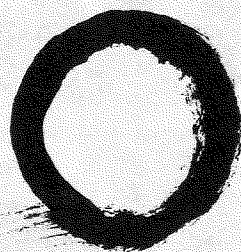

DHARMA EYE**法眼**

News of Soto Zen Buddhism: Teachings and Practice

Greeting Words

Rev. Keigaku Miyakawa
Director, Educational Division
The Administrative Headquarters of Soto Zen Buddhism

Everyday we have refreshing autumn weather with clear blue sky here in Tokyo. I am wondering how you, those who work hard outside Japan, are doing these days.

I am Rev. Keigaku Miyakawa. I was recently appointed to Director at the Educational Department of the Administrative Headquarters of Soto Zen Buddhism. When I got this appointment, I felt that I had to brace myself up. It was because I was clearly aware that my new position held responsibility for international missionary activities, which would become a more and more important issue for Sotoshu. I really beg each of you to continue your support for my work.

We had the 88th session of the Regular Sotoshu Assembly in June. At this assembly we decided to change some regulations directly related to those who engage in missionary activities outside Japan. Here I would like to make some announcements on those changes. This time we have changed not only some terms but also the fundamental perspective, through carefully examining our past approach to overseas missionary activities.

The aim of these changes is solely to successfully promote the project of overseas missionary activities not only for the 21st century but for many centuries to come. I would like to ask all of you to understand our intention and to collaborate with us.

1. We examined almost 100 years of the history of Sotoshu's overseas missionary activities since its beginning. We strongly felt the necessity of changing the word "kaikyo" (opening the teaching) to "kokusai fukyo" (international missionary activities) in order to match our

activities with the current global situation with all its diversity, and to continue our overseas work more actively. Along with this change, we also changed the term "kaikyo-shi" to "kokusai fukyo-shi", "kaikyo sokanbu" to "kokusai fukyo sokanbu", and "kaikyo sokan" to "kokusai fukyo sokan".

2. In order to expand and fulfill our missionary activity outside Japan, we decided to dissolve the Soto Zen Education Center of North America established within the North America Kaikyo Sokanbu (Soto Zen Administrative office of North America). We will re-establish the Soto Zen Buddhism International Center (Sotoshu Kokusai Center). This new office will be supervised directly by the Administrative Headquarters. We expect this change to bring about much more smooth collaboration with other Kokusai Fukyo Sokanbu. The staff of Soto Zen Buddhism International Center will be appointed from Sotoshu Kokusai Fukyo-shi and the staff of Administrative Headquarters of Soto Zen Buddhism. Currently Rev. Shohaku Okumura is working as the Director, Rev. Taiken Yokoyama as the Assistant Director, and Rev. Ikki Nambara as the Secretary.

You may be informed of more details by each of the Kokusai fukyo sokanbu. I would like to ask all of you again to understand our intention and to collaborate with us.

In gassho



Successful Completion of Dogen Zenji's 750th Memorial at Eiheiiji

Rev. Gengo Akiba

Director, Soto Zen Buddhism North America Office

On September 29th, 2002 at Eiheiiji, Dogen Zenji's 750th Memorial was solemnly held, officiated by Ekiho Miyazaki Zenji who has become a hundred and two years old this year. It went perfectly.

For years so many people have been engaged in preparing for this big event, which is held once every fifty years. I would like to offer my congratulations for its smooth completion.

I deeply feel that this great success is solely due to the sincere efforts of all the teachers, priests and adherents of the Soto Zen School to honor the life and teachings of Dogen Zenji. It should be understood as a manifestation of the miraculous power of the assembly of the Pure Ocean (the community of practitioners).

This great success is nothing but the realization of our Mokoshin (the mind yearning for the ancient way) longing to go back to the Kobustushin (the Mind of Ancient Buddha) of Dogen Zenji as his descendants in the Dharma, and as an expression of our strong faith in his teachings.

In North America, we too observed various events to honor Dogen Zenji, linked to Dogen Zenji's 750th Memorial. In 1999, to celebrate Dogen Zenji's 800th

Anniversary, we had a very fruitful gathering of Dogen Zenji Symposium at Stanford University. In 2001, at Zenshuji in Los Angeles, we had a Yoshuhoyo (Preliminary Memorial Service). These events were made possible by the collaboration of the pure-minded and truly sincere Soto Zen practitioners both in Japan and the United States.

On September 15th and 16th, more than 160 Soto Zen practitioners visited Eiheiiji from North America. They offered incense and made prostrations to the statue of founding ancestor Dogen Zenji sitting on the altar in the Dharma Hall. Five representative teachers took the role of officiants (Shoko-shi). Among them, Rev. Daido Looi, Rev. Tenshin Anderson and Rev. Daien Bernage offered their Dharma Words (Hogo) in English. Rev. Sojun Weitsman, who took a role of looking after American Shoko-shis as a chief representative from North America at the Dharma Hall, ascended to the position of leading officiant (Sendoshi). All of these happened for the first time in the long history of Eiheiiji.

These American teachers performed their roles together with Japanese priests. I was strongly moved by their powerful voices as they read aloud the Dharma words dedicated to Dogen Zenji, their graceful gestures

to offer the sweet water and sweets, and their dignified manner in reciting the Hokyo Zanmai. Their presence brought a comfortable tension to the atmosphere of the Hall. They were perfectly harmonized with the Japanese priests. The people at Eiheiiji were all deeply impressed with the highly matured quality of these American teachers, fostered by long time zazen practice. Everyone there praised the accomplishments of those four teachers. Some people said that even though they could not understand English well, they clearly felt the sincere intention that those Americans had to seek the Way.

That was a monumental day, when Eiheiiji opened wide its door to the world. I really hope that Eiheiiji will keep its door wide open forever.

There are now many teachers and members at a various Soto Zen temples and centers in North America who

are wholeheartedly studying and practicing Dogen Zenji's teachings day in and day out. I believe that all of these events at Eiheiiji related to North America were made possible by their deep adoration for Dogen Zenji and their pure wish to attend the Memorial Commemoration, stemming from their fresh way-seeking mind.

I would like to take this opportunity thank all the Soto Zen practitioners in North America from the bottom of my heart. I am now deeply inspired to continue my wholehearted effort to promote the authentic Dharma together with you for the next fifty years, when we will again have another Memorial Commemoration. We are now standing at a new beginning.

"Privilege upon Privilege upon Privilege": A Perspective on The Grand Events of Dogen Zenji's 750th Memorial Commemoration at Eiheiiji

Rev. Daien Bennage
Mt. Equity Zendo, Jihoji

From March 1st through October 20th of this year, there continued a series, held every fifty years, of ceremonies performed daily at Eiheiiji commemorating the 750th Anniversary of our Founder, Dogen Zenji. With five ceremonies held every day, this means that well over 350 Soto Zen priests over this period of time had the privilege of being Shoko-shi, incense-offering Officiants to Dogen Zenji. Memorial Services for Dogen Zenji have only been commemorated in this way since 1552, or 300 years after his passing. It would be interesting to learn about these commemorations begun at that time, and what was special about each of the semi-centennial events, a total of ten times, up to the present day. The ninth occasion of this commemoration was held in 1952. I heard that Miyazaki Zenji had been present, at the age of 52. At the ninth commemoration, I doubt there were as yet any representative Soto Zen priests from the West.

At the time of the eighth Memorial, 1902, in the western world only a very few American people had come to hear of "Zen" from the first Rinzaï Zen master, Shaku Soen Roshi, who had crossed the Pacific Ocean in 1893 to be one of the many participants from all over the globe in Chicago for the First Parliament of World Religions in that

year. Shaku Soen stayed on in America giving Zen talks at the homes of the wealthy until his return to Japan around 1903. Soon after Prof. D.T. Suzuki was sent by Shaku Soen to America, and he wrote many books about Rinzaï Zen in English and lectured in universities, furthering American interest in Zen. It was one of his books printed in 1958 that started this writer on the Path. But it was not until the 1960's and after with the arrival of Soto Zen teachers like Suzuki Shunryu Roshi, Maezumi Hakuyu Roshi, Katagiri Dainin Roshi, and Otagawa Chino Kobun Roshi, as well as British-born and Sojiji-trained Jiyu Kennett Roshi that the practice of zazen finally began to take root. At roughly the same time in Europe, Deshimaru Roshi found the same deep interest in zazen among Europeans.

In the fifty-year period between 1952 and 2002, all of the major root teachers who had pioneered teaching Soto Zen to people outside of Japan had died. They had taught vast numbers of students, ordained serious practitioners and given transmission to some, enabling these disciples to take on disciples of their own. And it was to this, the 2002 or tenth commemoration since 1552, that some non-Japanese Soto Zen teachers were invited to



come as Shoko-shi, incense-offering officiants, for the very first time to Eiheiiji.

In the course of these continuing ceremonies, officiants from South America were also invited, as well as from Europe. Representatives visiting from a few Asian Buddhist countries were scheduled for the day after us North American Zen teachers. A number of Japanese female Soto Zen priests, mainly abbesses of women's training temples, also officiated during the ongoing commemoration. We see the immense scale of this important event.

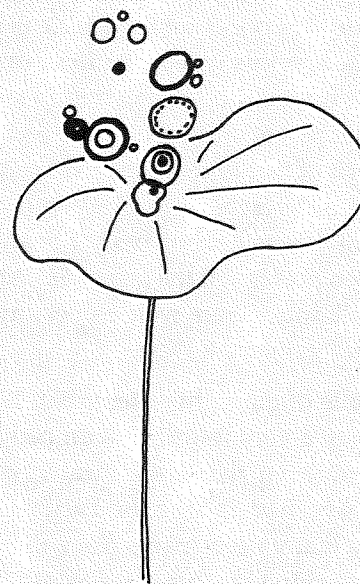
Tours were arranged that visiting officiants and their accompanying adherents could trace the steps of Zen Master Dogen's life, from his tonsure on Mt. Hiei as a young teen, to where he trained and began teaching on his return from Sung China and on to the building of Eiheiiji, and then to his passing and cremation in Kyoto. I had the opportunity to train at Hokyoji and Koshoji as well as to pay homage at the other historical sites as part of my training in the Shike program in the late 1980's, and had told my students about the sites. We had the chance to offer incense and recite sutras at the sites. It allowed them to hear in Japan exactly what they had been reciting in America at our temple. Never had I dreamed at that time that some of them would come to see for themselves the roots of the Soto Zen that they were taking on as their own Way in life. I was told by several students, "Now we know what you were referring to. Now we can remember the unfamiliar names. Now we understand better what you were trying to teach us." What great joy to share my experience of practice in Japan with my students!

