


ZEN FOR DAILY LIVING

PAM
Religious life--Zen Buddhism.
Zen for daily living

by Reihō Masunaga

Tokyo, Japan, SHUNJUSHA



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View of Eihei-ji

普勸坐禪儀

入宋傳法沙門道元撰

原夫道本圓通，
 假修證，
 宗乘自在，
 何費功夫。況乎
 全體迥出塵埃，
 孰信拂拭之
 手段。大都不離當處，
 豈用
 修行之脚頭。然而毫釐有
 差，天地懸隔。違順繞起，紛然
 失心。須知歷劫輪迴，
 還因擬議。
 之一念塵世迷道，
 悅後由商量。



Gate for Imperial Messengers at Sojiji



Buddha Hall at Sojiji

ZEN FOR DAILY LIVING

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PREFACE

Zen arose in India, flourished in China, and penetrated deeply into the life of Japan. In each of these countries Zen took on a special cultural flavor.

In India Zen firmed its philosophic base. The Buddha left his palace, seeking the way to live truly. He practiced as an ascetic for six years. But he realized that neither the severe nor lax approach to truth could give him the answer. Under the Bodhi-tree at Gayā the Buddha gained enlightenment while sitting cross-legged. With wisdom and compassion he perfected his personality. Ignorance and egoistic desires fell away. The way to live truly not only for one's self but for others—this was the truth that he experienced.

His moment of awakening came in zazen. His zazen, differing from the former religious practice, became the basic form of Buddhist training. It formed the basis of Hīnayāna doctrine, and the Mahāyāna scriptures stemmed from the Buddha's words before or after zazen.

So in China there grew an effort—years later—to unify Buddhism around zazen. The various Zen schools developed. Linking up with Chinese pragmatism, they plumbed new depths. But decay eventually set in.

Before losing its creative drive, Zen crossed over to Japan. First came the Rinzai Zen of Eisai (1141-1215) and the Sōtō Zen of Dōgen (1200-1253) and then—in the Tokugawa period—the Ōbaku Zen of Ingen (1592-1673). Sōtō Zen eventually attracted the greatest number of followers in Japan, but today it is relatively unknown in the West.

Many Westerners—scholars, artists, and the esoterically curious—have come on Zen through the writings of Dr. Daisetz Suzuki. His works have contributed much toward developing a worldwide appreciation of some of the best insights of the East. His interpretation, however, is primarily in terms of Rinzai Zen. It covers the related

Ōbaku school despite of the latter's *nenbutsu* overtones. But it does not bring Sōtō Zen into sharp enough focus.

In this booklet I will take up some of the characteristics of Sōtō—the lesser known Zen. These characteristics induce the take-it-or-leave-it attitude toward the kōan, the inseparability of training and enlightenment, and the importance of full awareness in daily life.

This broader perspective may help stimulate new insights. While Zen's influence on Japan has been mainly in deepening the native esthetic tendency, it need not be limited to art. Profundity, simplicity, creativity, and vitality—the basic characteristics of Zen art—apply as well to the most meaningful scientific effort.

It is not strange that the Europeans and Americans who first became interested in Zen were particularly sensitive to art and poetry. Perhaps they sensed that art, science, and religion need not be incompatible in Zen—that the full life would be still possible amid the blare of mass communications. And now, due in part to this Western interest, many modern Japanese are looking into Zen.

This booklet, however, is primarily written for the Western readers. Some knowledge of Zen—or more accurately, the feel for it—will strengthen his understanding of Eastern culture. The feel for it may revitalize his native tradition—perhaps pragmatism in the United States and existentialism in Europe. Or will the feel for Zen contribute most significantly in such disciplines as depth psychology and and psychosomatic medicine? Or will Zen's future rest in simply assuring the ordinary person that he gains vital freedom by seeing his "natural face" and living accordingly?

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What Is Zen?

1. The Meaning of Zen

Zen and its culture are unique to the East, and until recently the West knew little about them. Some Americans and Europeans who have learned of Zen have become deeply interested in it.

The interest stems possibly from Zen's ability to communicate a new life-awareness. Western culture is oriented primarily toward Being; Eastern culture, toward non-Being. Being can be studied by objective logic. Non-Being must be existentially understood; it is the principle of absolute negation that enables one to loosen bonds and turn toward limitlessness.

This culture of non-Being developed in the Far East with the points of emphasis differing from country to country. In India it was predominantly intellectual and philosophical; in China, practical and down-to-earth; and in Japan, esthetic and emotional. Zen linked up with these various cultural characteristics as it spread. What then is Zen?

To define Zen is difficult. To define is to limit – to make a neat conceptual package that abstracts from the whole and gives only part of the picture. This would not capture Zen, for it is rooted in our deepest life flow and deals with the facts of unfettered experience.

The non-conceptual nature of Zen is apparent in the catch-phrases that became popular in Sung China. Zen trainees took their cues from such expressions as: 1) “No dependence on words and letters”; 2) “A special transmission outside the classified teachings”; 3) “Direct pointing to the mind of man”; and 4) “Seeing the mind is becoming the Buddha.”

Zen is not bound by the words and letters of the sūtras and śāstras.

It passes from mind to mind outside the classified and systematized doctrines. Systematizing the Buddhist scriptures was a characteristic of Chinese Buddhism. But Zen basically eluded systematization. It does not lean on the classified teachings. It concentrates on penetrating to the inherent nature of man, and this is called becoming the Buddha.

Of course, Zen does not dispense with words and letters altogether. It is merely not enslaved by them. In fact, very few religions have produced as many fresh literary works as Zen. Much of the material, naturally enough, deals with awakening from the word-bound state. This experience does not lend itself to long discourses, so Zen expressions are usually epigrammatic and poetic. One of Ummon's most famous sayings was: "Every day is a good day." Hōen said: "When one scoops up water, the moon is reflected in the hands. When one handles flowers, the scent soaks into the robe."

From the outset Zen emphasized human dignity. This is the dignity deriving not from the ego but from the "natural face" we all have. We gain vital freedom by becoming aware of this "natural face" and living in terms of it. Technically, this makes Zen a religion of immanence, but to stop here leaves only a concept — "a pictured mochi (rice-cake)."

The important thing is the actual experiencing of Zen. Such an experience would contribute significantly toward allaying the anxieties of modern man, beset as he is with the deadening impact of mass communications and the mechanical life.

Because modern man needs some sort of conceptual guideline to start out with, an effort to put Zen in sharper focus may serve a purpose. In olden times some Zen masters responded to questions with: "Zen is Zen." While terse and to the point, this definition hardly offers any help to modern seekers of Zen understanding. Therefore, I venture to define Zen tentatively as follows: "Zen is a practice that helps man to penetrate to his true self through cross-legged sitting (zazen) and to vitalize this self in daily life."

This definition, of course, does not cover all of Zen. But it does include the important elements. The three basic points in the definition are: 1) the practice of zazen, 2) penetrating to the true self, and 3) vitalizing the true self in daily life.

2. Zazen

Zazen arose in ancient India. To escape the oppressive heat, Indian thinkers went into forests and hills. There they meditated under huge trees. If they stood, they tired; if they lay down, they fell asleep. So they adopted a method of cross-legged sitting with back straight.

The word Zen derives from *dhyāna*, meaning “to think.” Human beings are a thinking animal. They are like a reed in their weakness, but they are the “thinking reed” of Pascal.

The word *dhyāna* appears in the pre-Buddhistic Upanishads. This was the form of zazen used by the Buddha, although his philosophic standpoint differed.

In China, *dhyāna* was rendered as *shii-shu* (thinking practice) in the Old Translation (pre-Hsüan-tsang) and as *jōryo* (tranquil thinking) in the New Translation (Hsüan-tsang and after).

Jōryo means calming the mind and thinking of ultimate truth. Sitting cross-legged, the Buddhist trainee considered the true meaning of the world and of human existence.

In zazen the important point is to harmonize body, breathing, and mind. The half or full paryanka posture is used. Exhaling and inhaling settle to a calm rhythm. Breathing plays a vital role; in India it is called *prāṇa*, or life. To harmonize the mind is to dissolve the perplexities and delusions that disturb our minds.

There is an orthodox and a simplified form of zazen. In the orthodox method the right foot rests on the left thigh, and the left foot on the right thigh. The left hand is placed in the right hand with palm upward. The thumbs touch and the right hand in turn rests on the left foot. The trainee sits upright on a thick cushion, leaning neither

forward nor backward or from side to side. This method is described by Dōgen in *Fukanzazengi* and by Keizan in *Zazenyōjinki*. English translations of both are included in my *Sōtō Approach to Zen*.

In the simplified form the right foot only is put on the left thigh. The rest is the same as in the orthodox method. But even the simplified form may present some difficulties for the average Westerner. Young Japanese have trouble with it, too.

Upon completion of zazen the hands are placed over the chest with the right hand clasping the left fist. A slow walk follows in half-step with one breath for each step. This procedure—called *kinhin* (*cankamana* in Pāli)—helps to keep the mind calm and relieve the stiffness in the legs.

In zazen nothing is sought, not even enlightenment. Bodhidharma called it the “non-seeking practice.” But the results are substantial. Repeatedly practiced zazen seems to invigorate the involuntary nervous system. It strengthens the solar plexus. Some Japanese psychologists have credited zazen with 1) facilitating recovery from some illnesses, 2) strengthening spiritual resources and lessening neuroticism, 3) changing mental attitudes to eliminate bad habits, 4) restraining destructive impulses, 5) developing greater insight into situations, and 6) fostering freedom from anxiety.

Results of recent scientific experiments indicate that zazen also lessens the modulation of brain waves. Zazen, in short, prepares the body and mind for the next stage of vital activity.

3. The True Self

Basic problems return to the self. It is the key to penetrating the nature of truth. The Indian Upanishads, which established the philosophy of *ātman*, said: “All cosmos is this *ātman*.” In Western philosophy, too, the nature of the self has fascinated thinkers. “Man is the weakest reed in nature,” said Pascal, “but he is a thinking reed.”

Rikushōzan, who taught the philosophy of One Mind, said: “The

cosmos is my mind. My mind is the cosmos." In the depth of our minds we recognize the cosmic spirit that breaks out of narrow consciousness and works naturally. We cannot doubt that the self is a thinking reed.

The self, as we ordinarily know it, is where time and space cross. In the West the conditioned self is usually accepted as it appears from the standpoint of Being. The conditioned and instinctive come with it. In the East, with its emphasis on non-Being, the conditioned self tends to be downgraded. The East would awaken to the natural and purify the instinctive.

The conditioned self includes many discrepancies and impurities. This is the self that Buddhism found unacceptable, noting that "all things have no selfhood." It means that there is no fixed substance anywhere and no reason to cling to it. To postulate such a substance is the ordinary view.

The unifying element in this stream of consciousness is provisionally called the self. There is no soul without this body. Truth emerges when we can empty ourselves while observing things. To observe without dogmatic bias lies at the base of the scientific spirit. Science can flourish only so far as it stays clear of narrow dogma and strives for systems free from contradictions.

The idea that "all things have no selfhood" was supported by the Buddhist teachings of mutual dependence and impermanence. It ripened into the ideas of Buddhahood in the *Mahānirvāṇa Sūtra* and of the *Tathāgata-garbha* in the *Śrīmālā Sūtra*.

In Hīnayāna Buddhism, Sarvastivādin considered the mind as stained from the standpoint of realism, while Mahāsaṅghika considered it pure from the standpoint of idealism. Mahāsaṅghika returned to Mahāyāna Buddhism.

Mahāyāna Buddhism is a progressive movement that tries to return to the basic spirit of the Buddha in accord with the age. Mahāyāna scriptures see the mind of man as essentially pure. This is especially

true in the Mahānirvāṇa Sūtra, which teaches that all beings have Buddha-nature and points to the inherent Buddha mind in everyone.

Buddha-nature is the ground for becoming the Buddha: it is the Religiosität of humanity and the true humanity. Faith in Buddha-nature provides the basis for enlightenment and the ultimate ground of human dignity.

In the Śrīmālā Sūtra the term used is the Tathāgata-garbha. It means the womb enclosing the Tathāgata. All beings are said to be wrapped in the deep mind-wisdom of the Tathāgata. This is called shosōzō (enveloping storehouse). The mind-wisdom of the Tathāgata is covered by the delusions and desires of all beings. This is called ompuzō (hidden storehouse). Many Buddhists generally consider the latter as Buddha-nature. Actually the former seems closer to the truth.

Buddha-nature is the true self that manifests itself when we lose ordinary selfhood. It is the inherent self (Eigenes Selbst) of existential philosophy. To penetrate to the true self is to gain enlightenment (satori).

