rhythmical movements of the breath, in such cases, the

sensation is dulled because of excessive tension and strain, stiffness, or distortion. For this reason, the wave of sensation of the expansion-contraction of the body is blocked. There is a sensation that it isn't possible to pass through this blockage. By relaxing the tension in this particular place and adjusting the body so that the loosened breath can comfortably pass through this area, the posture will correct itself by itself. In this way, by means of guiding the inner breath and not by trying to correct this from the outside heteronomously, sitting upright will bring this forth autonomously. When the precision of sitting upright continues to increase, the quality of breathing will improve. "The Buddha within us who knows how to breathe," which Thich Nhat Hanh speaks of, points to this self-regulating capability.

(To be continued)

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## NEWS

### **May 12–14, 2017**

Commemorative event of 50th Anniversary of Soto Zen in Europe was held at Zendonien in Blois, France.

### **May 31–Jun 2, 2017**

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

### **Jun 28, 2017**

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

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