A thank you note from a student after our return read, "I am still reading [Kazuaki Tanahashi's translation of Dogen's works in] "Moon in a Dewdrop". It's true that visiting the temples helps to make sense of his words and

of our practice." Another student wrote: "I was deeply affected by the experience of realizing the depth, richness, integrity and implications of our lineage. The teaching came to life, the meaning of transmission of the Dharma ~ in real terms, the gift, the significance of the people, places and time which have gratefully transmitted the Dharma. It generates humility, passion and resolve. Thank you for this incomparable experience."

The vital importance of networking through the nearly eight-month long series of Memorial Services also deeply impressed me. Day after day, five invited Soto Zen priests with adherents from their home temples came to pay homage to Eiheiiji. Those in both leadership positions as well as those in training at Eiheiiji could see Officiants from all over Japan, and from abroad as well. They would note in what ways our Soto Zen practice manifested itself. Those from other Soto training temples throughout the land, coming for *go-zuiki*, or helping out, also had the opportunity to learn much and meet many other monks from other temples. Adherents visiting Eiheiiji and Dogen Zenji's historical sites with their head priest as Officiant must have felt more deeply connected to

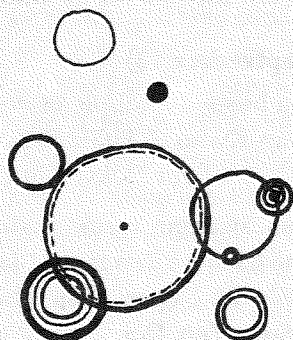
Soto Zen afterward. For those of us from overseas, it was a precious opportunity to meet other practitioners and priests from other Zen temples and centers scattered throughout our broad country as we rode in the tour buses together. It seemed that, over the days of riding the bus, more of a uniformity developed of even how we wore our collars, because of the many excellent examples we could see on the Eiheiiji priests. Having good ways of networking outside of Japan in our various countries is



going to be of growing importance in the future.

From the beginning of the event to the very end of our participation in it, the impression was that everyone at Eihei-ji was doing their utmost, as though they were standing in and offering the hospitality of Dogen Zenji himself. Just as the single solitary moon in the sky reflects in the myriad ripples of the water, so, too, did the many monks we encountered reflect everywhere the warmth and hospitality of the Founder.

I cannot speak for other officiants, but after having been extended the invitation to be a Shoko-shi to offer incense at Eihei-ji more than one year ago, the responsibility of the honor filled my every day with trepidation. I found that I bowed with greater care every time after that.



And not living in a place that had a Buddhist goods store nearby, robe preparations had to be made. Seventeen years before, Rev. Wako Nozawa of Myogen-ji in Nagoya, a granddaughter disciple of Sawaki Kodo Roshi, had generously donated mokuren linen material for sewing an okesa. I had started two panels then, taking on the challenge of the "horse's tooth" pattern. But then being busy pioneering our Zendo in Pennsylvania, I had not completed it. When I sent my disciple, Ryoen Mahler, for training to the Nisodo for a second angu, I sent the started okesa with her to show to our okesa sewing teacher Okamoto Kobun Sensei to make certain that there were no mistakes in dimensions. Okamoto Sensei verified the dimensions and sewed on the okesa herself. She also asked many of the other female priests in training at the Nisodo to add their stitches to it. Okamoto Sensei told me that, through Sawaki Kodo Roshi, she is a sister disciple of Rev. Joshin Kasai who went yearly in the 1970's and 1980's to San Francisco Zen Center in winter to transmit the tradition of sewing the nyoho e style of okesa. The sewing of one's own rakusu by both lay people and ordained, as well as the sewing of the Buddha robe, the okesa, is now a very well-established tradition spread throughout most Shikantaza-based Soto Zen Centers in

the United States, as well as in Europe.

When my disciple brought back the okesa to Pennsylvania, doing much of the sewing on it herself, all of the students at Mt. Equity Zendo, Jiho-ji also added their stitches to it. Thanks to everyone's help, two days before departure, we were ready.

Asked to write a "hogo" or poem in our native language to read before the altar, a "first" at Eihei-ji, according to Bishop Akiba, I had to admit that I was at a loss. Although I understand Japanese, hearing "hogo" spoken in ancient language had always been incomprehensible to me. I had no example to follow. Writing from the heart was all that I could do. And with the unrest occurring in my country since early September of 2001, my address to Dogen Zenji in front of the altar at Eihei-ji could not help but echo sentiments that grew from that occurrence.

"Your world family has gathered before you,
all of us born of your great example.

Fifty years ago,

Who could have ever dreamed it!

In your time,

that Great Horde plundered all of Asia, *[it means
Ghengis Khan]

causing all to yearn for peace.

It brought forth a master like you.

So, too, now, does our world yearn for peace.

We vow to carry forth your Ancient Way
as our deepest expression of gratitude."

Seeing off my students at Kyoto Station a few days before I would be returning to America myself, my student, Prof. David Daijo Carpenter, who teaches religion at St. Stephens University in Philadelphia, said in parting about our pilgrimage, "It was privilege upon privilege upon privilege: there seemed no end to the giving." The 750th Memorial was the journey of a lifetime for all of us.



Report: The Tour of Dogen Zenji's 750th Memorial Commemoration

Rev. Kiko Tatedera
Sokoji, San Francisco

Day One (September 13)

All the participants in this tour from various Zen centers and Zen temples in U.S. A. arrived in Kyoto all safe and sound. The weather got worse in the evening but it was still very sultry with the summer heat still lingering in mid-September.

Day Two (September 14)

Our first destination was Yokawa at Mt. Hiei. It is the place where Dogen Zenji, the founder of the Japanese Soto Zen School, was ordained. We got off the bus at the entrance of the road leading to Yokawa. After walking for about twenty minutes, with Yokawa Chudo (The Central Hall) of Enryakuji Temple at our side, we reached the site of Dogen Zenji's ordination at the end of the road. There we saw a stone monument on which was curved: "The Monument of Jōyō Daishi". We reverently offered flowers and incense to it. Then together we all chanted sutras. Thus we began the tour, recalling the posthumous influences of Founding Ancestor Dogen Zenji and Great Ancestor Keizan Zenji at this monumental place. I was filled with deep emotion.

Our next destination was Shisendo Jozanji in Sakyoku, Kyoto. It is a very historical Soto Zen temple with a beautiful garden. People should visit this temple if they have a chance to be in Kyoto. After chanting sutras to pay homage to the temple, we had a talk on the history of this temple by Rev. Junshi Ishikawa, the abbot of Jozanji. He guided us around the garden and entertained us with tea and cakes.

After lunch we headed for Koshōji in Uji. It is the first monastery formally for Zen training in Japan, founded by Dogen Zenji right after he came back from China. The original temple was located in the present Hushimiku. The current buildings were rebuilt at the present site during Edo period. It still preserves an atmosphere strong enough to stimulate our imagination of how ardently the early Soto Zen order worked in those days to promote the True Dharma in Japan. We chanted the sutras at the Dharma Hall and offered incense and prostrations.

The final destination on this day was the monument of Dogen Zenji's cremation near Maruyama Park, Higashiyama. There used to be a crematory of Kenninji there. Senne, a disciple of Dogen Zenji wrote that Dogen Zenji had been cremated at this place. At this site we chanted sutras and recalled his posthumous influence.

Day Three (September 15)

Riding on a bus for a couple of hours that morning, we traveled from Kyoto to Fukui. After having lunch in Fukui City, we headed for Hōkyōji in Ono City.

Hōkyōji has a strong connection with Eihei-ji. The founder was the Chinese Zen master Jakuen. He came to Japan to study under Dogen Zenji. This temple is called "The Second Soto Zen Dojo", next to Eihei-ji because many great monks who later became the abbots of Eihei-ji once had practiced there.

We chanted Heart Sutra in English and had a talk by Rev. Shinkai Tanaka, the abbot. We visited a various halls such as The Founder Hall and were served with tea. (At every temple we stopped by we were welcomed with great hospitality. I deeply appreciated these precious occasions, meeting with all of those people.)

After tasting the refreshing air of this Zen training temple standing in the deep mountains, we headed for Eihei-ji to attend the Dogen Zenji's Memorial Commemoration, which was the main part of this tour.

We drove a bus for half an hour on the national road which runs through the mountains, and arrived at the gate of Eihei-ji. There we saw more people than usual probably because of the special big event, which is held only once every fifty years.

We got off from the bus at Ryumon (Dragon Gate) and entered Kichijōkaku, the building for visitors who stay and study at Eihei-ji.

There we met other groups of people from various Zen centers who were not participating in this tour. After having a bath, we sat down to supper. We were greeted

by Rev. Zendo Matsunaga, former minister of Zenshuji in LA and the current director of the International Department at Eiheiiji. Then we chanted the five contemplations together and had supper.

That night we had an "International Gathering", a special event sponsored by the Administrative Headquarters of Soto Zen Buddhism (Sotoshu Shumicho). More than two hundred people who had come from North America, Europe and Japan attended this meeting. It started with an opening speech by Rev. Reiyu Mori, Director, General Affairs Department of the Administrative Headquarters of Soto Zen Buddhism, followed by speeches by Rev. Donin Minamizawa, Administrator (Kannin) of Eiheiiji and Rev. Daito Noda, Head of Training (Godo) of sojiji. Then we watched a movie titled "A Day at Eiheiiji". We heard reports on the current situation of each area by the representatives (Bishop Gengo Akiba and Dendokyoshi Sojun Weitsman from North America, Dendokyoshi Taiten Guareschi from Europe). We had a very lively discussion time of questions and answers based on those reports. At the end we sat a short period of zazen together. Even though it was very brief, I thought it was wonderful to share the deep silence of Eiheiiji with all these participants.