In Zen some schools emphasize satori, and others give it less weight. The Rinzai school is an example of the former; the Sōtō school, an example of the latter. Rinzai Zen courts satori by reflecting on the kōan during zazen. Sōtō Zen does not set satori and practice apart; it considers them self-identical. The former is convenient for the beginner, but one misstep can turn it into a gradualist sort of Zen. Sōtō Zen is suited for more experienced Zen trainees. But here again, a misstep can lead easily to a form of naturalism.

Dōgen, who transmitted Sōtō Zen to Japan, deepened the Buddha-nature concept in his essay on the subject. He did not accept the usual interpretation of the passage in the Mahānirvāṇa Sūtra: "All beings inherently have Buddha-nature." He read it: "All beings are Buddha-nature." Dōgen thus made Buddha-nature the ground of all existences and the origin of all values. All existences, he said, are the self-

expression of Buddha-nature.

From this basic standpoint, Dōgen extensively discussed the ideas of u-busshō (Buddha-nature as Being), mu-busshō (Buddha-nature as non-Being), kū-busshō (Buddha-nature as emptiness), setsu-busshō (Buddha-nature as expression), mujo-busshō (Buddha-nature as impermanence), and gyō-busshō (Buddha-nature as practice).

U-busshō considers all existences as Buddha-nature. Mu-busshō is the ground of form. Kū-busshō is the Buddha-nature transcending both Being and non-Being. Setsu-busshō takes all things in themselves as self-expressions of Buddha-nature. Mujō-busshō is the everflowing development of Buddha-nature itself. Gyō-busshō is the bodily practice of Buddha-nature.

4. Zen in Daily Life

Faith without practice lacks strength. As evidenced by such catch-phrases as “no dependence on words and letters” and “a special transmission outside the classified teachings,” Zen stresses practice. The two basic forms of Zen practice are zazen and daily activity. Sotō Zen especially puts strong emphasis on thorough practice in daily life. Zen practice centers on:

1) Living every moment to the fullest—

Engō said: “In living we express full function; in dying we express full function.” The absolute present comes alive. When we function fully, we are vitally free. John Dewey also saw this and attributed immeasurable value to the complete experience in art and living. Dewey’s views on the use of postural reflexes as a mechanism for change may be appropriate here. In his Introduction to Dr. F.M. Alexander’s *The Use of the Self*, Dewey stated that a man’s posture, especially the way he holds his head, enables him “to take possession of his own potentialities” and move from conditioned enslavement “into a means of vital freedom.” It is interesting that Aldous Huxley, one of the best-known Western admirers of Zen, once studied with

Dr. Alexander.

2) Transcending dualism and using it freely—

Vimālakīrti talked about the non-dualistic, and this is where Zen resides. So long as we cling to dualism, we face conflict and anxiety. “The perfect way,” Sōsan said, “is not difficult. Just drop discrimination. Clear and bright is the world when we neither hate nor love.” Dualistic tension between hate and love, right and wrong, good and evil makes man prey to rigid dogma. He cannot move freely.

3) Respecting the physical—

Buddhism essentially denies any dualism between body and mind. Yet most Buddhist teachings tend to stress mind and consciousness. Dōgen, however, held that such emphasis abstracted the human being. “To gain the Way,” he said, “make use of your body.” A faith rejecting the body becomes sterile and meaningless.

4) Enlarging awareness—

The nuclear and space age that we live in encourages the vigorous progress of science. But man has increasingly become obsessed with science and machines and lost touch with his essential humanity. Zen works to check this estrangement and restore intensity of awareness. “If we know ourselves at all times, truth is where we stand,” Rinzai said. Each morning Zuigan called: “The Self! The Self!” “Yes, yes,” he answered. He also said: “Don’t ever let others condition you.”

5) Releasing natural altruistic action—

Dōgen called such action “benevolence” and considered it a universal law “benefiting oneself and others.” Prof. Pitirim A. Sorokin uses the term “creative altruism” and sees it as a key to reconstructing man. This is reflected in the title of an important work edited by him: *Forms and Techniques of Altruistic and Spiritual Growth*. Non-egoity and creativity go together. Creative altruism and the Bodhi-sattva vow are one. And this current flows through Zen as it does through the rest of Mahāyāna Buddhism.

6) Increasing serenity and effectiveness in daily life—

Zazen in a quiet room carries over into daily life. Rinzai said: "If hungry, eat; if tired, sleep. Daily life offers no perplexities. It is relieving yourself when needed, putting on clothes, and eating food. And when tired, it is stretching out to sleep." In an increasingly mechanized world the brain often works overtime in unproductive grooves. Day-to-day pressures bring neurosis, anxiety, and various complexes. The joy of living the moment fades, and despair closes in. To many sensitive individuals today, life has gone stale. They may find in Zen a clue to a fresher approach to life. To follow up the clue will require the courage to overthrow the tyranny of learned responses. Zen serenity and real living stem from recognizing things for what they are.

The standpoint of a fully-functioning Zen man was expressed by Fuke:

Let him come from the bright side,
 And I will dispose of him on that side;
 Let him come from the dark side,
 And I will dispose of him on that side;
 Let him come from every possible direction,
 And I will dispose of him like a whirlwind;
 Let him come from the sky,
 And I will dispose of him like a flail.

The Zen master thus lives serenely and sensitively in vital freedom no matter what comes.

In the *Hekiganroku*, there is a passage that shows vitality working: "We meet strength with weakness, softness, with severity."

Dōgen clearly saw the need for harnessing this vitality to social action. In *Genjōkōan* he said: "To study Buddhism is to study the self. To study the self is to forget the self. To forget the self is to be enlightened by all things. To be enlightened by all things is to be free from attachment to the body and mind of one's self and others.

It means wiping out even attachment to satori. Wiping out attachment to satori, we must enter into actual society.”

Here is the essence not only of Zen but of all religions that aim at clarifying the self. It is the process of living by dying—of shedding egoistic delusion and finding our “natural face.” This is satori—the awakening—but we should not stop there. Others must be helped toward satori: toward an enlightenment that stems not from self-power but from openness to all things. Unbound even by enlightenment, we must participate actively in the ongoing world and work in vital freedom.

5. Zen and Art

In the Kamakura period, Rinzai Zen was brought to Japan by Eisai and several other Zen masters. This Zen offered spiritual support to the warrior class and helped establish bushidō, a warrior code unique to Japan. The warrior’s approach to life had much in common with Zen. Both stressed the transcending of life and death; both esteemed courage, resoluteness, simplicity, and austerity. Disciplined action was characteristic of both warriors and Zen priests. Such leaders as Tokimune and Tokiyori were influenced by Zen masters from China.

During the war years at the end of the Kamakura period, the Zen monks were responsible for preserving Japanese education and culture. Among other things the monks taught the common people the Zen-influenced Confucianism of Shushi. The bulk of the material published at that time dealt with Zen—often Zen sayings and verses. Zen monks became associated with the ability to read foreign documents.

The Ashikaga School and the terakoya (monastery classes) were also developed by the Zen monks. They set up libraries containing Zen and Confucian works. An example of such a library is the Kanazawa Bunko. Some of these ventures were of considerable size. The Ashikaga School, for example, with Zen priests as principals, once had 3,000 students.

The social welfare efforts of Zen were financed partly by commerce. The Zen monks played a role in trade between Japan and China; the Tenryuji and Shōkokuji ships are an example of their enterprise. The profits from this trade went toward rebuilding temples and training priests as well as toward general social welfare.

In the arts Zen infused with architecture, sculpture, painting, calligraphy, gardening, tea ceremony, flower-arrangement, Noh, Yōkyoku, Renga, and Haiku. The characteristics of this Zen art have often been discussed. One scholar, for example, finds seven basic characteristics. I believe, though, that four are probably enough—simplicity, profundity, creativity, and vitality. These happen to be characteristics of Zen itself as well as Zen art.

The Zen monks spurned luxury and simplified what they wore and ate. This is evident even today in the Zen monastery life. But this simplicity is far from superficial; it is firmly anchored in depth.

While emphasizing practice, Zen does not ignore philosophy. The philosophic ties are primarily with some of the most profound ideas in Buddhism—with *sūnyatā* of the *Prajñāpāramitā sūtra*, with mutual interdependence of the *Avatamsaka sūtra*, and with Buddha-nature of the *Mahāparinirvāna sūtra*.

Zen was transmitted from mind to mind and from personality to personality. But if master and disciple are merely equal, the spirit of Zen dwindles. "If the disciple is the same as the master," the Hekiganroku says, "the value of the master decreases by half. The disciple shows his gratitude to the master by transcending him." Herrigel calls this "climbing on the shoulders of the teacher."

The essential transmission then may be creativity. The following lines from Keizan are pertinent here:

The body of Sākya is still warm;
 The faint smile of Kā'syapa retains its freshness.....
 To let us know the unchanging by a flower gesture,
 And to teach us eternity in a smile.

Zen vitality is full functioning in life based on *zazen*. Activity rather than passivity characterizes Zen. Creativity and vitality are closely related; their rareness in combination constitutes a major modern problem.

How do these four characteristics—simplicity, profundity, creativity, and vitality—show up in Zen art? The best way to find out, of course, is to go to the works themselves. But some indicators may be helpful.

The *sumie* of Sesshū and the tea ceremony room give the feel of simplicity. Another example is Mokke's painting of persimmons. Profundity animates the *Noh* plays of Zeami and the *Haiku* of Bashō. The frog-leap-pond *Haiku*—one of the masterpieces of Bashō—may provide an especially good insight into what is meant here. Creativity emerges strongly in the gardens of Musō and the calligraphy of Ryōkan. They clearly transcended their masters' style. Sesshū also serves as an example here; he learned his technique from Josetsu and Shūbun in Japan and Kakei in China, but his final landscapes were incomparably his own. Vitality shimmers through the calligraphy of Hakuin and Ikkyū. Their calligraphy overflows form without violating it. Vitality is also evident in the vigor and free flow of all Zen art.

In Japan such sports as Jūdō, Kendō, and Karate contain overtones of Zen. They are forms of martial art, emphasizing disciplined behavior, expert-beginner relationship, and intensive training. The training results in tourney actions embodying full functioning and vital freedom.

A Japanese development of Karate is called *Shorinji kempō*. The followers of this form consider Bodhidharma as the founder. The story has it that one day some bandits attacked the *Shōrinji* to plunder clothing and food. The Zen monks there, having no swords or other weapons, defended themselves with their bare hands. The techniques they used are said to be the basis of present-day *Shōrinji kempō*.

Relaxed activity is effective not only in Jūdō, Kendō, and Karate, but also in other sports. Athletes in less traditional sports have found

merits in Zen discipline. Recently in Japan, a number of baseball players have taken up zazen.

Zen's potential for enhancing effectiveness has also—at another level—drawn the keen interest of scientists. The psychotherapists especially have investigated Zen practices. C. G. Jung's Foreword to D. T. Suzuki's *Introduction to Zen Buddhism* is one evidence of this interest, and it underlines the similarity between his individuation process and Zen awakening. Karen Horney and Erich Fromm are other well-known figures in psychotherapy whose interest in Zen surpasses the merely curious. Recent studies of Zen training have included electroencephalograms of monks in zazen. The brain waves indicated extreme calm a few minutes after the start of zazen.

In this way, Zen is stirring up wider interest. It is not limited to Japanese art and culture. Scientists both in East and West, if their goal is human wholeness, are looking to Zen for some old but still valid answers.

Western Interest in Zen

1. Reasons for Western Interest in Zen

For man the most important thing is life. Life is always in flux, and it is the creative matrix of the new. Anything without life is dead. Life has creativity and vitality as its essential elements. Originally all living things embody creativity and vitality. But eventually, over many years, they become rigid, form-ridden, and dogmatic. In "*Decline of the West*,"⁽¹⁾ Oswald Spengler wrote that the West has civilization but no culture. This weakness has now become apparent in politics, economics and science. Many taboos have emerged in social conventions and traditions. Technics and machines brought about the industrial revolution; man has been taken up into the cogs of the machinery and has lost his basic humanity. Man, surrounded by machines, mass-communication, and organized systems, has become alienated from freedom and spontaneity. Zen seems unusually well-suited to break the deadlock facing modern man. Science has now emerged into the atomic and outer space age. Originally based on humanism, science gradually became to be considered all-powerful and autonomous.

In this way it moved in the wrong direction, luring mankind toward destruction. Zen seems to have a vital role in correcting this false tendency of science. Although the world is said to be moving toward a thaw, the two ideological camps are still in sharp conflict. The weak nations are caught in the middle, wavering from left to right. Zen offers the possibility of basically undercutting this dualism. It can help man overcome the conflict of ideologies for the first time. The

(1) Untergang des Abendlandes

West tends to emphasize the individual over the group. But even in individual man there are two facets. They are the false self and the true self.