Day Four (September 16)

We got up at 3:10 am. It was still dim. We quickly washed our faces. The groups from the Zen centers went to The Great Lecture Hall to join morning zazen. The members from the Japanese American temples went to Komyozo to hear the dharma talk. Thus we started a day at Eiheiiji in the silence of early dawn.

We heard the big bell tolling down as a signal for ending early morning zazen. And immediately after that, we heard another sound of the bell at the Dharma Hall, the signal for beginning the Memorial Service. I was already

familiar with all of those sounds but that morning they sounded very refreshing, rather than nostalgic.

At 5:00 am, we had a service of offering tea officiated by Rev. Minamizawa. While hearing the very solemn chanting performed by about 200 monks and priests from Eiheiiji as well as all over Japan, we all proceeded to the statue of Dogen Zenji and offered incense and bows. When Dogen Zenji met Zen Master Nyojo (Ju-ching) at T'ien-t'ung Temple in China, he also offered incense and bows as we did. It might be imprudent but I could not help but wonder how Dogen Zenji felt when he was offered incense and bows by foreign dharma descendents at the sites or temples connected to his life and Eiheiiji.

That day the first officiant (Shoko-shi) from North America was Bishop Gengo Akiba. And Rev. Sojun Weitsman, the abbot at Berkeley Zen Center, accomplished his important mission of leading other officiants to the altar in four ceremonies (Sendoshi).

Because this ceremony was held as early morning service (Soshin Fugin) immediately after morning service, all the tour participants joined it. Rev. Akiba had a lot of opportunity to present himself to the public and has gotten used to it but this time he seemed to be a little bit strained. He has been making his best effort to prepare for this performance. Now he is doing it. I wondered what kind of feeling he was experiencing.

After early morning service, we all moved to Komyozo. There we met Ven. Ekiho Miyazaki, the Abbot of Eiheiiji and heard his talk. He became 102 years old this year and was still very strong and healthy. He talked to us, smiling frequently. After his talk, we took a memorial photo with him and we completed the early morning schedule. We were so grateful for being given such a precious opportunity to meet him.

After breakfast and a short break, from 10:30 am we attended mid-morning service (Guchu Fugin) officiated by Rev. Daien Bennage of Jihoji in Pennsylvania and late morning service (Goji Fugin) officiated by Rev. Daido Looi of Doshinji in New York. At those ceremonies they read aloud the dharma words in English, which was probably for the first time in the long history of Eiheiiji.

Afternoon we attended early afternoon service (Gego Fugin) officiated by Rev. Tenshin Anderson of Soryuji in California and late afternoon service (Hoji Fugin) officiated by Rev. Shohaku Okumura of the International Center.

All of those officiants accomplished their important role with very tense faces. I was very impressed to see them taking a memorial photos with happy smiles of big

relief. I thought that those smiles were spontaneous expression of their heart-felt feeling that they had successfully completed this ceremony with pride, responsibility and gratitude as people representing North America. That feeling was equally shared, not only by the Shokoshi (officiants) but also the Sendoshi, Jisha (attendants), Jiko (incense attendants) and all the other participants from North America. This sounds maybe too exaggerated but I do not think it would be too much to say that. Eiheiji has never opened its door toward the West so widely as it did that day in the 750 years of its history.

Between those services, participants could spend time visiting the buildings within Eiheiji, taking a walk outside the gate, or practicing zazen. Unfortunately weather was cloudy and it rained occasionally. But everybody seemed to be fully enjoying rainy Eiheiji.

We left Eiheiji that evening. My experience at Eiheiji reminded me of the saying "Welcoming those who come, seeing off those who leave".

That night we stayed in Katayamazu Spa in Ishikawa prefecture. The warm water of the spring cured us of the tension and fatigue we felt from our long day at Eiheiji.

Day Five (September 17)

After having successfully completed the Great Memorial Commemoration, we had a final day of visiting the historical site of our ancestral teachers. We visited Sojiji Soin (original temple of Sojiji), Yokoji, and Daijōji. All of them are connected with Great Ancestor Keizan Zenji whom we revere as one of the Ryoso (twin ancestral teachers), equal to Dogen Zenji.

We first visited Sojiji Soin in Okunoto. This temple can be said to be the starting point of the 15,000 Soto Zen School temples currently existing in Japan. Because Keizan Zenji trained many excellent disciples based on the correctly-transmitted-Buddha-Dharma taught by Dogen Zenji's and Soto doctrine as written in a great amount of his writings, while making a great effort to teach and guide lay people, he spread Soto teaching all over Japan by accommodating it to the situation in those days.

All the tour participants chanted the sutras and offered incense, thinking of the posthumous influence of all the ancestral teachers, like Keizan Zenji, who laid the foundations of Soto Zen School. Then we saw other temple buildings and enjoyed a beautiful garden. We were greeted by Rev. Shinzan Egawa, Administrator of Sojiji

Soin and were served tea by the tea ceremony practitioners of Urasenke Tea School. We were sent off by them, feeling deep gratitude for their hospitality.

After having lunch, we headed for Yokoji in Hakui City. Yokoji was opened in Noto by Keizan Zenji before he founded Sojiji. He spent the rest of his life at this temple after he handed over Sojiji to his disciple Gasan Zenji.

He also built Goroho at the inner part of this temple. Goroho is a founder's hall dedicated to five generations of great Zen teachers from Nyojo(Ju-ching) to himself. Keizan Zenji strongly emphasized the importance of lineage in correct Dharma, properly handed down from the Buddha. He left the word saying, "Both the ordained and the lay, all my students have to collaborate with same mind to maintain this temple. Revere Goroho forever and focus your energy to firmly establish our tradition. That is my eternal wish".

Are we really following his wish? Can we hand it down to the next generation? I think that it was not only me who was struck by those awe-inspiring thoughts when we chanted and offered incense.

The last place we visited was Daijōji in Kanazawa City. This temple was founded by Gikai Zenji who was Keizan Zenji's teacher and the third abbot of Eiheiji. Keizan Zenji was the second abbot of this temple and spent ten years here before he opened Yokoji.

Daijōji has been very famous for its intensity of hard training and has been nicknamed "Daijōji strict for monastic regulations". We could feel a taste of this temple's tradition of rigorous practice when we walked the path leading from the general gate through the mountain gate to Buddha Hall. This experience made our final chanting more firm and focused.

Day Six (September 18)

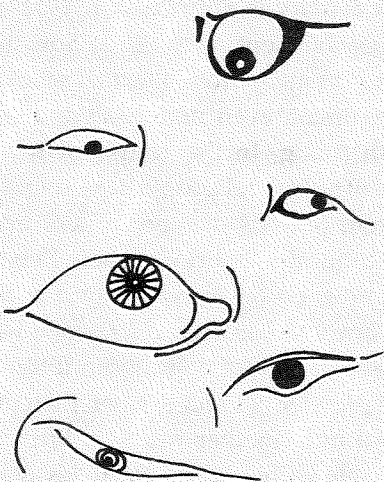
Early in the morning, we left Kanazawa by bus. While each participant shared his/her summary of the tour with each other, our bus headed for Kyoto, the place of disbandment.



When we arrived in Kyoto, we disbanded. That was the closing of this tour, which seemed to be both short and long.

To sum up, this tour made us recognize the fact that we were the descendants of Buddha Dharma originated from the Buddha. And also we were awakened to the responsibility of properly practicing and transmitting its tradition. There might be an opinion that the schedule did not allow the participants to stay at one temple long enough. But this tour offered us a lot of insights on how to proclaim the Buddha Dharma transmitted from the Buddha in the United States.

In closing, I would like to thank again all the people who made this tour possible and all the people who welcomed us with their warm hearts



Soto Zen in America (6) Quitters!

Prof. John R. McRae
Indiana University

Introduction

Recently I've been thinking a lot about quitters — people who stop practicing Soto Zen Buddhism. So far I haven't limited the definition of "quitters" in any way, so that those who just take a break for a week or a year and those who walk away, never to return, are all still included. I haven't limited the definition of Soto Zen "practice," either; until I start getting overwhelmed with data, there's no reason to clamp things down. Anyone who identifies himself or herself as a "former" Zenhead in any way is good enough for me.

Why should I want to talk to Zen quitters? Nearly everyone I contact about this wonders just exactly what I'm up to. Some people are, well, not exactly hostile, but certainly more than a little perplexed.

My perspective is that, if you want to understand how something works, you should examine how it fails. Think of airport security, for example. We will never be able to understand how a given system works without thinking about how it fails. It's pretty ridiculous to force thousands of travelers out of a big terminal at LAX or Atlanta, just because one jerk in a rush to get to a ball game jumped out of line. There's a system that fails badly!

Security systems need to be "ductile," i.e., flexible enough to limit the impact of the inevitable failures, confining the failure so it doesn't bring down the entire system. According to this approach, rather than placing checkpoints around the terminal as a whole, they should be placed at gates or at most wings of the terminal, so any breakdowns could be contained and resolved more easily. (For a great discussion of these issues, see the article "Homeland Insecurity" by Charles C. Mann in the September 2002 issue of "The Atlantic Monthly".)

So, what's the ductility of Soto Zen Buddhism in America? How well does Soto Zen fail? Or, assuming that there are different ways of presenting and accepting Soto Zen Buddhism, how do these different ways fail? How can thinking about those who suspend or terminate their practice of Zen help us understand the tradition as a whole?

Contacting quitters

In trying to answer these questions, the first problem I encountered is, how do I contact quitters? Actually, the way I've introduced the problem here is backwards, just the opposite from how it really occurred to me. I've been traveling to Zen centers, doing interviews with students practicing there. Everywhere I go I ask to interview a range of students, both newcomers and old-timers, and I've always been aware that I was missing part of the picture. What about the people who simply weren't there any more? How to contact and interview them?

In broaching this subject with various people, the suggestion was often made that I use the internet. Join The Well, an online discussion community, I was told, and initiate a thread of conversation there. Register at www.zen-forum.com, and pose the question to participants there. Send notices to different e-mail discussion lists, and see who responds.

So, I've done all the above, and I'm now reaping the results. Oh, and I have one other trick: I'll ask you readers through this Dharma Eye article: If you or anyone you know might want to talk to me on this topic, please contact me at jmcrae@indiana.edu! I'm especially interested in people willing to do a telephone interview, but e-mailed comments and insights are very much welcome. (While I'm at it, let me thank all of you who responded to my request for comments on "Zen at School" — I appreciate your insights!)

Making contact

I've really only just begun this process, so what follows is very much a progress report, not the final conclusions by any means. Thus far I've been involved in a fair amount of online dialogue, a bit of it useful but some of it downright irritating. The first response I got from participants in the "Zen practice" discussion on www.zen-forum.com was offhand and even snide: "You will find that people quit Soto Zen for much the same reasons they quit anything. Got pregnant. Lost relevance. Could see end but not means. Yada, yada, yada..."

True enough, I suppose, but not particularly helpful. Someone else wrote, "Ask a Zen teacher for his most gifted students, and they're the ones who've quit." Umm, maybe so, but too cynical for my taste. And another wrote, "I'd go ahead and answer, but I've never begun." Some of this smart-ass nonsense was accompanied by computer smiley faces.

It's taken me a number of posts, explaining where I'm coming from, to get these folks to take the subject seriously. And the last messages I read before writing this progress report threatened to devolve into a flame war, for reasons totally unrelated to the topic. When I mentioned this to a colleague in the Department of East Asian Languages and Cultures here at Indiana University, he reminded me of Taoism-L, an e-mail discussion list intended for students of Taoism that had to be disbanded — that's right, totally shut down! — because self-professed "Taoists" flamed the scholars so badly!

OK, so online discussion is not the perfect research medium. However, the news certainly isn't all bad. In addition to the (smallish) percentage of discussion that actually seems useful, I have received a number of useful responses to my submission of an inquiry to H-Buddhism, a moderated online discussion list limited to graduate students and faculty in Buddhist studies. Some of the responses were offers to post my inquiry on other lists, so I have the feeling this effort will gradually snowball.

Through my various messages I have already done two telephone interviews thus far, and more are in the works. So, in the rest of my space here, let me describe my current thoughts on Zen quitters.

Expectations and the "failure" of Soto Zen practice

First off, I must define how I'm using the words "quitter" and "failure" here. I do **not** intend to imply that people who cease their involvement with Soto Zen Buddhism are necessarily "failing" at it. I'm perfectly willing to believe that such a change in behavior may be exactly the right thing for them to do.

Second, I really do intend to consider all suspensions or terminations of Zen practice, no matter how either "suspension/termination" and "Zen practice" are defined. One of the observations that has been made to me several times is that the withdrawal from or cessation of explicit Zen activity is not necessarily the end to that individual's involvement with Zen. Sometimes one's practice transmutes away from a formal set of procedures into a less prominent, even understated, theme in one's encounter with living. In the course of my interviews around the country, several people have mentioned going through different periods of more or less intensive Zen practice. Sometimes these periods where Zen is recessive, or latent somehow, go on for years. One of the people I hope to interview soon, in fact, is someone who presented himself as something of a "former quitter" — he had been a serious practitioner and teacher, then moved away (in some sense) into another realm of life, and recently he's become active within Soto Zen circles again. I'll keep you posted.

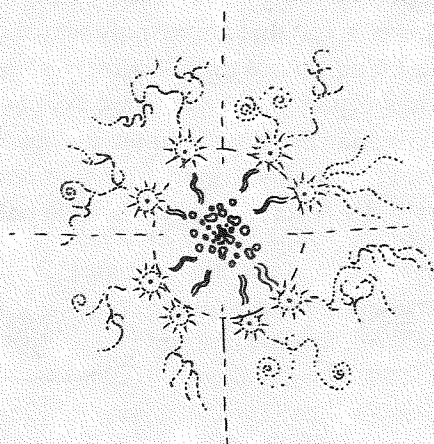
Third, if Buddhism is an analog religion, then there have to be a million different ways to leave your zafu. By "analog religion," I mean that (for elite Buddhists in America at least) it's possible to be just as Buddhist as you want to be; the obvious contrast is "digital religion" like some forms of Christianity and Islam, where you convert in all-or-nothing form. It might even be fair to say that, for every possible way of practicing Zen in this country, there are certain characteristic ways of ceasing to practice.



OK, that's enough ground rules for discussion. Why do people quit Zen practice, and how does it happen?

Here's where a couple of my online discussion partners have gotten it exactly right: the basic issue is expectations. Here's what one person said:

- > The primary reason that people stop any type of
- > spiritual practice is due to unfulfilled expectations.
- > Consider that whenever we have expectations that are
- > fulfilled, we consider the process which led to the
- > fulfillment of the expectations a successful one. This
- > does not indicate that we were successful, merely that
- > the process which we foresaw that led to the fulfillment
- > occurred as we said it would. . .
- > Remember that this is because people are "misleading"
- > themselves. What we see is the obvious nature of the
- > process, that being: Person comes to Zen with
- > expectations, person leaves Zen with expectations
- > unfulfilled.
- > Zen however has teachings which clearly say to let go
- > of your expectations. This concept is so difficult for
- > those who attach to expectations because it creates
- > this process: Person comes to Zen practice with
- > expectations, person lets go of expectations, person no
- > longer has clear purpose for practicing Zen.



This is a very good start, but I think there's even more involved than this. Here the problem of expectations is presented using the rhetoric of Buddhist practice, in which one of the primary goals is to divest oneself of pre-conceptions and false discriminations. For my part, I wonder how expectations function within people's ordinary lives. To be specific, how do people in our society develop expectations about religious teachers and their teachings? How do those expectations function in the course of their lives?

A revealing interview

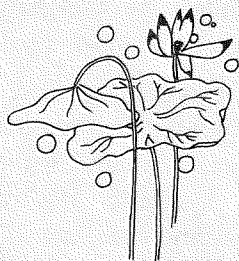
At this point, let me tell you about one of my recent telephone interviews, done as a result of my posting to the H-Buddhism list. The interviewee is a single male mid-westerner in his mid-twenties, the son of an agnostic father and conservative/evangelical Christian mother. During his senior year in high school he studied in Chennai, India, which stimulated an interest in yoga and meditation. He had already been acquainted with Zen, and for his junior year in college he studied in Kyoto, Japan. There he became deeply involved with Zen practice, attending various sesshins at a couple of different temples, etc. When he came back to the U.S., though, a number of factors led to his "quitting" of Zen practice. For one thing, his parents (especially Mom) were seriously opposed to the notion of him dedicating his life to celibate religious practice, which was the option he was considering at the time. For another thing, he just didn't have any friends during his senior year who were interested in sitting. Now he describes himself as having given it up for good. Although he readily admits that Zen attitudes toward life are still important to him, he's now engaged to be married. Rather than practice Buddhism, he's now studying it in graduate school.

Obviously, this is a very brief synopsis of this person's life, and I've simplified a number of points for presentation here. What I want to emphasize, though, is the manner in which this young man's expectation toward Zen developed, and how those expectations influenced his cessation of explicit Zen practice. He developed strong images of what Zen was supposed to be, and what it wasn't supposed to be, during his time in Japan. One temple's style was his ideal, and another training center didn't quite measure up. When he returned, none of the American Zen centers he visited even came close to making the grade. Somehow, Zen as taught in America seemed shallow and fluffy to him. (And he actually had plenty of access to several different Zen groups in the metropolitan area in which he lived, although his lack of a car

made transportation difficult.)

To make matters worse, during his senior year he read "The Record of Linji" ("Rinzai roku") in Chinese with one of his professors, and he read its iconoclastic deconstruction of Zen practice with the conclusion that, "I don't have to do that anymore." Here's an example of dysfunctional Zen — the tradition itself provided him with a reason to back out of the tradition. (Without getting shamelessly sectarian about it, I wonder what his life would have been like had he read Dogen's "Bendowa" or "Genjo koan"!)

It seems to me that this person's approach to Zen was like a conversion experience that didn't quite take, or like a youthful romance that didn't last. I do not mean to be dismissive here — but there seems to have been a contour to his life that a lot of postadolescents/twenty-somethings go through. That is, he started thinking about the best way that he could live his life, the deepest and most fulfilling future he could imagine, which in his case was represented by total dedication to a life of meditation and spiritual service. The problem is, he became attached to a particular style of Zen practice, one that involved a certain social system and role for Zen priests as clergy ministering to parishioners, not simply as individuals involved with each other in processes of spiritual cultivation. He could not remain a participant in Zen practice because he saw it from the digital lens of limited religious choices, not through an analog lens of infinite possibilities. And no one in his life back in America was supporting the continuation or maturation of his identity as a Zen Buddhist.



So, this individual is no longer explicitly involved with Zen Buddhist practice, and in a sense that's a shame. However, who's to tell that his motivations to spiritual self-engagement will not become rekindled in the future? Given what I would call his distorted expectations about what Zen is and

should be (and here I'm taking the liberty of evaluating his projections about celibacy and the ideal Zen temple style), something had to give. What I find interesting is that now he describes his own religious identity in roughly the same terms he used for his father, and he's engaged to marry a woman who, like his mother, is far more interested in her religion (neither Buddhist nor Christian) than he (or his father) is. I hope to do a follow-up interview, in which I'll ask him whether he's aware of the apparent

parallel between his life and that of his parents, and what he thinks about it. I keep telling myself to beware of pop psychology interpretations, but the patterns described in the interview are clear.

Inconclusive thoughts

Whether my instant analysis of this one subject's life is on target or not, it seems fair to conclude that there can be deep psychological patterns to human expectations. Shouldn't be that much of a surprise, when we think about it. I hope the preceding discussion is enough to show that the issue can involve some complicated human dynamics.