No matter how much the individual is emphasized, it does no good if the emphasis is on the false self. Through the true self the dignity of man emerges. In Christianity, God is worshiped "as an absolute other";⁽²⁾ he is separated from man. Zen, on the other hand, returns man to this original wholeness and shows him his true self.

In Buddhism the true self is called Buddha-nature. Buddha-nature includes man's religious nature and true humanity. It is deeply involved in human dignity. Thinkers in Europe and America have sensed this. Zen, with its emphasis on man's true self, has given them new insights into human potentialities. Christianity talks about a future kingdom of heaven and makes it the dwelling place of the soul. But Zen considers this too far removed from the actual world.

Zen tries to help man live fully in this world. This is called the expression of full function. Zen stresses present rather than future, this place rather than heaven. It aims at making actuality the Pure Land. In religion the most important thing is not miracle. Religion, of course, transcends the world of science, but it should not conflict with science. Buddhism is a world religion that envelopes science. Any religion that hopes to appeal to modern man must embrace science and as well as transcend it. Zen does this. In conclusion, Zen (1) frees man from enslavement to machines and reestablishes his humanity; (2) eases mental tension and brings peace of mind; and (3) enables man to use his full potentialities in daily life. From this grow the Zen characteristics⁽³⁾ of simplicity, profundity, creativity, and vitality that

(2) *das ganze Andere*

(3) cf. S. Hisamatsu: *Zen and Art* p. 24. 7 characteristics of Zen art are asymmetry, simplicity, witheredness for (or austerity), naturalness, profundity, detachment, and tranquility. While good, this classification seems to be somewhat ambiguous. It contains some overlapping.

have attracted so many Westerners. But unless combined with zazen, Western Zen runs the risk of becoming a form of cultural snobbism.

2. Zen in the West

Zen penetrates to man's true self and helps him live it in daily life.⁽⁴⁾ In the past few years, Zen has enjoyed something of a boom among intellectuals in Europe and America. This stems partly from Zen's capacity to break the intellectual deadlock induced by mechanical civilization, to correct one sided dependence on science, and to soften the conflict of ideologies.

In addition, Zen responds to the modern need for simplicity, profundity, creativity, and vitality.

I would like to discuss Western Zen under six classifications—"beat" Zen, conceptual Zen, square Zen, Suzuki Zen, native Zen, and Zen.

Beat Zen

This is the Zen popular among the "beat" in America and the "angry young men" in England. Its proponents rebel against convention and tradition. Seeking freedom, they try to model their actions on those of the monks in Sung China. But most of them lack creativity and moderation. They represent, however, a phase of the process toward deeper understanding.

Conceptual Zen

This is the Zen derived from reading many books. It tries to grasp Zen conceptually and fails—because Zen is a practice and not a concept. But the conception can serve as a starting point.

Square Zen

This is the Zen bound by rigid forms and rituals. Its advocates put weight on solving kōans and receiving the certification of the Zen

(4) cf. Masunaga: *Sōtō Approach to Zen* p. 42.

masters. But since Zen stresses vital freedom, there is no need to be so strictly enslaved by form.

Suzuki Zen

This is the Zen that has grown through the works of Prof. Daisetz Suzuki. His contributions to Western understanding of Zen have been tremendous. But his Zen tends to emphasize enlightenment through the kōan. If this emphasis is too strong, Zen loses its original “abrupt” flavor and becomes step-like.

Native Zen

This is the Zen based on native philosophic tradition. It is represented, for example, by the writing of Prof. Van Meter Ames of Cincinnati University. It resembles the kakugi (matching meanings) method of early China, which adapted Buddhist thought to the native heritage. This method contributed much to the development of Mahāyāna Buddhism in China. This type of Western Zen has potentiality for contributing significantly to understanding of Zen in Europe and America.

Zen

This is the Zen that grows from right training. Here, the works of Dōgen, the founder of the Sōtō sect in Japan, offer many pointers, especially in his intuition of the self-identity of original enlightenment and thorough practice. This Zen requires a deep philosophic ground, understanding of Zen’s historical development, and the guidance of a true Zen master. From these will come an authentic transmission. But of course this transmission should be creative; the disciple should not cling to the teachings of his master but should transcend them. This is the Zen beyond Zen.⁽⁵⁾

(5) Dōgen criticized the Zen that had become exclusive and intolerant and was tending toward rigid dogma. He pointed to shortcomings in the characteristics associated with Zen in the past, and advocated a Zen beyond Zen.

3. Zen and Mysticism

Much of Zen's appeal today, I believe, stems from this uncompromising view of the whole man. Many Western thinkers are drawn to Zen because it promises fulfillment without the supernatural. Its basic approach could supplement and strengthen such Western ideas as existentialism in Europe and pragmatism in the United States. In an increasingly complex and mechanized world, perhaps there is need for a teaching that helps man toward being himself. Zen seems well suited to restore the sense of life to many who have lost it—to stimulate the creative in man that alone can guarantee his survival.

Among some scholars Zen is regarded as mysticism, and they find this attractive. But can Zen be judged in this way? If Zen is mysticism divorced from reality, how can we live in vital freedom with actual society? In this space age Zen would then also conflict with science. Science forms the basic mood of the present. The wisdom taught by Buddhism does not exclude scientific knowledge but envelops it. A religion conflicting with science is not a religion for the present. Zen transcends dualism and truly vitalizes the value of science.

“No dependence on words and letters” does not mean a retreat from knowledge. Rather it indicates no enslavement to words and letters and the bringing out of the true meaning of life. Science, of course, is not omnipotent. It has its own limits. In the spiritual background of Zen there is the wisdom of *sūnyatā*. *Sūnyatā* wisdom does not depend on anything, does not become enslaved to anything, and does not cling to delusion. It denies a rigid view of substance. To consider Zen as mysticism and to be fascinated by this is to rob Zen of life.

Zen and Jūdō

1. Body-Mind Training

Growing interest in Zen and Jūdō has gone along with the so-called Japan boom in the West. While superficially quite different, Zen and Jūdō are essentially similar. Jūdō is the art of using one's strength, both physical and mental, with maximum effectiveness. Through practice in offensive and defensive tactics, it helps the trainee realize the full potentialities of his body and mind. The successful trainee gains an insight into his true self and emerges with a desire to work for social good. To reach this stage is the ultimate goal of Jūdō.

This goal jibes with the two ideals of Kōdōkan Jūdō to make the most effective use of one's energy and to contribute to the mutual growth of oneself and others. These ideals focus the trainee's effort toward helping others to achieve the same joy-bringing growth. Kōdōkan Jūdō differs from the Jūjutsu of ancient Japan. Traditional Jūjutsu featured many tricks whose purpose was to maim opponent. It was also something of a show put on for paying customers. Jigorō Kanō, the founder of Kōdōkan Jūdō, changed all this. After studying various ancient Jūjutsu schools, he picked out the best techniques and systematized them. Kanō did not limit his aim merely to a contest to determine victory or defeat. He made body-mind training an integral part of his system.

2. Kōdōkan Jūdō

Though derived from the Jikishin school, the word "Jūdō" takes in more than the technical. Kōdōkan Jūdō, of course, teaches technique, but its main emphasis falls on "do"—the way to self-realization.

It aims primarily at experiencing the "way." In the process the Jūdō-ka enjoys a sport and sharpens his ability for self-defense.

In 1890, Kanō was sailing back to Japan from Europe. While crossing the Indian Ocean, he was, through a misunderstanding, challenged to a fight by a huge Russian on board. As the fight began, the Russian tried to grab Kanō in a bear hug. Kanō, seeing an opening, twisted around and threw his opponent with Ogoshi (one of the Jūdō hip throws).

The Russian arched overhead, seemingly toward a headfirst landing on the deck. But Kanō kept a firm grip on his opponent's wrist and brought him down on his feet. The spectators were impressed not only by the well-timed throw but by the cushioning of the fall. The Russian shook Kano's hand. They parted good friends. This episode underscores the Jūdō ideals of strength fully used and of mutual growth.

3. Art of Falling

Learning in Jūdō begins with ukemi—the art of falling. By practicing ukemi the trainee learns to fall safely no matter how he may be thrown. At the same time, he builds up his own confidence and deepens his interest in Jūdō.

Next, the trainee learns the art of throwing. He develops an understanding of how to use his strength most effectively. By constant practice he begins to master the various ways to break his opponent's balance and make a throw. A throw, it is said, must be practiced 3,000 times before it can become effective.

Jūdō matwork, although not too popular these days, must also be practiced. It is just as important to the mastery of Jūdō as the art of throwing. The two go together like the two wheels of a cart.

In working out with an opponent, the Jūdo trainee should move relaxed and try out his newly-learned techniques without hesitation.

He must act positively: when thrown, he should break his fall, arise

immediately, and resume the attack. To test his strength, the trainee should occasionally take part in Jūdō tournaments.

Quite often, a new set of attitudes develops as a result of this training. The trainee may find himself (1) more relaxed in any situation, (2) convinced of the need for learning from a good teacher, (3) more eager to practice techniques as taught, (4) less tempted to try “dirty” tricks, (5) more sensitive to opening in the opponent’s defenses while less concerned about one’s own, (6) always poised to make effective use of the opponent’s strength, (7) accustomed to silence and calmness, and (8) naturally disposed toward simplicity and cleanliness. Jūdō training, in short, stimulates courage and freedom of action, teaches constant awareness and resourcefulness, helps develop respect for human dignity and tempers body and mind for vital social action. With flexibility and grace, or in the words of an ancient text, “like a shadow following an object,” the Jūdōka quietly does his part of the world’s work.

4. Relation with Zen

In Tokugawa Japan, master swordsmen like Yagyū Tajima-no-Kami and Miyamoto Musashi studied Zen to learn the innermost secret of swordsmanship. They often took up Zen training under famous masters. Some, after the usual round of sharp criticism and psycho-physical discipline, managed to gain enlightenment. A similar relationship holds for Jūdō and Zen.

Gaining of full Zen enlightenment does not differ from experiencing the ultimate meaning in Jūdō. In this way, both Zen and Jūdō trainee come upon the truth of life. Through intensive training they experience what it is “to know coolness and warmth for oneself.” As Dōgen has said, “Training enfolds enlightenment. Enlightenment dwells within training, and training takes place within enlightenment.”

5. Hardship Necessary

One cannot know anything deeply or experience it completely without undergoing some hardship. While Zen has been called the “comfortable entrance,” it is actually not so easy. The trainee usually gets up early in the morning to practice zazen (cross-legged sitting). During sesshin (the special training period), he does zazen for seven days. Cold and sleepiness disturb him, and his feet and legs begin to hurt. Usual monastery routine demands that the trainee sweep the garden in the morning and do zazen again in the evening.

Similarly, Jūdō has its special training period—kangeiko (winter practice) and doyōgeiko (summer practice). Having gone through both kangeiko and zen training, I can vouch for the fact that neither is easy. But only through disciplined practice without regard for heat and cold can the trainee gain an inkling of what a total experience means in Zen or Jūdō. You don’t learn swimming by practicing on the tatami.

6. Relaxed Mind

Both Zen and Jūdō grow out of the self-identity of body and mind. To train the body and mind in Zen the emphasis falls on “letting go” in the truly existential sense. Dōgen, it is said, transmitted the relaxed mind from China. “Relaxed” of course does not mean “soft”. It means breaking free from the tyranny of the ego and penetrating to the not self or the Self. Freed even from the desire for enlightenment, one understands finally what makes the world tick.

In Jūdō, too, the body and mind are relaxed. There is no burning desire to win. The Zen insight into the nonduality of body and mind dwells at the center of Jūdō. A Zen-calmed mind expresses itself in integrated action. Full function of body-mind leaves no opening.

A lion, it is said, uses his full effort to catch a rabbit. The same is applied to Jūdō. One throws, holds, and wrestles going all out, but

without strain. The body shifts immediately to adjust to changes in time and place. Those with Jūdō sense escape injury in usually dangerous falls. They can take care of themselves with ease against violence.

So Jūdō goes beyond mere self-defense. It builds up character and leads to responsible freedom. Harmonizing with nature, Jūdō stresses effortless action. Similarly, Zen respects the natural order of things. "One's every day mind is itself the way" is a well known Zen expression.

7. No Aftermath

Just as the bird in the sky and the fish in the water leave no traces of their passing, Jūdō leaves no aftermath. The breaks are clean. In Jūdō as in Zen, when awareness is full, every action embodies vital freedom. The great masters of Zen and Jūdō move along the same path of no-hindrance.