One of the most common answers I've received to the question "why do people quit?" is the response "because it's too hard." Sometimes I think people are referring simply to the difficulty of sitting long hours of zazen — admittedly a significant issue, for those of us with achy knees and backs. More than this, though, the difficulty of Zen practice also includes the need to conceive of what one is doing in a way that conforms to the tradition, that fits with the way others who have walked the path have presented it to themselves and others over time. One of the ways in which my anonymous informant described above mis-approached Zen practice, in my estimation, was his tendency to conceive of it as psychological technique. He was very explicit in describing his approach to Zen in terms of self-help therapy.

There is nothing morally wrong about taking Zen to be therapeutic self-help — certainly, I will not suggest it was wrong for him, in his life — but that approach makes Zen practice one option among many, just another salve for wounds of the moment. The way in which Zen practice is truly difficult, I suggest, is that it wants to be undertaken in a way that does not depend on any specific results. The people who continue their practice generally report that they're not entirely sure why they do it or how it works, but that it's the only way they can live. As my new friend on www.zen-forum.com pointed out, expectations are part of the problem. People who stick with Soto Zen may be those who let any initial expectations dissolve, then keep going on without them. A contemporary definition of the bodhisattva path, that.



My Zazen Sakyu Notebook (10)

Rev. Issho Fujita
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With translation assistance from Tesshin
Brooks

Fragmentary Thought XIX <Zazen as "Whole and One"> Whole-and-Oneness of body, breath and mind

So far I have discussed the issue of "Whole-and-Oneness" solely focusing on the aspect of sitting posture and regulating the body. But strictly speaking, that is not an appropriate way of doing it. In reality, in order for the sitting posture to be whole and one, it is essential to accomplish regulating both the breath and the mind. So in the truest sense "the Whole-and-Oneness of zazen" really is "the Whole-and-Oneness of body, breath and mind". What I have presented so far is simply how this "Whole-and-Oneness" manifests itself on the bodily aspect of zazen.

When we practice zazen, our effort to regulate our body, breath, and mind must be undertaken as a single action. None of these three tasks can be accomplished without accomplishing the other two. That is why we can accurately describe this principle with expressions like, "Three are one, one is three," or "The trinity of body, breath and mind".

Let me give some examples. In Dogen's "Fukan Zazengi (The Manner of Doing Zazen, as Recommended for Everyone)", Dogen wrote about how to regulate the breath. He gives a very simple and plain instruction. He says, "Breathe quietly through your nose." That is all. By referring to his other descriptions on how to regulate the breath, for example in "Bendoho" (The Model for Engaging the Way) of "Eihei Shingi" (The Pure Standards for the Zen Community) and in "Eihei Koroku" (The

Analects of Eihei Dogen)", I understand this instruction as this: "Let the air come in and go out quietly through your nose. Make it sure that the air is going deep down to your lower abdomen. Let your breath happen naturally (not artificially.) Do not allow your breath to become coarse or noisy, nor gasp for air. You should not experience any difficulty in breathing. Your breathing should be quiet and subtle." When our posture is not good or our mind is agitated, it is impossible to have this "quiet, subtle and deep breath," even if we try hard.

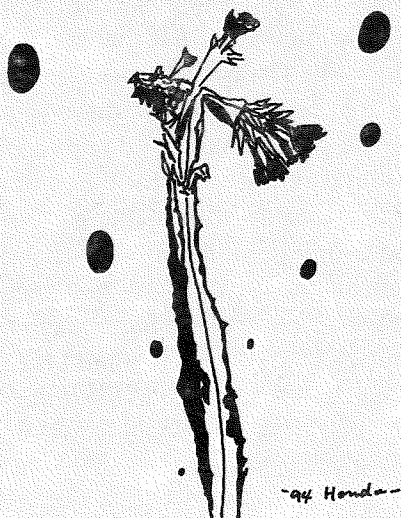
Another example: A variety of psychological problems during zazen, such as feelings of discomfort or instability, drowsiness or agitation, are partially caused by an awkwardness of the posture and the breath. If we try to deal with these psychological problems only psychologically, without taking care of the posture and breath, our treatment will be futile. Or it might even make the situation much worse.

In order to regulate the body we must have a keen sensitivity, as I mentioned before. For the sensitivity to function fully, we have to have calmness and clarity, achieved by regulating the mind. Our effort to regulate our breath naturally leads us to correct our posture.

Let me share my own experience. For a couple of years right after I started practicing zazen, sitting zazen meant to me a battle against physical pain. I sat zazen always with a hope that someday I would be able to sit without feeling any pain. I tried many things such as Yoga, stretching exercise, fasting ...etc. to make my body more flexible so that I could sit with peace and ease. But it did not work. I still experienced the same pain as before. Then, at one period of zazen during a sesshin, a thought suddenly popped up in my mind. "Aha! Zazen is supposed to be painful, no matter what I do to reduce it. Zazen without pain? It was nothing but my foolish illusion. All right! I give up fighting against physical pain. I sit with it." At that moment, I felt that the "taste" of the pain I experienced had drastically changed. I found that the tension in my body somehow dissolved; my back lengthened, seemingly on its own. I do not mean the pain had totally disappeared. It was still there. But when, in my mind, my relationship with it changed, without any expectation, something simultaneously changed in my posture and breath. It seems to me that these changes brought about the decrease of the pain (maybe due to the relaxation of muscles). When in my mind I could let go of my extra baggage, that is, clinging to the dream of "zazen without pain", that was immediately reflected in the dimensions of body and breath.

These are some examples of the "Three are one, one is three" relationship between body, breath, and mind. To sum up, when body, breath, and mind fuse into oneness and function harmoniously as a whole, the body-mind exists with a quality called "Shosintanza" (sitting with correct posture.) At the moment of the fusion of these three Shosintaza is actualized with its full vitality. Only then we are truly experiencing zazen as "Whole and One".

Now let us take a look at our ordinary state of body, breath, and mind. Unfortunately we usually live with a quality very far from this "Whole-and-Oneness." Our body totally loses its sense of centeredness, as if our body was divided into parts, and all the parts of our bodies exist in separation. Our breath is shallow and irregular. Our mind is constantly cycling up and down and is frequently agitated, like a wild horse or a wild monkey. Our mind is often caught up with the past or the future. Our body and mind are usually somehow separated. So it is quite natural that we are rarely able to sit zazen as "Whole and One" when we begin to practice zazen. After we receive a general instruction on how to sit zazen, we have to grope for how to do it with our own body and mind. We often have an experience of being totally lost, with no idea of where to start. At such a time we cannot help but repeat our process of trial and error, and zazen seldom becomes zazen thoroughly. We are pressed to the point where we start thinking of quitting zazen, feeling that we are not fit for zazen practice. Should I quit it? Or Should I keep sitting? If we do not have both a deep understanding and strong faith that zazen as "Whole and One" is our own true body (the right way to be), if we do not recognize that we cannot truly settle our body, breath, and mind down until we return to this "true body," it will be impossible for us to continue the endless effort toward it.



Dogen Zenji's Genjo-koan Lecture (11)

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(Edited by Koshin Steve Kelly)

(Text: section 13)

Zen Master Hotetsu of Mt. Mayoku was using a fan. A monk approached him and asked, "The nature of wind is ever-present and permeates everywhere. Why do you use a fan?"

The master said, "You know only that wind's nature is ever-present, — you don't know that it permeates everywhere."

The monk said, "How does wind permeate everywhere?"

The master just continued using the fan.

The monk bowed deeply.

The genuine experience of Buddha dharma — enlightenment — and the vital path that has been correctly transmitted is like this. To say we should not use a fan because the nature of wind is ever-present, and that we should feel the wind even when we don't use a fan, is to know neither ever-presence nor the wind's nature. Since the wind's nature is ever-present, the wind of the Buddha's family enables us to realize the gold of the great earth and to transform the [water of] the long river into cream.

Zen Master Mayoku Hotetsu

Mayoku Hotetsu (Magu Baoche, ?-?) was a Chinese Zen master who trained in Zen with Baso Doitsu (Mazu Daoi, 709-788) and succeeded his dharma. As was the custom in China at the time, Mayoku took his name from the mountain on which he lived after he became a teacher.

In Dogen Zenji's collection of three hundred koans entitled *Mana-Shobogenzo* he included three stories regarding Mayoku. One of them (No. 123) is the one he quotes here in Genjo-koan.

Another one (No. 244 of *Mana-Shobogenzo*) also appears in the *Rinzai-roku* (The Record of Zen Master Rinzai). This is the story of Mayoku's visit to Master Rinzai (Linji). (This story appears in *Zen Teachings of Master Linchi*, translated by Burton Watson P.12.)

Mayoku once asked Rinzai, "[The Bodhisattva of] the Great Compassion (Avalokitesvara) has one thousand eyes. Which one is the true eye?"

Rinzai said, "[The Bodhisattva of] the Great Compassion has one thousand eyes. Which one is the true eye? Say quickly!

Say quickly."

Mayoku grabbed Rinzai's hand and dragged him down from his seat and Mayoku sat on the seat.

Rinzai finally stood up and said, "How are you?"

Mayoku tried to say something. Rinzai shouted and grabbed Mayoku's hand and dragged him down from his seat and he sat in it. Mayoku walked out of the hall.

The Rinzai-roku also includes another similar story about Mayoku and Rinzai, which goes as follows. (*The Zen Teaching of Master Linchi* P.98)

Mayoku visited [Rinzai]. He spread his sitting cloth and asked, "The Avalokiteshvara has twelve faces. Which one is the true face?"

The master came down from the corded-chair. He folded the sitting cloth and hung it in one hand and with the other hand he held Mayoku and said, "Where has the twelve-faced Avalokiteshvara gone?"

Mayoku turned his body and tried to sit on Rinzai's corded-chair.

The master held his monk's staff and hit him.

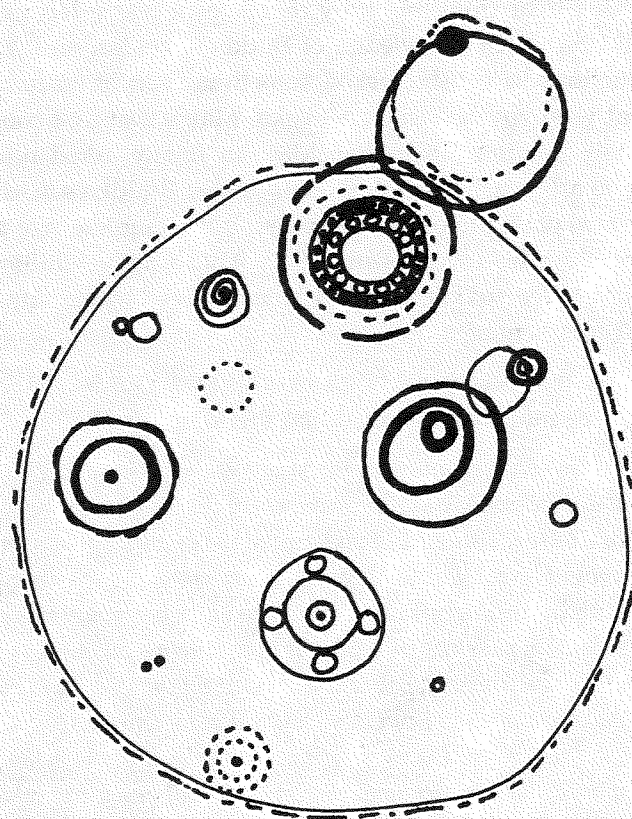
Mayoku grabbed the staff. Both held on one end of it and went off to the master's room.

As you can see, these two stories are very similar. I think they are two different versions developed from the same original story. In these stories, Mayoku and Rinzai each take a role being the face and eyes of Avalokiteshvara. The stories suggest that both Mayoku and Rinzai had in fact, the true eyes and face of the Bodhisattva of Great compassion. From these stories we can see that Master Rinzai held Mayoku in great respect. In the Rinzai-roku, Rinzai said that Mayoku was one of the important Zen masters for him. Although Obaku was his main teacher, he also introduced four masters he had been influenced by.

"Followers of the way, this mountain monk's buddha dharma has been transmitted to me in a very clear line, from Master Mayoku, Master Tanka (Danxia), Master Doitsu (Daoi), the Master Rosan (Lu-shan) and Master Sekkyo (Shi-kung). This single road permeates the entire world. But no one trusts this, and everyone slanders it."

Rinzai then goes on to comment on each master's style. He says about Mayoku, "Mayoku's way of doing things was as bitter as the bark of the Chinese cork tree; no one could get near him." The word Rinzai used for "Chinese cork tree" is obaku, the name of Rinzai's own master Obaku Kiun (Huanbo Xiyun, ?-850).

Mayoku was a disciple of Baso Doitsu and Rinzai was a third generation disciple of Baso (Baso to Hyakujo, Hyakujo to Obaku and Obaku to Rinzai). Because of this we can safely assume Mayoku must have been much older than Rinzai. This is also indicated by the two stories in *Rinzai-roku*, where it seems that Mayoku shares the same level of understanding as Master Rinzai. There does exist a lack of solid information regarding Mayoku's true identity in the source texts however. In the Rinzai section of the *Keitoku Dentoroku* (Jingde Chuandeng Lu, Transmission of Dharma Lamp), there is a note that this Mayoku was the second abbot of Mt. Mayoku, but in Mayoku's biography written after his death by his only disciple Ryosui (Liangsui), there is no mention of this. In the *Mana-Shobogenzo*, Dogen Zenji says this Mayoku was the Dharma heir of Baso. There is a chance that this information might have been a mistake. But I think the Mayoku whom Rinzai mentioned as a source of his dharma was Mayoku Hotetsu, who was Baso's disciple.



The Way is endless

The second story of Mayoku in *Mana-Shobogenzo* (No.121) is about Mayoku Hotetsu and Jushu Ryosui (Shouchou Liangsui ?-?) the man who would eventually become his Dharma successor. Before he visited Mayoku, Ryosui was a Buddhist lecturer.

Ryosui first visited Mayoku. Upon seeing Ryosui coming, Mayoku took a hoe and went to hoeing up weeds. Although Ryosui went to where Mayoku was working, Mayoku paid no attention to him, but rather immediately went back to the abbot's room and shut the gate.

The next day, Ryosui visited again and Mayoku shut the gate again. Ryosui then knocked on the gate. Mayoku asked, "Who is this?" (Who are you)?

He said, "Ryosui."

Upon calling out his own name, Ryosui suddenly attained realization. He said, "Master, do not impose upon Ryosui. If I had not come to see you, I would be deceived by the sutras and commentaries in my whole life."

When Ryosui went back, he gave a speech to his assembly, "All that you know, Ryosui knows. What Ryosui knows, you don't know."

Then he quit giving lectures and dispersed his assembly.

It's clear from this story that Ryosui was a lecturer, and had much knowledge of Buddhist philosophy. Yet somehow, he felt he lacked something very important. That was why he visited Mayoku. Mayoku at first completely ignored him. When Mayoku finally asked him, "Who are you?" Ryosui understood that Buddha's teaching was not a philosophical system but rather a mirror to show him his own essential Self. After finally fulfilling this lack, Ryosui knew he had been deceived by the sutras and commentaries.

In the *Shobogenzo Zuimonki*, there is a record of Dogen's informal talk regarding this story.

Essentially beginners in the Way should just practice [the Way] following the other members of the sangha. Do not be in a hurry to study and understand the essential points and ancient examples. It is good to understand such things without misinterpretation when you enter the mountains or seclude yourselves in a city. If you practice following the other practitioners, you will surely attain the Way. It is like making a voyage. Even though you don't know how to steer the ship, if you leave everything to the skill of the sailors, whether you understand or not, you will reach the other shore. Only if you follow a good teacher and practice with fellow practitioners without harboring personal views, will you naturally become a person of the Way.

Students of the Way, even if you have attained enlightenment, do not stop practicing. Do not think that you have reached the pinnacle. The Way is endless. Even if you have attained realization, continue to practice the Way. Remember the story of Ryosui who visited Zen master

Mayoku. (*Zuimonki* 6-7 translated by Shohaku Okumura)

From this informal talk in *Zuimonki*, we can see that Mayoku is a venerable master not only for Rinzaï, but for Dogen Zenji as well. The point of this story is that true practice is to continually inquire about the dharma forever. The Way is endless, and this is the same point he makes in the section (10) of *Genjo-koan* using the analogy of sailing on the ocean.

"This great ocean, however, is neither round nor square. It has inexhaustible characteristics. [To a fish], it looks like a palace; [to a heavenly being] a jeweled necklace. [To us] as far as our eyes can see, it looks like a circle. All the myriad things are like this. Within the dusty world and beyond, there are innumerable aspects and characteristics; we only see or grasp as far as the power of our eye of study and practice can see. When we listen to the reality of myriad things, we must know that there are inexhaustible characteristics in either oceans or mountains and there are many other worlds in the four directions. This is true not only in the external world, but it is the same right under our feet or within a single drop of water."

From this example, it appears that Dogen Zenji is trying to say the same thing using the story of wind-nature.

Keep using the fan

In the *Mana-Shobogenzo* version of our story, there are a few small differences from the version that exists in the *Genjo-koan*. I will introduce the story from the *Mana-Shobogenzo* (No.123) with a literal translation.

Zen master Hotetsu of Mt. Mayoku was Baso's heir. One day he was using a fan. A monk asked him, "The wind-nature abides permanently and there is no place it does not permeate. Why do you swing a fan?"

The master said, "You know only that wind's nature abides permanently, — you don't know that there is no place it does not permeate."

The monk said, "What is the principle of that there is no place wind-nature does not permeate?"

The master swung the fan all the more.

The monk made a prostration.

The master said, "Even if I have thousand monks, what is the merit of those monks if they don't have the actual function?"

One of the eminent Soto scholar monks in the Edo period, Shigetsu Ein (1689-1764) made a short comment on each of the three hundred koans in *Mana Shobogenzo* entitled *Nentei Sanbyakusoku Funogo* (Holding and

Commenting the Three Hundreds Cases; The Indescribable). Shigetsu's comment on this story is: "This story certainly causes the wind even today. Mayoku swung the fan and the monk made a prostration. What is this?" In this comment, "what is this" is not a question but a statement. Shigetsu means that within the actions of Mayoku's using a fan and the monk's prostration, the reality beyond word and concepts manifests itself.

Wind-nature and using-a fan.

I have introduced a few stories about Zen Master Mayoku to show that he was an important Chinese master for both Rinzai and Dogen. In these stories, we see that Mayoku put his emphasis on practice and function (work or actions as expressions of dharma) instead of intellectual understanding. Dogen will later introduce many other stories (in his *Chiji-shingi*, Pure Standards for the Temple Administrators) that contain the same theme.

Here at the end of *Genjo-koan*, he introduces the story of wind-nature and using a fan as a good example of what he has been discussing in *Genjo-koan*.

Wind-nature

Obviously this wind-nature refers to buddha-nature. The monk who questioned Hotetsu thought that buddha-nature was like wind-nature, being ever-present in time and all-pervading in space. If we study the history of Mahayana Buddhist philosophy, we find that this is a very different understanding from the original concept of buddha-nature.

In India, the word *tathagata-garbha* was more commonly used than buddha-nature. *Garbha* means womb or embryo. So *tathagata-garba* means the womb or the embryo of the *tathagata*. Another way to say it is, *tathagatha-garbha* means that all living beings are the womb in which the embryo (of the *tathagata*) is contained. We are containers (wombs) of the *tathagata*. In living beings, the *tathagata* is still in the stage of an embryo. It is hidden and not revealed. But if we take a good care of the embryo, it will be born and grow and sometime in the future and will become a real *tathagata*.

The word "buddha-nature" was first used in the Maha-Parinirvana Sutra. The most famous statement on buddha-nature in the sutra is, "All living beings without exception have buddha-nature." In China, this expression and understanding of "buddha-nature" became much more popular than the teaching of *tathagata-garbha*.

Anyway, the original concept of "buddha-nature" is that the potential of a *tathagata* is stored in living beings.