The Zen trainee understands "no-hindrance" primarily through zazen in upright sitting and rhythmic breathing. This training method strikes most Westerners as rather strange. But it corresponds to the throws practiced 3,000 times in Jūdō. Both Zen and Jūdō, therefore, put their basic emphasis on ultimate freedom and creativity. The Zen trainee not only must absorb all that the master has to teach but must excel him. The trainee has to transcend his teacher. This, as Prof. Eugen Herrigel has said in his *Zen and the Art of Archery*, means "to climb on the shoulders of one's teacher." Jūdō also has many creative aspects, least subtly perhaps in the development of new techniques. It too uses form to wean man away from enslavement to form.

When fully experienced, Zen and Jūdō help replace illusion with insight. They give us a fresh approach to the terms of the world. Previously routine activities then take life, and we find the buried wisdom in what seems at first glance to be the least rewarding of Zen sayings, "Every day is a good day: every hour is good hour."

8. Zen and Sports

The spirit of Zen is not only important for Jūdō but for all sports. Zen puts stress on living fully in the moment, and this mood is necessary to all sports. Both Zen and sports also emphasize training (the so-called sport samadhi), observance of rules, learning from masters, and objective excellence (the disciple must “auf des Lehrers Schultern zu steigen” in Herrigel’s phrase). Other similarities include their common stress on attention to details, grace of movement, and growing by participation. While perhaps less evident in some sports than in Zen, is not the ultimate aim of both freedom from obsession to defeat and victory? The Zen of sport and the sport of Zen can both lead to more meaningful living.

Essentials of Sōtō Zen

1. Origin of the Sect Name

The sect of Zen Buddhism known in Japan as Sōtō originated in China. The name derived from Tōzan Ryōkai (Tung-shan T'an-ch'êng, 782-841) and his disciple Sōzan Honjaku (Ts'ao-shan Pên-chi, 840-901). The sect was first called Tōsō (Tung-ts'ao), but it was later changed to Sōtō for the sake of euphony.

The Sōtō sect emphasized the self-identity of practice and understanding. Attention to details permeated all its activities. It made practical use of the divination techniques (*ekigaku*) that flourished in the T'ang dynasty and taught the doctrine of the Five Ranks (*goi*). The *goi* teaching developed under Tōzan, and Sōzan elaborated it. The Tōzan-Sōzan line of Chinese Sōtō, however, did not flourish. The most vigorous development in China was under Tōzan's disciple Ungo Dōyō (Yün-chü Tar-ying, ?-902).

2. Sōtō in Japan

In Japan some Sōtō adherents have tended to derive the first half of the sect name from Sōkei, the monastery of the Sixth Patriarch Enō (Hui-nēng). They feel that this brings Sōtō closer to the source of Zen. This view, however, stems more from religious faith than historical accuracy.

From Sung China the Sōtō teaching reached Japan through Dōgen. The linking of Sōkei and Tōzan started with him. Dōgen also provided the theoretical ground for the growth of Sōtō in Japan. The spread of Sōtō throughout Japan, however, did not come until later under Keizan and Gasan. They sensed the needs of their times and offered

a teaching understandable to the educated and uneducated alike. Through widening the appeal of Sōtō they made it the largest Zen school in Japan. Zen master Gasan (1275~1365) was the leading disciple of Keizan (1268~1325) who was the founder of Sōjiji temple at Yokohama. Gasan assured the growth of Sotō by developing 25 disciples of outstanding ability.

3. Dōgen's Basic Viewpoint

The seeds of this growth were planted by Dōgen. His basic aim was to reveal the whole fabric of Buddhism—not to highlight any single corner. He therefore stressed the arousing of the Way-seeking mind and opposed such doctrinal narrowness as *mappō*. The *mappō* doctrine—quite prevalent in his time—held that 1500 years after the death of the Buddha the world entered into a declining phase where true insight into Buddhism became almost impossible. Dōgen argued that man must strive even harder in a declining age. He asked: “If you do not arouse the Wayseeking mind in this world because you consider this a declining age, in what life can you attain enlightenment?”

Dōgen's emphasis on unified Buddhism also led him to avoid drawing a line between the “Zen sect” and the other teachings, between the Buddha-word sect and the Buddha-mind sect and between one Zen sect and any of the other four. Dōgen's opposition to doctrinal rigidity, sectarian narrowness, and exclusive mannerism is spelled out with special emphasis in the Butsudo and Bukkyo sections of his masterwork *Shōbōgenzō*.

His criticism even extended to such Zen shibboleths of the period as: 1) “No dependence on the words and letters of the scriptures”; 2) “Special transmission outside the classified teachings”; 3) “Direct pointing to the mind of man”; and 4) “Seeing one's true self and becoming the Buddha.” Similarly, the kōan came under fire. In contrast to most Zen masters of his time, Dōgen considered the kōan too formalized and step-like to bring out the real feel of Zen.

4. Self-Identity of Training and Enlightenment

While not opposing *satori* Dōgen did not especially emphasize it. He started with the conviction that all men had Buddha-nature. His method was *shikan taza*, integral cross-legged sitting without seeking. In it training and enlightenment are self-identical. In *Bendōwa* Dōgen explained it as follows:

“The view that training and enlightenment are not one is heretical. In Buddhism they are the same. Because it is training enfolding enlightenment, the training even at the outset is all of original enlightenment. So the Zen master, when giving advice to his disciples, tells them not to seek enlightenment without training because training itself points directly to original enlightenment. Because it is already enlightenment of training, there is no end to enlightenment. Because it is training of enlightenment, there is no beginning to training..... You must understand that the Buddhas and patriarchs emphasized the need for intensive training so as not to stain the enlightenment that is self-identical with training. If you throw away superior training, original enlightenment fills your hand. If you abandon original enlightenment, superior training permeates your body.”

If *satori* is set up as a goal, training becomes a means. This would make Zen a kind of idealism. When the ideal is realized, it no longer is the ideal; and evil continues endlessly. Dōgen's rejection of training as means and *satori* as end may be called absolute actualism. But here the ground is slippery, and one misstep can plunge the unwary into fuzzy naturalism. To avoid this, Dōgen urged thorough practice—a training interwoven with daily activities.

5. Direct Transmission

Another significant aspect of Dōgen's thought was *menju*—direct contact between master and disciple for transmission of the teaching. His efforts were directed toward producing disciples who would even-

tually surpass him. This is the process that the German philosopher Herrigel has called “climbing on the shoulders of the teacher.” It is how Buddhism lives through history adapting to age and place. In *Denkōroku*, Keizan said :

Turning of the flower shows the unchangeable ;

A faint smile makes us realise eternity.

Thus master and disciple establish mutual contact and continue the life of the true law.

Through *menju* we learn form to transcend it. Out of this grows art and creativity. Without mysticism and without neglecting science, the fusion of ends and means is recognized. We function fully in this world, experiencing the esthetic and vital in daily activities.

These aspects of Sōtō Zen seem to me to have some significance for the West. Perhaps they can add vitality to some native movements like pragmatism in the United States and existentialism in Europe. They may contribute to an almost forgotten art of living. Sōtō Zen, though relatively unknown outside Japan, can offer some fresh insights to the increasing number of Westerners who have developed an interest in Zen.

Gokan-no-Ge (Five Reflections before Eating)

1. Introduction

The *Five Reflections* can be traced back to the Buddhist Vinaya commentary (Gyōjishō) of Tao-hsüan (595–667). It forms a part of Zen monastic regulations today. This version is taken from Dōgen's dining regulations for the Eihei temple (Eihei Daishingji).

2. Text (Gokan-no-Ge)

1. Considering the meal's effect, we reflect on whence it came.
2. Weighing our virtues, we accept this offering.
3. To defend against our delusive mind and separate from faults, we must first of all overcome greed.
4. To cure our bodily weakness, we take this fine medicine.
5. To attain enlightenment, we now eat this food.

Fukanzazengi (Rules for Zazen)

1. Introduction

Dōgen wrote this essay in the latter half of 1227 (between October 5 and December 10). He was then 28 years old and had just returned from China. His object was to popularize the Buddhism of zazen, to teach the right method of zazen, to transmit the Zen style of Bodhidharma, and to make known the true spirit of Pai-ch'ang.

Dōgen has described the motive for this work in *Zazengi Senjitsuyuraisho* (Reason for Writing the Rules of Zazen). Dōgen modified the rules of zazen in the eighth volumes of *Zennenshingi* (Ch'an-yüan-ch'ing-kuei) written by Tsung-chê (Shūsaku) in 1102. Dōgen's work, therefore, contains the characteristic method of truly transmitted zazen, and it is supplemented with complete notes. This work remains in two forms: a "popular" edition and one written in Dōgen's own hand. The "popular" edition appears in *Eiheigenzenjigoroku* (published in 1358) and the eighth volumes of *Eiheikōroku* (published in 1472). But they differ considerably from the edition in Dōgen's own handwriting kept in the Eiheiji repository. This edition reproduces the *Zazengi* written in 1227. The "popular" edition however, was polished by Dōgen in the final 20 some years of his life, and he arranged it in the Chinese style that we now see. This translation is based on the "popular" edition.

2. Text (*Fukanzazengi*)

Considering of the true is universal so why are training and enlightenment differentiated? The supreme teaching is free so why study the means to it? Even truth as a whole is clearly apart from the dust.

Why adhere to the means of "wiping away"? The truth is not apart from here, so the means of training are useless. But if there is even the slightest gap between, the separation is as heaven and earth. If the opposites arise, you lose the Buddha Mind. Even though you are proud of your understanding and have enough enlightenment, even though you gain some wisdom and supernatural power and find the way to illuminate your mind, even though you have power to touch the heavens, and even though you enter into the area of enlightenment—you have almost lost the living way to salvation. Look at the Buddha: though born with great wisdom, he had to sit for six years. Look at Bodhidharma, who transmitted the Buddha Mind; we can still hear the echoes of his nine-year wallgazing. The old sages were very diligent. There is no reason why modern man cannot understand. Just quit following words and letters. Just withdraw and reflect on yourself. If you can cast off body and mind naturally, the Buddha Mind emerges. If you wish to gain quickly, you must start quickly.

In meditating you should have a quiet room. Eat and drink in moderation. Forsake myriad relations—abstain from everything. Do not think of good and evil. Do not think of right and wrong. Stop the function of mind, of will, of consciousness. Keep from measuring memory, perception, and insight. Do not strive to become the Buddha. Do not cling to sitting or lying down.

In the sitting place, spread a thick square cushion and on top of it put a round cushion. Some meditate in paryanka (full cross-legged sitting) and others in half paryanka. In paryanka you must put your right foot on your left thigh and put your left foot on your right thigh. Prepare by wearing your robe and belt loosely. Then rest your right hand on your left foot, your left hand in your right palm, press your thumbs together. Sit upright. Do not lean to the left or right, forward or backward. Place your ears in the same plane as your shoulders, your nose in line with your navel. Keep your tongue against the palate and close your lips and teeth firmly. Keep your

eyes open. Inhale quietly. Settle your body comfortably. Exhale sharply. Move your body to the left and right. Then sit crosslegged steadily. Think the unthinkable. How do you think the unthinkable? Think beyond thinking and unthinking. This is the important aspect of sitting.

This cross-legged sitting is not step-by-step meditation. It is merely a comfortable teaching. It is the training and enlightenment of thorough wisdom. The kōan will appear in daily life. You are completely free—like the dragon that has water or the tiger that depends on the mountain. You must realize that the Right Law naturally appears, and your mind will be free from sinking and distraction. When you stand from zazen, shake your body and arise calmly. Do not move violently. That which transcends the commoner and the sage—dying while sitting and standing—is obtained through the help of this power: this I have seen. Also the supreme function (lifting the finger, using the needle, hitting the wooden gong) and enlightenment signs (raising the hossu, striking with the fist, hitting with the staff, shouting) are not understood by discrimination. You cannot understand training and enlightenment well by supernatural power. It is a condition (sitting, standing, sleeping) beyond voice and visible things. It is the truth beyond discriminatory views. So don't argue about the wise and foolish. If you can only train hard, this is true enlightenment. Training and enlightenment are by nature undefiled. Living by Zen is not separated from daily life.

Buddhas in this world and in that and the patriarchs in India and China equally preserved the Buddha seal and spread the true style of Zen. All actions and things are penetrated with pure zazen. The means of training are various, but do pure zazen. Don't travel futilely to other dusty lands, forsaking your own sitting place. If you mistake the first step, you will stumble immediately. You have already obtained the vital functions of man's body. Don't waste time in vain. You can hold the essence of Buddhism. Is it good to enjoy the fleeting

world? The body is transient like dew on the grass—life is swift like a flash of lightning. The body passes quickly, and life is gone in a moment.