But because it is only potential, buddha-nature is still hidden and it does not yet work. One of the famous analogies of this kind of understanding about buddha-nature is a diamond covered with rock and dirt. We have buddha-nature within us (the diamond) but it is still concealed by delusion (rocks and dirt). First we have to discover the diamond. Then we take the dirt and rocks off and polish the diamond. Then the beauty of diamond is revealed and we will become enlightened buddhas.

This theory of *tathagata-garbha* or buddha-nature has been problematic in the history of Buddhist philosophy, because it sounds like the Hindu theory of the "*atman*" (or an individual separate existence) that Shakyamuni Buddha clearly negated. The basic theory of the *atman* is that it is a pure changeless spiritual nature concealed within a body that is the source of delusion and defilement. As far as the *atman* is imprisoned in the body, we create karma and cannot be released from transmigration within *samsara*. So, the purpose of religious practice is to separate the *atman* from the prison of body.

Buddha-nature in Chinese Zen

This theory of *tathagata-garbha* or buddha-nature became a basis of the teachings of many Chinese Buddhist schools through the influence of a work entitled *Daijo-kishin-ron* (Awakening the Faith in the Mahayana). In the text it is said that the "One Mind" or "life" of living beings (*shujo-shin*, literally the mind/heart of living beings) has two aspects. One is the aspect of Mind in terms of the Absolute (*tathata*; suchness itself). Another is the aspect of mind in terms of phenomena (*samsara*; birth and death). It is said these two aspects are mutually inclusive. The absolute *tathata* is like water and living beings in *samsara* are like the waves of water caused by the wind of ignorance. In terms of absolute *tathata*, all living beings (waves) are fundamentally the same as *tathagata* (water) and enlightened from the beginning. This side is called the 'original enlightenment' (*hongaku*) or ultimate reality (*li*). But living beings are influenced by the wind of ignorance and create karma and then transmigrate within *samsara*, the basic idea is that we need to practice and become free from the ignorance and return to the original enlightenment. This is called 'the process of actualization of enlightenment' (*shikaku*) or concrete reality (*ji*). It is said "As for the ultimate reality (*li*), all living beings are enlightened and buddhas as they are from the beginning, but as for phenomenal reality (*ji*), we are deluded living beings and therefore we need to study and practice in order to restore the original enlightenment and become a enlightened buddha."

This is a very rough description of the basic theory of buddha-nature in Chinese Buddhism.

Buddha-nature in Zen

The famous debate regarding sudden enlightenment and gradual enlightenment between the Southern School and the Northern School of Chinese Zen are about which side of the *One Mind* they put emphasis on, the 'original enlightenment' (*hongaku*) or 'process of actualization of enlightenment' (*shikaku*). This debate is clearly expressed in the biography of the sixth ancestor Eno (Huineng), in the section with Jinshu's poem about the mirror (polish it to keep it bright), and Eno's response (there is no mirror).

Zen scholars often say that due to the influence of Baso (Mazu), Zen masters stressed the concrete reality in front of our eyes and taught that our actions are nothing other than the manifestations of *tathata* (suchness). The two famous sayings of Baso and his students were, "the mind itself is buddha (*sokushin zebutsu*)" and "ordinary mind is the Way." Their basic attitude was viewing ultimate reality (*li*) within concrete phenomena (*ji*). In other words, buddha nature is not something hidden in living beings but all beings are manifestations of *tathata*. Concrete phenomena are themselves ultimate reality.

This is what the monk meant when he said to Mayoku Hotetsu, "Wind-nature is ever-present and all pervading." That meant buddha-nature is always revealed and never hidden in all time and space. But this idea causes another problem. If this is true, why did Mayoku have to use a fan to reveal wind (Buddha nature)? If everything is the manifestation of the ultimate reality (*tathata*) and we are enlightened from the beginning, why we have to study and practice? This is a very natural question.

In fact it is mentioned as Dogen Zenji's original question that sent him to China. But Mayoku did not answer this question with a theoretical explanation. Rather he just continued to use the fan. What Dogen wants to show here is that practice not a philosophical debate. If we want to argue with our teacher (or anyone else), we can do so endlessly. Dogen's suggestion here is that we stop arguing and just make a prostration to the person who knows how to use a fan (how to practice). Here we should sincerely ask ourselves a few questions such as, "Have I ever met a person who is actually using a fan? Can I make a sincere prostration to them? What is the value of this action and what does it say about our practice?"

Theory of original enlightenment in Japan

As I said before, this question of action was a problem for Dogen himself. When Dogen was ordained as a Tendai monk, the movement called *Tendai Hongaku Homon* (the dharma gate of original enlightenment) was very popular. The theory put emphasis on concrete phenomena (*ji*) itself as the absolute and ultimate reality. In other words, deluded living beings are themselves enlightened buddhas.

According to his biography, Dogen Zenji had a question regarding this theory when he was a teenager. "If all beings are the dharma-nature from the beginning, why do all buddhas have to arise bodhi-mind, go through difficult practices, attain awakening and enter nirvana?" If we are paying attention here we can see that Dogen's question about the theory of original enlightenment and the monk's question to Mayoku Hotetsu is the same question. If all phenomena are themselves ultimate reality and all living beings are themselves buddha-nature, why we have to study and practice? Why we have to make all this effort to make our world and ourselves better?

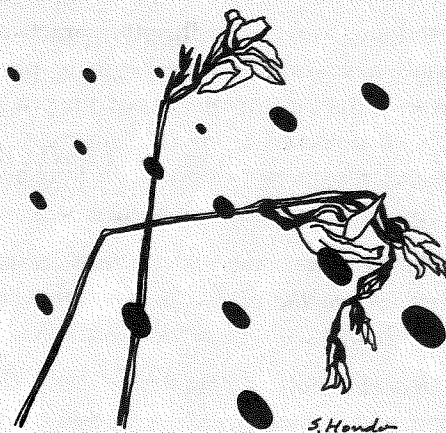
Dogen eventually put this question to his teacher Tendo Nyojo (Tiantong Rujing, 1163-1228), and recorded their dialog in the *Hokkyoki*. One of the questions Dogen gave to Nyojo was,

Teachers in the past and present have said that self-awareness is like a fish that knows whether the water is cold or warm when it drinks. This Wisdom is awakening and the realization of enlightenment. I (Dogen) criticized this understanding. If self-awareness is the true awakening, then all living beings have such awareness. Because all living being know themselves as [cold or warm, itchy or in pain], they are all tathagatas with true awakening? Some people said, "Yes, all living beings are the original tathagata from the beginningless beginning." Others said, "All living beings are not necessarily tathagatas. Why is this so? If they know that the self-awareness and natural wisdom are [supreme awakening] they are tathagatas, and unless they know it, they are not [tathagatas]. Are these opinions buddha dharma, or not?

To this question from Dogen, Tendo Nyojo answered:

If they say that all living beings are from the beginning buddhas, they are the same as the Non-Buddhists of naturalness. Comparing self and attributes of the self to buddhas is nothing other than considering those who have not yet attained as those who have attained and those who are not enlightened as those who are enlightened.

Nyojo said such an understanding is not in accordance with Buddha's teachings but that of Non-Buddhist's who say that everything natural is itself enlightenment and all man-made things come from delusion and are therefore unnecessary or even evil. This reply from Nyojo became foundation of Dogen's teaching after he went back to Japan.



Fukanzazengi (Universal Recommendation of Zazen)

Right after he went back to Japan Dogen wrote a manual of zazen practice entitled *Fukanzazengi* (Universal Recommendation of Zazen). In the very beginning of his first exposition, Dogen wrote,

"Originally, the Way is complete and universal. How can we distinguish practice from enlightenment? The Vehicle of Reality is in the self. Why should we waste our efforts trying to attain it? Still more, the whole body is free from the worlds dust. Why should we believe in a means to sweep it away? The Way is never separated from where we are now. Why should we wander here and there to practice? Yet, if there is the slightest deviation, you will be as far from the Way as heaven is from earth. If adverse or favorable conditions arise to even a small degree, you will lose your mind in confusion. — Moreover, consider Shakyamuni Buddha who was enlightened from birth, to this day you can see the traces of his sitting in the upright posture for six years. And Bodhidharma who transmitted the mind-seal; even now you can hear of the fame of his facing the wall for nine years. These ancient sages practiced in this way. How can you people of today refrain from practice!"

Here Dogen clearly says, "even though the Way is perfect and universal, we still need to practice as Shakyamuni Buddha and Bodhidharma did. Why? He does not explain at depth. He just says we should do it

simply because they did.

Bendowa (Wholehearted practice of the Way)

Bendowa is Dogen's second essay and was written in 1231, four years after he came back from China. In this piece, he first describes the practice of zazen as *jijuyu-zanmai* and says, "when we sit in an upright posture, the entire universe becomes enlightenment." For him, the practice of zazen is the pivotal point "that makes the entire universe into enlightenment".

In the question and answer section of *Bendowa*, Dogen discusses various views regarding practice and enlightenment. Questions 10 and 16 refer to the view that we have buddha-nature inside of us and are therefore buddha from the beginning. To know that is enough and we don't need to practice.

Question 7 is from the viewpoint (which Dogen did not agree with) that, we need to practice in order to attain enlightenment but it is not necessary once we have attained enlightenment. This was a common understanding of Rinzaï Zen. As we have discussed before, this view puts emphasis on the 'process of actualization of enlightenment' (*shikaku*). According to this view, in the ultimate reality we are all enlightened from the beginning, but in the actuality, we are deluded. So we need to practice until we re-discover the buddha nature by a *kensho* experience. But after having attained enlightenment (*kensho*), zazen practice is not needed.

These questions are examples of two extremes that Dogen found while he was searching for the answer to his own question, "why practice?"