Earnest trainees, do not be amazed by the true dragon. And do not spend so much time rubbing only a part of the elephant. Press on in the way that points directly to the Mind. Respect those who have reached the ultimate point. Join yourself to the wisdom of the Buddhas and transmit the meditation of the patriarchs. If you do this for some time, you will be thus. Then the treasure house will open naturally, and you will enjoy it to the full.

Sankon-Zazen-Setsu

(Theory of Zazen for Three Personality Types)

1. Introduction

Keizan wrote this treatise while at Yōkōji in Ishikawa prefecture. It is related closely to Dōgen's *Fukanzazengi*. In *Zazenyōjinki* Keizan elaborated on Dōgen's basic work. In *Sankon-zazen-setsu* Keizan provided instructions for three types of persons.

For the most superior person, *zazen* is natural behavior embodying enlightenment. It is sleeping when tired and eating when hungry. The *zazen* of a less superior person, according to Keizan, suspends relations with myriad things and occasionally concentrates on a *kōan*. The *zazen* of an ordinary person withdraws from the karma of good and evil, and expresses the basic nature of the Buddha with the mind itself.

Manuscripts of this work stored for many years in Daijōji, Yōkōji, and Sōjiji. But no one knew of their existence until Manzan rediscovered the work in 1680 while at Daijōji. Adding a prologue and epilogue, Manzan published the work the following spring together with *Keizan shingi* (Keizan's Monastery Rules).

2. Text (Sankon-Zazen-Setsu)

The *zazen* of the most superior person does not concern itself with questions about why the Buddhas appeared in this world. He does not think about the excellence that even the Buddhas and patriarchs cannot transmit. When hungry, he eats; when tired, he sleeps. He does not insist that all appearances are the self. He stands above both enlightenment and delusion. Naturally and effectively, he just does right *zazen*. And despite of this, the myriad things are not dualistically

considered. Even if differentiations would arise, the most superior person does not let them enslave him.

The zazen of the less superior person foresakes all things and cuts off all relations. In the 12 hours there is no idle moment. As he inhales and exhales, he meditates each moment on truth. Or picking up a single kōan, he focuses his eyes on the tip of his nose. His natural face is not conditioned by life and death or by going and coming. The superior truth of the eternal reality and Buddha-nature cannot be grasped by the discriminating mind. While not thinking dualistically, he is not unenlightened. The wisdom clearly and brightly radiates from ancient times to now. The head sharply illuminates the 10 directions of the world; the whole body is manifested individually in all phenomena.

The zazen of the ordinary person weighs myriad relations and breaks free from the karma of good and evil. Our mind itself expresses the basic nature of the various Buddhas. Our feet are linked to the Buddha's position, and we stay away from evil places. Our hands are held in the meditative sign. There is no sūtra in our hands. Our mouth is sewn shut, and our lips are sealed. Not even one doctrine is preached. Our eyes are open, but neither wide nor narrow. We do not differentiate the myriad things; we do not listen to the voice of good or evil. Our nose does not discriminate between good and bad smells. Our body does not rely on things. We abruptly stop all delusive activities. With no delusions stirring up our mind, sorrow and joy both drops away. Like a wooden Buddha, body and form naturally harmonize with truth. Even though various deluded and inverted thoughts arise, they do not take possession. It is like a clear mirror that holds no waving shadows. The five precepts, the eight precepts, the Great Precepts of the Bodhisattvas, all the precepts of monks, 3,000 behaviors, the 80,000 thorough practices, the superior true law of the various Buddhas and patriarchs—all these arise from zazen limitlessly. Within the sphere of training, zazen alone is the

most superior practice.

If we practice zazen and accumulate even a single merit, it is better than to build 100, 1,000, or innumerable halls and towers. In short, do zazen continually and don't give it up. We free ourselves from birth and death forever and penetrate to the Buddha in our own mind. The four activities of going, staying, sitting, and lying are nothing but natural and unexcelled functions. Seeing, hearing, perceiving, and knowing, are all the light of original nature. There is no choice between the beginning mind and the ripened mind. Knowledge and ignorance are not open to argument.

Just do zazen wholeheartedly. Do not forget it and lose it.

Shushōgi

(True Meaning of Training and Enlightenment)

1. Introduction

In 1888 the Sōtōfushūkai published *Tōjō-zaikeishushōgi* to set a standard for guiding laymen in the Sōtō sect. In 1890 Abbot Takiya Takushū of Eihei-ji and Abbot Ajegami Baisen of Sōjiji issued an edict that determined, as *Sōtōshū Shushōgi*, the standard of faith for laymen and priests. *Shushōgi* selected the suitable passages from the 95 fascicles of Dōgen's.

Shōbōgenzō had arranged them into five chapters and 31 sections. The basic teaching of the Sōtō sect centers on experiencing the meaning of "To thoroughly understand birth and death" of Chapter 1 (Introduction) and "This Mind itself is the Buddha" of Chapter 5 (Practice and Gratitude). The intervening parts—Chapter 2 (Release Through Repentance), Chapter 3 (Ordination and Initiation) and Chapter 4 (Awakening of the Altruistic Vow)—amplify this experience.

The essence of religion is to get a thorough understanding of life and death. Man can touch the abode of his self for the first time at the moment of recognizing death. Death is inherent in self; it belongs to oneself alone without links with others. It cannot be jumped across. It is the one unavoidable fact, and it causes anxiety through its unpredictability. This self is the only one, and this life comes but once. The dead does not arise. All living things perish. And those who do not know about their own death cannot possess the true self. Man first knocks at the gate of religion when he confronts with the problem of the existence of the self, when he becomes confused about the abode of the self, and when he starts worrying about his own existence.

The essence of religion lies in transcending inescapable death and living eternally. Deep conviction is a truly great decision. It is living by dying. Religion is a force that establishes the true self by denying the self. Those who truly and clearly understand the death of the self gain an insight into the meaning of life. Those who thoroughly know the abode of the self can truly use the 24 hours of the day. This is what we mean by "To thoroughly understand life and death—this is the crucial problem for all Buddhists." From here our life takes on fullness and freedom. Death does not necessarily come at the end of life. Life and death are the two sides of human existence: each moment is life from one side and death from the other. We live and die moment by moment. Dōgen says: "Although we have not yet left birth, we already see death. Although we have not yet left death, we already see birth." Life and death are life-moments and death-moments, and death is in life and life in death. Though contradictory, life and death move along together. When we meet with life, we must live life itself thoroughly; when we meet with death, we must absorb death itself fully. This is called manifesting the full function of life and death. Because life and death are inherent in man, to reject them in distaste is to lose the Buddha life.

Instead of setting up a transcendental god as "absolute other" Zen advocates, "The Mind itself is the Buddha." This is expressed in the Mahāparinirvāṇa sūtra idea: "All beings have Buddha nature." But Zen differs radically from the other sects, which try to make the Buddha mind appear gradually. Bodhidharma taught in his *Entrance by Reason* that all beings have the same Buddha Mind, and in his *Entrance by Conduct*, he emphasized the actual experiencing of this Mind. The essence of Zen, therefore, is the enlightenment-practice embodying the original Buddha nature.

Zen is the synthesis of wisdom that manifests the original Buddha-nature of everyone in enlightenment and the meditation that displays this nature in practice. Zen, while trying to penetrate to Buddha-

nature itself, does not consider it as an object. Zen combines directly with Buddha-nature itself, becomes Buddha nature itself, and brings it forth in this life. Without question this Buddha-nature is the real self. From one standpoint it fills the cosmos; from another, it dwells in our body.

Zen does not recognize the existence of a transcendental Buddha; instead it concentrates on the real self. All Buddhas are manifestations of the virtue of this Mind. Outside this Mind there is no Buddha; outside the Buddha there is no Mind. Though we nominally differentiate Buddha and Mind, they are essentially the same. This is what is meant by "The Mind itself is the Buddha." The essence of Zen consists in understanding this fact.

But this must not remain just a concept. "This Mind itself is the Buddha" becomes one's own only after spiritual inquiry, practice, wisdom, and enlightenment. Religion is not a simple concept that momentarily satisfies our hunger. Therefore, Dōgen says in *Bendōwa*: "Though each man has Buddha nature in abundance, he cannot make it appear without practice or live it without enlightenment." In fact, if we can actually experience "The Mind itself is the Buddha," our subsequent life will radiate the Buddha's conduct, the Buddha's practice, and selfless action.

The Reassurance of the Sōtō Sect is this:---

To study life and death and to understand "The Mind itself is the Buddha," we must try to reflect on our past speech and conduct, repent our sins and faults, and purify our body and mind. Receiving the Bodhisattva precept handed down by the Buddha and the patriarchs, we will embody the indestructible diamond-like Buddha effect and gain the great enlightened state of the Buddha. From here we must vow to save all beings and focus our practice and vow on the enlightenment of mankind. We must also turn our daily conduct into the true way of gratitude and really vitalize our life. This accounts for the chapters on Release through Repentance, Ordination and Initia-

tion, Awakening of the Altruistic Vow, and Practice and Gratitude.

Repentance falls into two categories—repentance by reason and repentance by conduct. Repentance by reason refers to sitting correctly and thinking the truth itself. Through this we can erase our many faults as frost and dew fade before the sun of wisdom. If we penetrate to the fundamental truth of Zen, we can wipe out our past conditioning naturally. Repentance by conduct refers to turning to the image of the Buddha and the Bodhisattvas and confessing our sins and faults frankly and to throwing away our old sins without creating new ones. Though we inevitably must face retribution for the evil actions of past, present, and future, we can, through repentance, lighten the burden and purify ourselves.

Initiation and ordination mean receiving the Buddha's precepts and entering the Buddha state. In the *Jukai* (Receiving the Precepts) fascicles, Dōgen says: "If you do not receive the precepts, you are not the disciple of the Buddhas or the descendants of the patriarchs." In Zen Buddhism the enlightenment and training of the Buddha Mind are themselves the precepts. This is the natural law of earth and heaven; it is nothing else than the special function of the original One Mind. The Sōtō sect especially teaches the unity of dhyāna and precepts. This is the standard of reassurance. If analyzed, it contains 16 precepts—the three refuges, the three collective pure precepts, and the 10 grave prohibitory precepts. The three refuges depend on the Triple Treasure of the Buddha, Dharma, and Saṅgha. The three collective pure precepts are: 1) good behavior—the precept of cutting off all evil, 2) good deeds—the precept of practicing good, and 3) universal benevolence—the precept of embracing all beings and of bestowing benefits on all. The 10 grave prohibitory precepts are: 1) do not kill, 2) do not steal; 3) do not commit adultery; 4) do not lie; 5) do not sell liquor; 6) do not speak of other's shortcomings; 7) do not praise yourself and blame others; 8) do not begrudge charity, material or spiritual; 9) do not be angry; and 10) do not speak ill of

the Triple Treasure. The 10 grave prohibitory precepts uphold the five precepts and control nearly all the basic passions—avarice, anger, foolishness, pride, and doubt. They developed from the old laymen precepts. (Originally Mahāyāna Buddhism did not distinguish between priest and layman.) In short, the object is to avoid the four grave sins—killing, stealing, committing adultery, and lying. As human beings we have to uphold the humanistic way to the very last. If we practice in harmony with the Buddha mind, we will uphold it naturally without violating the rules. If all living beings receive the Buddha precepts, they rank with the Buddhas, attain to the state of the great Enlightened One, and become truly the children of the Buddha.

What is meant by the awakening of the altruistic vow? It means the emergence of the desire to save all other beings before oneself. To benefit others we have four forms of wisdom—charity, tenderness, benevolence, and sympathy. Charity falls into three categories—material, spiritual, and safety-assuring. In essence it means to give without greed. And tenderness? It means awakening compassion and offering words of comfort to all beings. To speak as to a child is tenderness. Benevolence comes from subordinating oneself to others. To all people—whether they be haves or have-nots—we must proffer an effective means of benefit. Sympathy means being aware of others' feelings, doing things that harmonize with others, and teaching them naturally. It is characterized by non-differentiation. This means hiding one's light in dust and becoming one with the activity of the people. These four forms of wisdom are none other than the four embracing means (*catur-samgraha vastu*). The Bodhisattvas, to save all beings, embrace them by these four means. Dōgen used these four embracing means of popular Buddhism and gave them new freedom from his higher vantage point. So the true way of expressing deep gratitude for the supreme law is to practice without wasting a moment in our daily life and without working solely for oneself. The life of this one day is to be respected; it constitutes the precious body.

Dōgen says: "To show gratitude for the great favor of the patriarchs is to act with all our effort today."

In conclusion, the essence of Sōtō Zen is this: to pay respect to the undivided body of the Buddha (the historical Buddha); to absorb as one's own the life of the Buddha and the patriarchs—the life transmitted by direct contact between master and disciple; to base conduct on the unity of enlightenment and practice; to gain the reassurance of original enlightenment and wondrous practice; to engage constantly in thorough practice; to synthesize practice and understanding; and to concentrate on selfless, gratitude-expressing conduct.

2. Text (Shushōgi)

(1) Introduction

1. To arrive at a thorough understanding of birth and death—this is the crucial problem for all Buddhists. If the Buddha dwells in birth and death, birth and death disappear. Understand only that birth-death is itself *nirvāṇa*; there is nothing to avoid as birth-death and nothing to seek as *nirvāṇa*. You then slough off the chains that bind you to birth-death. This—the supreme problem in Buddhism—must be thoroughly penetrated.

2. The human form is hard to gain, and Buddhism, hard to meet. But through the help of our past merits, the rare gifts of being born human and of meeting the Buddhist doctrines have come to us. This has opened up for us the possibility of the fullest life within the sphere of birth and death. We should not waste this chance by leaving our fragile life exposed to the wind of impermanence.

3. Impermanence offers us no foothold. The dew of our life—on what grass of the roadside will it fall? Even now this body does not belong to me. Life, transfigured by time, defies stopping even for an instant. Once gone, the face of youth vanishes irrevocably. We cannot bring back the past. When suddenly confronted with impermanence, we cannot look for salvation to kings, state ministers, relatives,

servants, wife and children, or treasures. Alone we enter the kingdom of death, taking along only our karma of good and evil.

4. We should shun the deluded who are ignorant of the truth of retribution, of the three states of existence, and of good and evil. Obviously the law of cause and effect does not answer to my personal will. Without exception the evil falls, the good arises. If this were not so, Buddhas would not have appeared, nor would Bodhidharma have come from the West.

5. The effects of good and evil fall into three phases: 1) retribution in this world, 2) retribution in the next world, and 3) retribution in the world after next. Clear understanding of this principle must precede training in the way of the Buddhas and patriarchs. Otherwise, many will make mistakes and fall into wrong belief. Not only this, they will lead evil lives and suffer prolonged pain.

6. We must remember that in this life none of us have two or three bodies. How tragic then to lead an evil life stemming from wrong belief? We cannot escape retribution for evil done by erroneously asserting that we can do evil without recognizing it as such or reaping its reward.

(2) Release Through Repentance

7. Through their boundless love the Buddhas and patriarchs have flung open the vast gates of compassion for all beings whether man or deva. Although retribution for evil must come at one of three phases, repentance lightens the burden and brings release and purity.

8. So let us repent before the Buddhas with all our heart. Repentance before the Buddhas saves us and purifies us; it also helps the growth in us of pure, unimpeded conviction and earnest effort. Pure conviction, once aroused, not only changes us but others, and its benefits extend to all sentient beings and inanimate things.

9. The following petition embodies the essentials of repentance: "We ask the Buddhas and the patriarchs who have gained enlighten-

ment through Buddhism to take compassion on us, to free us from obstructive suffering—the legacy of our past lives—and to help us share in the merit-power that fills the countless worlds. The Buddhas and patriarchs in the past were like us, and we will in the future become Buddhas and patriarchs.”

10. “The evil actions of our past lives stemmed from greed, anger, and stupidity. All these—the outcome of our body, mouth, and will—we repent now.” If we repent in this way, we will open ourselves to the natural help of the Buddhas and patriarchs. So keeping this in mind and sitting upright before the Buddha, we should repeat this petition. Through this we cut off the roots of our wrong doings.

(3) Ordination and Initiation

11. Next we should deeply respect the Three Treasures—the Buddha, the teaching, and the Buddhist community. They deserve our respect and offerings no matter where we wander from life to life. It was respect for the Buddha, the teaching, and the Buddhist community that was truly transmitted from India to China by the Buddhas and patriarchs.

12. If the unfortunate and virtueless cannot even hear of the Three Treasures, how can they take refuge in them? Do not take refuge in the spirits of the mountains or the ghosts of the dead, and worship not at heretical shrines. Such refuge-seeking leads us away from salvation. Let us instead quickly take refuge in the Buddha, the teaching, and the Buddhist community, seeking there not only release from pain but complete enlightenment.

13. To take refuge in the Three Treasures we must come with pure heart. No matter when whether at the time of the Buddha's appearance in the world or after his disappearance—we repeat with clasped hands and bowed head: “I take refuge in the Buddha. I take refuge in the teaching. I take refuge in the Buddhist community.” I take refuge in the Buddha because he is our great teacher. I take

refuge in the teaching because of its curative effect. I take refuge in the Buddhist community because here we find wisdom and warmth. To become followers of Buddhism, we must uphold the Three Treasures. We must lay this foundation before receiving the moral precepts.

14. The merit of the Triple Refuge will always ripen when a responsive communion takes place between the trainee and the Buddha. Those who experience this communion—whether deva, dwellers in hell, or animals—will take this refuge. The embodied merit increases through the various stages of existence and ultimately leads to highest right enlightenment. The Buddha himself confirmed the merit of the Triple Refuge as supremely valuable and inconceivably profound. All living beings should therefore take this refuge.

15. Next we should accept the three collective pure precepts—that embracing good behavior, that embracing good deeds, and that embracing all beings and saving them. We should then accept the 10 grave prohibitions:

- 1) Do not kill.
- 2) Do not steal.
- 3) Do not commit adultery.
- 4) Do not lie.
- 5) Do not sell liquor.
- 6) Do not bring up the faults of others.
- 7) Do not boast and blame others.
- 8) Do not withhold material and spiritual possessions.
- 9) Do not become angry.
- 10) Do not debase the Triple Treasure.

The Buddhas have received and kept the Triple Refuge, the three collective pure precepts, and the 10 grave prohibitions.

16. By accepting these precepts you will attain supreme enlightenment—the indestructible Buddhahood realized or to be realized by the Buddhas of the past, present, and future. Would any wise man reject this goal? To all living beings the Buddhas have shown that

when they accept the moral precepts, they attain Buddhahood—the rank equal to the Great Enlightened—and that they are truly the children of the Buddha.

17. All the Buddhas dwell here and embrace everything in their infinite wisdom. All beings, when they make this their dwelling place, see no distinction between subject and object. When this happens, all things—whether earth, vegetation, fence post, brick or pebble—function as the Buddhas. The resulting wind and fire, fanned by the profound influence of the Buddhas, drive us to intimate enlightenment. This is the merit of non-doing and non-striving—the awakening of the wisdom mind.

(4) **Awakening of the Altruistic Vow**

18. Awakening of the wisdom mind means vowing to save all beings before we ourselves have crossed to the other shore. Everyone whether layman, priest, deva, or man, whether enjoying pleasure or suffering from pain, should quickly awaken this vow.

19. Though humble in appearance, anyone who has awakened this vow is already the teacher of mankind. Even a girl of seven may be the teacher of the four classes of Buddhists and the compassionate mother of all beings. This emphasis on the equality of the sexes represents one of the finest teachings of Buddhism.

20. After the desire for Buddhahood has been aroused, even wandering in the six worlds and the four forms of life becomes an opportunity to realize this desire. Though we may have wasted our time in the past, we still have time to arouse this vow. Our merits toward Buddhahood may have fully ripened, but let us concentrate this merit on enlightening all living beings. Through all ages some have put Buddhahood for themselves secondary to working for the benefit and salvation of all beings.

21. To benefit others we have four types of wisdom: charity, tenderness, benevolence, and sympathy. These represent the desires and

efforts of the Bodhisattvas. Charity stands opposed to covetousness.

It is the principle of not preventing offerings though we ourselves give nothing. We need not mind how small the gift so long as the results are true. Offering even a phrase or a verse of the teaching becomes the seed of good in this world and the next.

Similarly goodness arises from the gift of one cent or a single blade of grass. The teaching is the treasure, and the treasure is the teaching. Let us not covet reward but share our power with others. Supplying a ferry and building a bridge are acts of charity—nor is industry in all its forms separated from it.

22. Tenderness means viewing all beings with compassion and addressing them with kind words. Tenderness is to speak while bearing in mind the words: "I love all living beings as my children." Praise the virtuous and pity the virtueless. Through tenderness we make friends of our enemies and strengthen intimacy with our friends. Kind words, when spoken directly to anyone, brighten his face and warm his heart. When spoken behind his back, they leave the deep impression. We should learn that tenderness has a revolutionary impact on the human mind.

23. Benevolence means devising wise ways to benefit beings both high and low. Those who rescued the helpless tortoise or the sick sparrow did not look for reward: they acted solely out of benevolence. The foolish believe that their benefits dwindle because they help others, but this is not true. Benevolence, the universal law, benefits oneself as well as others.

24. Sympathy means non-differentiation—the identity of self and not-self. For example, the Tathāgata appeared in the human world in human form. Sympathy refutes the distinction between self and others. Sometimes the self is infinite; sometimes, others. Sympathy, like the sea, repulses no water, and all waters gather to form the sea.

25. Seekers of enlightenment, meditate on these teachings. Do not belittle them. Revere and respect the merits that benefit all living

beings and help them cross to the other shore.

(5) Practice and Gratitude

26. The Buddha mind should be awakened in all sentient beings on this earth through causal relations. Their desire to be born in this world is fulfilled. Why shouldn't they be grateful to see the 'Sākya-muni Buddha?

27. If the Right Law had not permeated the world, we could not have met with it even if we wanted to sacrifice our lives for it. We should quietly reflect on this fact. How fortunate to have been born at this moment when we can meet with the Right Law. Remember that the Buddha said: "When you meet with a Zen master who teaches the highest wisdom, don't consider his caste. Don't pay attention to his appearance, consider his shortcomings, or criticize his practices. In deference to his wisdom, just bow before him and do nothing to worry him."

28. We can see the Buddha now and listen to his teachings, because of the altruistic Buddhas and patriarchs who practiced the Law. If the Buddha and patriarchs did not transmit the Law truly, how could it have come down to us today?

We should appreciate even a phrase or portion of the Law. How can we help but be thankful for the great compassion of the highest law—the Eye and Treasury of the Right Law?

The sick sparrow did not forget the kindness received and returned it with the ring of the three great ministers. Nor did the troubles tortoise forget: it showed its gratitude with the seal of Yofu.⁽¹⁾ So if even beasts return thanks, how can man do otherwise?

29. To show this gratitude you need no other teachings. Show it in the only real way—by daily practice. Without wasting time we should spend our daily life in selfless activity.

(1) Refers to Ching-K'ang's legend of saving a tormented tortoise near Yün-pu-t'ing (Yofute).

30. Time flies with more speed than an arrow ; life moves on, more transient than dew. By what skilful means can you reinstate a day that has passed? To live one hundred years wastefully is to regret each day and month. Your body becomes filled with sorrow. Although you wander as the servant of the senses during the days and months of a hundred years—if you truly live one day, you not only live a life of a hundred years but save the hundred years of your future life. The life of this one day is the vital life. Your body becomes significant. This life and body deserve love and respect, for through them we can practice the Law and express the power of the Buddha. So true practice of the Law for one day is the seed of all the Buddhas and their activities.

31. All the Buddhas are Buddha 'Sākyamuni himself. The Buddhas past, present, and future become the Buddha 'Sākyamuni on attaining Buddhahood. This mind itself is the Buddha. By awakening to a thorough understanding of this mind, you will truly show your gratitude to the Buddhas.

Gakudōyōjinshū

(Points to Watch in Training)

1. Introductoin

Dōgen, founder of the Sōtō sect in Japan, wrote this work for his disciples on the basis of his own training experience. In ten chapters, it was completed in 1234 when Dōgen was 35 years old. This was one year after Dōgen had established the Kōshō temple at Uji in the suburbs of Kyōto. It was also the year that Ejō, who was to become his leading disciple, came to study with him. The chapters are:

1) The Need for Arousing the Way-seeking Mind; 2) The Need for Training When Encountering the True Law; 3) The Need for Entering into Enlightenment Through Constant Practice; 4) The Need for Training in Buddhism without a Self-seeking Mind; 5) The Need for the True Teacher of Training; 6) The Need for Awareness in Zazen; 7) The Need for Zazen in Buddhist Training and Liberation; 8) Conduct of Zen Monks; 9) The Need for Training to Attain the Buddhist Way; and 10) The Receiving of the Teaching Directly.

In chapter I, Dōgen emphasizes the need for arousing the way-seeking mind. He says that if this takes place, selfish delusions naturally disappear. Criticizing the mistakes of not only Tendai, Kegon, Shingon, and other teachings but also of Zen, Dōgen clarifies his own independent standpoint. In chapter 2, Dōgen discusses the need for training under the true teacher after the way-seeking mind is aroused. This training refers to zazen. In chapter 3, Dōgen points out that although Buddhism has much terms as faith, doctrine, abrupt, and gradual, it depends on training for enlightenment. This enlightenment does not come from outside but from opening one's own treasure house. In chapter 4, Dōgen stresses that trainees must practise for Buddhism

itself. They must not train for themselves, for fame and profit, for results, or for miracles. This is called training in Buddhism without self-seeking mind. In Chapter 5, Dōgen criticizes various teachers and teachings in the past. He urges the trainees to select the true teacher. The true teacher is defined as one who neither clings to letters nor prides himself in learning, but who has extraordinary strength and unusual spirit. Such a teacher is not enslaved by his personal opinion and emotions. He understands the self-identity of practice and enlightenment. In chapter 6, Dōgen, like the old Zen masters, tells the trainees to take the difficult way instead of the easy way. He advises them to avoid scholars of the letters and follow teachers with real training experience. In chapter 7, Dōgen says that the true law has not penetrated into Japan from the patriarchs of India and China. He asserts that even the monks who went to China cling to the teaching-net and do not know the true Buddhism. Dōgen, therefore, emphasizes the need for training under the teacher who has received the true transmission. In chapter 8, Dōgen shows that the law which was directly transmitted by the Buddhas and patriarchs is not bound by body and mind. Dōgen tells the trainees to concentrate on zazen even in enlightenment. He stresses that they should understand the unstained conduct of the Zen masters. In chapter 9, Dōgen tells the trainees to know the right and wrong approach to Buddhism and to realize that Buddhism is directly beneath their feet. He points out that those who understand Buddhism know that they are neither deluded, upside-down, nor mistaken. He urges beginners to abandon the dualistic concept of delusion and enlightenment by cutting off discriminating and intellectual activities. In chapter 10, Dōgen indicates two ways to gain the true law –one by hearing it from a Zen master and the other by practice of zazen. He says that by vitalizing these two ways the trainees can receive the true Buddhism.

This work has many valuable hints not only for beginners in training but for those who have practiced for a long time. Its teaching

method is generally similar to that of the *Shōbōgenzōzuimonki*. The two works may be said to be sisters. But since *Gakudōyōjinshū* was written by Dōgen seven years after he transmitted the true law in this country, it does not contain all of his profound ideas on this subject. For knowing Dōgen's thought fully, probably the *Shōbōgenzō* is the best source. But the *Gakudōyōjinshū* has value in simply indicating the gist of training. Therefore this work is highly regarded in Sōtō Zen.

2. Text (Gakudōyōjinshū)

(1) The Need for Arousing the Way-seeking Mind

Many names are given to the Way-seeking mind, but they all refer to the One Mind. The Great Patriarch Nāgārjuna (cir. 150-250) said: "The mind that sees into the flux of arising and decaying of the world is also called the Way-seeking mind." Why then is temporary dependence on this mind called the Way-seeking mind? When we see through the flux, the selfish mind does not arise; the mind that seeks fame and profit does not arise.

Prodded by the speedy transit of time, we should train as though our head had to be saved from flames. Watch against the weakness of body-life; therefore, the effort should be like the Buddha's raising his foot.⁽¹⁾ Although we may hear the flattering call of the Kinnara god and the Kalaviṅka bird, it resembles to the evening wind blowing in our ears. Although we see a beautiful face like Mōsho's (Mao-tsiary)⁽²⁾ and Seishi's (Si-shih),⁽²⁾ it is like the morning dew touching the eye.

If already freed from the bondage of sound and color, you harmonize naturally with the true meaning of the Way-seeking mind. Since long ago, some have not heard the true Buddhism. Some have seen very little of the Buddhist sūtras. Caught in the pitfall of fame and profit, most

(1) Attitude of the Buddha in his former life when admiring the Tīṣya Buddha (cf. Mahāvibhāsa 'Sāstra 177).

(2) Famous courtesans in ancient China.

of them have lost the life of Buddhism forever. They are to be pitied and regretted.

Although we may read about truth in the fine sūtras and transmit the esoteric and exoteric canons, we cannot call it the Way-seeking mind unless we forsake fame and profit.

Some say that the Way-seeking mind is the mind of highest right enlightenment. This would not depend on fame and profit. Some say it is the meditation containing 3,000 worlds within a moment of thought. Some say it is the teaching that not a single delusion arises. Some say it is the mind that directly enters the Buddha's world. These people do not yet understand the Way-seeking mind. They wantonly depreciate the Way-seeking mind. They are far from Buddhism.

Reflect on the ordinary mind selfishly obsessed with fame and profit—on whether it is endowed with the essence and appearance of the 3,000 worlds within a thought-moment, on whether it has experienced the teaching that not a single delusion arises. This type of mind is immersed in delusions of fame and profit; it does not compare with the Way-seeking mind.

Although sages have used secular means to gain enlightenment, they have no delusions about fame and profit. They are not even attached to truth. And they have, of course, no attachment to the ordinary world.

The so-called Way-seeking mind is one of the aforementioned minds that sees through the flux. It has no resemblance whatsoever to the mind pointed to by madmen. Non-arising mind and the 3,000 appearances are fine practices after the emergence of the Way-seeking mind. You should not confuse the before and after.

Just forget the self for awhile and let the mind sink. This is akin to the Way-seeking mind. The 62 opinions are based on the ego; so when egotistic views arise, sit quietly and watch them. On what are all things based, both within ourselves and outside? We have received this body, this hair, and this skin from our parents. The two droplets

of red and white (offsprings of father and mother) are empty from beginning to end. There is no self here. Mind, discriminating consciousness, knowledge, and dualistic thought bind life. What ultimately are exhaling and inhaling? They are not self. There is nothing to cling to as self.

The deluded clings to these things. The enlightened is free from them. Yet we try to measure the self that is not self, cling to arisings that are non-arising, ignore the Buddhism that we should practice, fail to cut off the worldly ties that should be severed, and shun the true teaching to run after the false. You must avoid these mistakes.

(2) **The Need for Training When Encountering the True Law**

If a loyal retainer gives a bit of advice, it sometimes has overwhelming power. If the Buddhas and patriarchs offer one word, there will be no one who remains unconverted.

Unless the king is wise, he will not take advice. Unless the trainee is exceptional, he will not get the Buddha's word.

Unless the mind turns, we cannot cut off the source of transmigration. If the advice of the loyal retainer is not taken, national government and virtuous policy will not prevail.

(3) **The Need for Entering Enlightenment Through Constant Practice**

Ordinary people think that riches stem from study.⁽³⁾ The Buddha says, however, that enlightenment dwells within training. I have never heard of anyone who came on riches without study or who gained enlightenment without training.

It is true that training differences exist — between belief and law,⁽⁴⁾ between abrupt and gradual. Yet one gains enlightenment by training. It is true that methods of study differ. Some are shallow or deep;

(3) From Confucian Analects, Book XV.

(4) The foolish depends on belief; the wise depends on law.

others, sharp or dull. Yet one gains riches by accumulated study. All this does not depend on the superiority or inferiority of kings or on the lack or plenitude of luck.

If riches can be gained without study, who can transmit the method by which a superior ruler knows how to control or ruin a nation? If enlightenment can be gained without training, how can we perfect the teaching of the Buddha who knows delusion and enlightenment?

Understand that when you train within the delusive world, full enlightenment is already there. When you realize that boats and rafts are like yesterday's dream,⁽⁵⁾ you forever abandon the old views that bound you to the sūtras.

The Buddha did not force this. It comes from the efforts of those who seek the way. Training invites enlightenment. Your own treasure do not come from the outside. Enlightenment comes into its own with training. How can enlightened action leave any traces! If we look back on training with enlightend eyes, we see no dust. Looking for traces is like trying to spot a white cloud 10,000 miles away.

In meshing enlightenment and training, we cannot step on even a speck of dust. If we do, heaven and earth fall apart. Here, if we return, we will transcend even the status of the Buddha.

(Written by Dōgen on February 9, 1234)

(4) **The Need for Training in Buddhism without Self-seeking Mind**

In Buddhist training we always received the true Key handed down by our predecessors. How can we use our selfish mind for this! We cannot gain Buddhism with mind or without mind. Just remember that if the training will and the Buddhist way do not combine, our body and mind are not calm. If not calm, our body and mind are not comfortable.

(5) From the Diamond Sūtra.

What should we do to couple the training will with the Buddhist way? Our mind neither clings nor forsakes. The mind is free from fame and profit.

We do not train in Buddhism for others. Like most people these days, the mind of the Buddhist trainee is quite far from the way. He practices what others praise although he knows that it is false. He does not practice what others scorn although he knows that it is the true way. This is indeed a cause for regret.

When viewed objectively, this hardly seems the proper use of the true Buddhist mind. The penetrating eyes of the Buddhas and patriarchs illuminated egolessly. We should emulate them.

Buddhist trainees do very little for themselves. How can they do anything for fame and profit? They must train in Buddhism only for Buddhism. The various Buddhas, feeling deep compassion for all beings, do nothing for themselves or for others. They merely act for Buddhism. This is the Buddhist tradition.

Observe how even insects and animals nurse their young and bear hardship to bring them up. When the young reach maturity, the parents seek no profit.

Compassion for the young is strong even among tiny living creatures. Likewise, the various Buddhas have a natural compassion for living beings. The superb teachings of the Buddhas are not limited to compassion; they are expressed universally in many facets. This is the basic spirit of Buddhism.

We are already the children of the Buddha. How can we not follow the Buddhist pattern? Trainees, do not think of Buddhist training for yourself. Don't train in Buddhism for personal fame and profit. Don't train in Buddhism to gain results. Don't train in Buddhism to accomplish miracles. Just train in Buddhism, for Buddhism. This is the true way.

(5) The Need for Seeking the True Teacher

As a former sage once said, "Unless the seeking mind is true, all

training is in vain.”⁽⁶⁾ This saying hits the truth, and the quality of the training depends on whether the teacher is true or false.

The disciple is a fine piece of timber, and the teacher is the carpenter. Even fine wood will not show its grain unless it is worked on by a good carpenter. Even a warped piece of wood, if handled by a good carpenter, suddenly shows the results of skilled craftsmanship.

Whether the teacher is true or false determines the truth or falsity of the enlightenment. Take this and become enlightened. But from ancient times our country has had no good teachers. How can you tell? We know by looking at their words. They remind us of someone scooping up a handful of flowing water and trying to measure the source.

In the past the various teachers in this country compiled books, taught disciples, and lectured men and deva. Yet their words were green—still unripe. They have not yet reached the peak of training. They have not yet reached the sphere of enlightenment. They have only transmitted words and recited names and letters. Day and night they have counted out the treasures of others and have contributed nothing themselves.⁽⁷⁾

The ancient teachers must be held responsible for this state of affairs. Some of them misled followers to seek enlightenment outside the mind;⁽⁸⁾ some, to seek rebirth in another land. Here is the source of confusion and delusion.

Even if you take good medicine, the sickness worsens unless you have been taught how to take it. Without this knowledge it may be like drinking of poison. From ancient days our country has had no good doctors capable of making out the right prescription and discriminating between medicine and poison.

All this makes it difficult to allay life's suffering and disease. How

(6) Words of Tan-jan (717-782) sixth patriarch of the Tendai sect.

(7) From the 60-volume Kegon Sūtra 5.

(8) Refers to the esoteric teaching that this body itself becomes the Buddha.

can we expect to escape from the sufferings of old age and death. The teachers are to blame for this impasse. It is not the fault of the disciples. Why? It is because the teachers guide men along the branches, forsaking the source. Before their own understanding becomes firm, they concentrate solely on their egotistic minds and lure others into false fields.

It is regrettable that even teachers do not see through their own delusions. How can disciples understand right and wrong: Unfortunately, in this peripheral little country, Buddhism has not yet taken hold. True teachers are yet to be born. If you want to study the highest Buddhism, you have to visit teachers in Sung China—so far from here. You must reflect on the vital road so far from here—the road outside the delusive mind.⁽⁹⁾

If you cannot find the true teacher, it is better not to take up the study of Buddhism. What we call good teachers are not necessarily young or old. They are simply persons who clarify the true law and receive the seal of a genuine master. Letters are not of primary importance, nor is knowledge. These teachers are characterized by extraordinary influence and will. They do not rely on selfish views; they do not cling to obsessions. In them, training and understanding are fused. These are the characteristics of the true teacher.

(6) The Need for Awareness in Zazen

Zazen training is vitally important. Do not neglect it. Do not take it lightly. In China we have the stirring examples of old masters who cutting off arms (Hui-k'o) and fingers.⁽¹⁰⁾ Long ago, the Buddha gave up both home and country—another fine “trace” of training.

But men nowadays say: “We must practice what is easy.” This expression is bad. It does not suit to the true Buddhism at all. If you concentrate on one thing and consider it training, even lying down

(9) Some texts have “outside the teachings” here.

(10) Refers to Chi-Chih's cutting off his disciples finger.

becomes tedious. If one thing is tedious, all things are tedious. I know that those who like easy things do not seek the way.

The teaching that prevails in the world today was gained by Śākya-muni, the great teacher, after hard training. Thus was the origin. How then can it be easy for the descendants. The Seekers of the way should not look for easy training.

If you look for easy training, you do not necessarily reach the true goal. You can never reach the highest place.⁽¹¹⁾ Even the gifted sages of times past have said: "It is hard to do. Realize that Buddhism is deep and huge." If Buddhism were so easy, the great masters would not have stressed its difficulty. Compared with the ancient sages, men nowadays do not amount to a hair in a herd of nine cows. Those with little strength and knowledge, even if they try their best and pretend that it is hard, cannot reach even the easy training and understanding of the ancient sages.

What is the doctrine of easy training and understanding that modern man likes? It is not a secular teaching or a Buddhist teaching. It does not even compare with the teachings of demons and evil devas. It does not even compare with the practice embracing heresy and the two vehicles.

It can be said that the delusions of ordinary people are deep-rooted. While pretending to escape from this world, they trap themselves into transmigrating endlessly. How difficult to break the bones and crush the marrow from the viewpoint of an outsider! To control the mind is most difficult. Isn't it difficult to undergo prolonged austerity and pure training. Harmonizing body training is also of greatest difficulty.

If crushing bones were of value, many who endured with this training from olden days should have gained enlightenment. But only a few have. If austerity were of value, many who underwent it should have

(11) Actually "treasure place," from Lotus Sutra.

gained enlightenment. But only a few have. This stems from the extreme difficulty of harmonizing the mind. A clear head is not of primary importance, nor is literary understanding. Mind, will, and consciousness are not of primary importance, nor are thought, insight, and perception. None of these are of use. We enter into Buddhism simply by harmonizing our body and mind.

Śākyamuni said: "Turning the Kannon stream inward, forsake knowing and being known."⁽¹²⁾ Here is the meaning. The two qualities of movement and rest have not fully arisen. This is harmonizing.

If one could enter into Buddhism by intelligence and wide knowledge, Shên-hsiu (606-706) would be the outstanding example. If common birth and low class were deterrents to entering into Buddhism, how did Hui-nêng (638-713) ever become a high patriarch? These examples show clearly that the process transmitting Buddhism is beyond ordinary intelligence and wide knowledge. Investigate and seek these traces. Reflect on yourself and practice.

This Zen teachings spurns neither the aged nor the young. Chao-chou (778-897) began practicing after he was over 60 years old. Yet he made a fine showing in the patriarch's seat. The daughter Cheng began studying when she was 12 years old. She was able to become an outstanding member of the monastery.

The supreme power of Buddhism depends on whether or not the effort is made. It differs with practice and non-practice. Those who have spent much time studying the sūtras and worldly books should visit a Zen monastery. There are many precedents for this. Hui-ssu (514-577) of Nanyueh was a many-talented person who was taught by Bodhidharma.⁽¹³⁾ Yungchia Hsüan-chueh (665-713) was a fine man who studied with Ta-chien (Hui-nêng).

Clarifying the law and gaining the way are powers derived from the

(12) Means to withdraw the mind that clings to voice sweet and raucous and to avoid the dualism of the hearer and the heard.

(13) Historically doubtful.

Zen masters. When visiting a Zen master, hear his teaching but don't try to bring it down to your own level. If you try to grasp it in terms of your own views, you cannot gain the master's teaching. When visiting a master and asking about the law, purify your body and mind and quiet your eyes and ears. Just hear his teaching unsullied by other thoughts.

Make your body and mind a unity—like water being poured from vessel to vessel. If you do, you can gain the master's law.

Nowadays foolish men memorize the words and phrases of the scriptures or hold on to something they have heard before; these they try to equate with the teaching of the master. In such instances there are merely their own views and the words of the ancient men; these do not correspond to the words of the master.

Some give primary emphasis to their own views, open the sūtras, and memorize a word or two. They try to pass this off as Buddhism. When you visit and hear the law from a good Zen master, all is well if his teaching jibes with your own views. But if there is no match here, it is bad.

Persons in this predicament do not know how to get rid of errors. They cannot make use of the master's teaching. They face a long period of confusion. How can we look at these unfortunates without deep sorrow!

In studying Zen, remember that Buddhism is beyond presumption, discrimination, imagination, intellectual knowledge, and ordinary understanding. If it remains within these fields, you are constantly within them from birth and playing with them. Why don't you awaken to Buddhism even now?

In studying Buddhism, avoid presumption and discrimination. It becomes clear when we investigate with our body while thinking deeply.

Only the enlightened Zen masters know in detail the gateway to the teachings. The teachers of letters cannot reach this place.

(Written by Dōgen on April 5, 1234.)

(7) The Need for Zazen in Buddhist Training and Liberation

People seek Buddhism because it is superior to other teachings. While the Tathāgata lived, there was no such thing as two teachings or two teachers. The Great Teacher Śākyamuni alone guided all beings with his supreme enlightenment. Since Mahākā'syapa transmitted the eye and treasury of the true law, 28 generations in India, six generations in China, and the various patriarchs of the five schools have transmitted it without interruption. Since the Pu-t'ing period in Liang China,⁽¹⁴⁾ all superior individuals —from monks to royal personages —have taken refuge in Zen Buddhism.

Truly, those who would love excellence should love excellence. One should not love the dragon like Yeh-kung.⁽¹⁵⁾ In various countries east of China, the teaching-net of letters has spread over oceans and mountains. Though spread over the mountain, it has not heart of the cloud. Though spread over the ocean, it withers the heart of the waves.

The foolish take pleasure in this. It is like holding the eye of a fish and treasuring it in the belief that it is a pearl. The deluded make of it a plaything. It is like holding and valuing a pebble from Yen believing it to be a jewel. Many fall into the hall of demons and ruin themselves.

In a biased country, so easily buffeted by false winds, the right law has difficulty in emerging. Though China has already taken refuge in the right law of Buddha, our country and Korea have not yet come in real contact with it. Why is this? In Korea the name of the right law can at least be heard. Here it cannot be heard. This is because the many teachers who went to China have clung to the net of the teachings. Although they transmitted the Buddhist scriptures, they seem to have forgotten the spirit of Buddhism. What merit is there

(14) Not in accordance with recent research.

(15) Advice to loving nominal Buddhism at the expense of true Buddhism.

in this? * It all added up to nothing.

They failed because they did not know the gist of training. How regrettable—this using of the body in vain in a lifetime of hard work.

To learn the Buddhist way, listen to the teaching of the Zen master and train accordingly when you first enter into the gate. At that time there is something you should know. It is said that the outer things turn the self and that the self turns the outer things.⁽¹⁶⁾ When I turn the outer things, the self is strong and the outer things are weak. When outer things turn me, the outer things are strong and I am weak. These two sides have existed in Buddhism from the past. Without someone who has received the true transmission, this cannot be known. Without a true master, even the names of the two sides cannot be heard.

Those who do not know this cannot study the true Buddhism. How can they discriminate right and wrong? Those who now practice Zen and study the true way transmit the gist naturally. They do not make mistakes, a quality not found in the other teachings. Those who seek Buddhism cannot understand the true way without Zen training.

(8) The Conduct of Zen Monks

From the time of the Buddhas and patriarchs, the truth was transmitted directly. During the 28 generations in India and the six generations in China, not even a thread was added or a speck of dust taken away.

The robe was given to Hui-nēng, and the truth spread over the world. At present the Tathāgata's eye-treasury of the true law flourishes in China. The supreme truth of the law cannot be searched for or sought. Those who have seen the way forget knowing and being known. Those who gain the way transcend relative consciousness.

(16) cf. Ryōgonkyō, 2.

Hui-nêng lost his face (false self) at Huang-mei where Hung-jên stayed. The second patriarch Hui-k'ô cut off his arm at Bodhidharma's cave. He thus gained the marrow of Buddhism and turned the egoistic mind. Hui-k'ô obtained the gist of Buddhism, established the salutation seat, retreated one step and saluted, and gained vital freedom. In neither body nor mind did he dwell, there become attached, stay, or cling.

A monk asked Chao-chou: "Does a puppy have Buddha-nature?" Chao-chou replied, "Wu."⁽¹⁷⁾ How can you measure and grasp "wu?" There is absolutely no place to grab. Try letting go for awhile.

What is body-mind? What is Zen conduct? What is birth-death? What are worldly affairs? What ultimately are mountain, river, and the great earth? Man, animal, and home?

If you pursue this continuously, action and non-action do not arise as two distinct phenomena. At this non-arising there is no inflexibility. Very few can understand this, while many are deluded. Those who study Zen can gain enlightenment if they reflect on themselves at the half-way mark. Yet do not take pride in gaining the final way. This is my hope; this is my hope.

(9) The Need for Training to Attain the Buddhist Way

Those who study the way must first know whether the way they face is right or wrong. 'Sâkyamuni, who subdued himself,⁽¹⁸⁾ sat under the Bodhi tree and saw the morning star. He suddenly became enlightened in the way of the highest vehicle. His enlightened way cannot be equaled by the 'Srāvaka and the Pratyekabuddha.

The Buddha enlightened himself and transmitted his enlightenment to other Buddhas and patriarchs. Even today the transmission has not been disrupted. How can those who are enlightened help from being the Buddha?

(17) The most popular of kōans.

(18) Skt. damyāsārathi..... to harmonize the three actions (body, mouth, mind) and control all bad conduct.

To face the way is to know the basic source of Buddhism. It is to clarify the approach to Buddhism. Buddhism is under the foot of every man. If you penetrate the way, you will find Buddhism at that place. If you penetrate enlightenment, you perfect yourself. But if you take pride in your enlightenment, doesn't this still fall within half-known enlightenment? ⁽¹⁹⁾

This is the tenor of facing the way. Those who study the way do not understand whether the way is open or closed. They strongly desire to see miracles. Who of these is not mistaken? They are like those who forsake the father and escape and those who forsake the treasure and wander. Though the only son of a wealthy father, he becomes a beggar who seeks for things outside. This is a true picture.

To study the way is to try penetrating the way. To penetrate the way is to forget even the trace of enlightenment. Those who train themselves in Buddhism must first believe in Buddhism. To believe in Buddhism means to believe that one is inherently within the way and is not lost, deluded, or upsidedown and that there is no increase or decrease and no mistake. Train yourself by arousing such belief and clarifying the way. This is the ground for studying Buddhism. It is the method of cutting off the function of consciousness and facing away from the road of knowledge. This is how to guide novitiates. After that we free ourselves from the dualism of body and mind and forsake the dualism of delusion and enlightenment. This is the second method.

Those who believe that they are within Buddhism are quite rare. If you truly believe that you are within the way, you can naturally understand the opening and closing of the Great Way. *You can understand the root of delusion and enlightenment. Try to cut off the function of consciousness. If you do this, you can suddenly almost see the way*⁽²⁰⁾.

(19) cf. Sōtō Approach to Zen, p. 127..... to wipe out attachment to satori.

(20) These portions said to be from Chao-chou.

(10) The Receiving of the Teaching Directly⁽²¹⁾

There are two ways to put your body and mind in order. One is to hear the teaching from a Zen master; the other is to concentrate on zazen yourself. Hearing of the teaching is to make thinking mind work. Zazen enfolds both enlightenment and training.⁽²²⁾ To receive Buddhism you cannot dispense with either one.

Body and mind are common to all men, though their conduct may be strong or weak. Types of action vary. Yet through this body and mind we directly enlighten the Buddha. This is called receiving of the teaching.

It is not necessary to change our present body and mind. Just follow the enlightenment of the good Zen master. This is called receiving of the teaching directly.

Since this is following a Zen master, it is not simply viewing the old. Nor is it a new nest since it is just receiving the teaching.

.

Of the three stages in life, two will not come again.

And my mind remains completely unpolished;
I cling to each moment and chase the days as
they quickly disappear;

What shall I do now when time refuses to
look back at my call?

—From Tenzokyōkun, a Guide to
Kitchen Supervisor—

(21) Receiving the teaching as it is.

(22) Sōtō Approach to Zen, p. 145. "If you throw away superior training, original enlightenment fills your hand."

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