Genjo-koan

In chronological order, *Genjo-koan* is Dogen's fourth discourse. Before *Genjo-koan* he wrote *Maka-Hannya-Haramitsu* (Maha-prajna-paramita) in the summer of 1233. That was also the year Dogen founded his own monastery Koshoji. In the fall of the same year he wrote *Genjo-koan* and gave it to his lay student, Yokoshu. Later he put *Genjo-koan* at the very beginning of the collection of his treatise in Japanese entitled *Shobogenzo* and made *Maka-Hannya-Haramitsu* the second chapter. I think these two are closely connected. In the beginning of *Maka-hannya-haramitsu*, Dogen Zenji paraphrases the *Heart Sutra* and says:

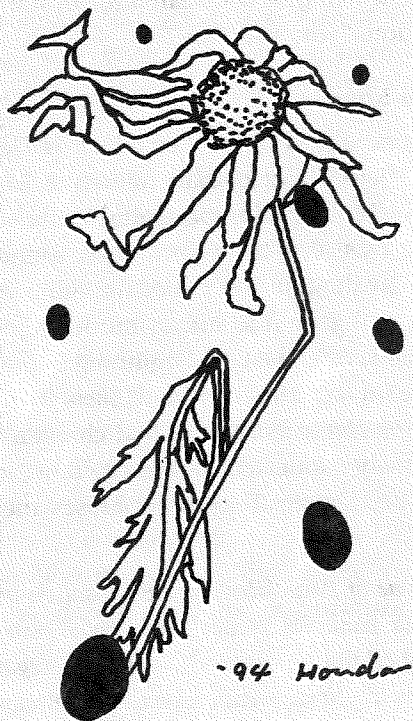
"The time of Avalokiteshvara Bodhisattva practicing profound prajna paramita is the whole body clearly seeing the emptiness of all five aggregates. The five aggregates are forms, sensations, perceptions, predilections, and consciousness; this is

the five-fold prajna. Clear seeing is itself prajna.

To unfold and manifest this essential truth, [the Heart Sutra] states that "form is emptiness; emptiness is form." Form is nothing but form; emptiness is nothing but emptiness — one hundred blades of grass, ten thousand things.

The twelve sense-fields are twelve instances of prajna paramita. Also, there are eighteen instances of prajna: eye, ear, nose, tongue, body, mind; form, sound, smell, taste, touch, objects of mind; as well as the consciousnesses of eye, ear, nose, tongue, body, and mind. Also, there are four instances of prajna: suffering, its cause, its cessation, and the path [to cessation]. Also, there are six instances of prajna: generosity, pure precepts, calm patience, diligence, quiet meditation, and wisdom. There is also a single instance of prajna manifesting itself right now — unsurpassable complete, perfect awakening. Also, there are three instances of prajna: past, present, and future. Also, there are six instances of prajna: earth, water, fire, wind, space, and consciousness. Also, four instances of prajna are going on daily: walking, standing, sitting, and lying down."

Here Dogen shows us that prajna (wisdom) is a practice we perform with our whole body and mind. Our whole body and mind clearly sees the emptiness of the five aggregates, and that seeing is nothing other than the whole body and mind revealed. The five aggregates see the emptiness of the five aggregates themselves. So, this prajna cannot be a particular way in which a subject views objects. It cannot be just another viewpoint. In the beginning of *Genjo-koan*, he discusses this point in great detail and in the end he shows us how to practice based on this



understanding. According to Dogen Zenji our practice is not to attain a one-time enlightenment experience and therefore recover our buddha-nature. Practice for Dogen is an ongoing activity. We continue to deepen and broaden our understanding, day by day, moment after moment. We must breathe moment after moment to stay alive, we must digest what we eat each day. We need to keep awakening moment by moment whenever we find that we have turned aside from awakening.

Our practice of zazen is bodhisattva practice. We take four bodhisattva vows when we begin to practice and each time we see the incompleteness of our practice or we notice we have deviated from our direction, we make repentance and return to the path the four-bodhisattva vows show us. Thus our practice is endless.

(text) *The genuine experience of buddha dharma — enlightenment — and the vital path that has been correctly transmitted is like this.*

To say we should not use a fan because the nature of wind is ever-present, and that we should feel the wind even when we don't use a fan, is to know neither ever-presence nor the wind's nature.

Mayoku said that the monk knew only the ever-presence of the wind-nature but did not know how it permeates every place. According to Mayoku using a fan - our moment-by-moment practice- is the way the wind nature permeates everywhere.

On this point Dogen was even stricter than Mayoku. He said the monk did not even know the ever-presence of the wind, let alone how it permeates everywhere.

In the original story that Dogen quotes in the *Manashobogenzo*, after the monk made a prostration, Mayoku said one more thing, "Even if I have a thousand monks, what is the merit of monks if they don't have the actual function?!" So, in the original story it is not clear if Mayoku acknowledged the monk's prostration or not. He might have thought the monk still didn't have the vital function. I think Dogen cut off the final speech of Mayoku to show that the monk's prostration is the way to use a fan to cause the wind. Another way to see it would be: in the wind caused by Mayoku's fanning, the monk understood the point of practice and instead of speaking using words he demonstrated it by actual practice of a prostration.

The wind of Buddha family

(Text) *Since the wind's nature is ever-present, the wind of the Buddha's family enables us to realize the gold of the great earth and to transform the [water of] the long river into cream.*

The great earth is our world and the water of the long river is the stream of our own life. The wind of the Buddha's family caused by our ceaseless practice of vow and repentance makes our world precious like gold and our own lives nutritious like cream. Here again Dogen shows the Self and the world of the Self (the ten thousand things) as they really are, totally interdependent.

Like a fish in the water

Like a bird in the sky.

A fish is swimming like a fish.

A bird is flying like a bird.

**The First Chapter of
Shobogenzo (The True Dharma Eye Treasury)
Genjo-koan (Actualization of Reality)**

This was written in mid-autumn in the first year of Tenpuku era (1233) and given to my lay disciple, Yo Koshu, who lived in Chinzei (Kyushu).

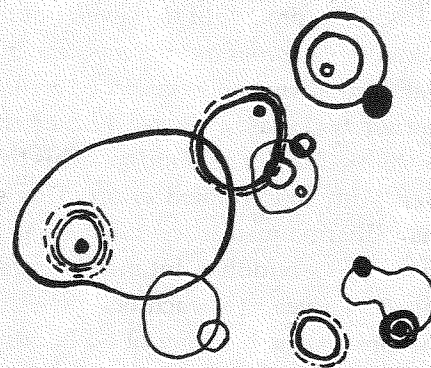
Compiled in the fourth year of Kencho (1252)

[afterword]

I gave this series of lectures on Genjo-koan from September 1997 to March 1999 as a part of the activities of the Soto Zen Education Center, located at the time, at Zenshuji in Los Angeles. I have been editing and publishing the transcriptions of my lectures for the Soto Zen Journal "Dharma Eye" for five years. This has been a very difficult but educational experience. This was the first time for me to write my own articles regarding Dogen's teachings in English. I hope you have enjoyed this series of lectures. I would like to express my deep gratitude to Rev. Chiko Clelia Corona and Rev. Koshin Steve Kelly who transcribed my lectures and who edited my drafts. My speech and my writing are very Japanese. It must be difficult work to turn it into real English.

I would like to dedicate this series of lectures to my teacher Kosho Uchiyama Roshi who died in March 1998 while I was working on these lectures. Without his teachings and example of using a fan, I would not have understood Dogen Zenji's teachings at all.

The End



**Treasury of the Eye of the True
Dharma
Book 31
Not Doing Evils (Shoaku makusa)**

Translated by
William Bodiford

Introduction

This chapter of the Shōbōgenzō represents one of the earlier texts of the collection. It was composed in 1240, while Dōgen was living at Kōshōji, near Kyoto, and is preserved in the 75-chapter redaction of the Shōbōgenzō. The title comes from the famous verse that Dōgen quotes at the start of the work. This verse, sometimes referred to as "the precepts of the seven buddhas," probably represents one of the earliest and most often quoted sayings of the Buddha preserved in the Buddhist canon. It appears in the very earliest layers of Buddhist scriptures, such as the sutras of the Agama and the Dhammapada, and in the Vinaya, as well as in Mahayana scriptures, such as the Great Perfection of Wisdom Sutra and Nirvana Sutra. The verse was widely studied by Buddhists in China and Japan and was no less important in the Zen tradition. It is quoted in the recorded sayings of numerous Chinese teachers and forms the opening lines of the Essentials for Monastics (Shukke taikō), written by Eisai (1141-1215) for his new Zen community at Kenninji temple. This essay might very well have been the first textbook that Dōgen studied when he entered Kenninji in 1217. Elsewhere Dōgen also quotes this verse in Book 24, "Painted Cakes" (Gabyō) and in his recorded sayings (Eihei kōroku, fasc. 6, jōdō 435).

Translation

Ancient buddhas say: Not doing evils, devoutly practicing every good, purifying one's own mind, this is the teachings of all buddhas.

This, the universal precept of the seven buddhas, our founding ancestors, is properly transmitted by earlier buddhas to later buddhas and is inherited by later buddhas from earlier buddhas. It is not just of the seven buddhas; it is the teaching of all buddhas. This truth must be investigated with concentrated effort. This so-called seven buddhas' dharma instruction must be as dharma-instructed by the seven buddhas. Intimately transmitting, intimately inheriting: yea, it is each one penetrating the situation. It is already the teaching of all buddhas: hundreds, thousands, ten thousand buddhas' teaching, practice, and realization.

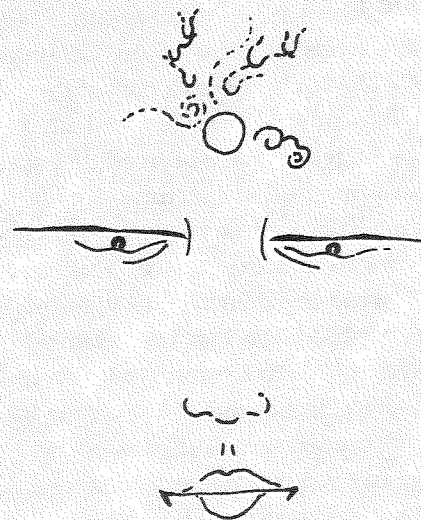
In the above quotation the term "evils" refers to [what is called] morally evil among the categories of morally good, morally evil, and morally undefined. Its moral nature, however, is uncreated. The natures of morally good and morally undefined likewise are uncreated. They are untainted, they are the real aspects, which is to say that these three categories of moral nature encompass manifold varieties of dharmas. [The category of morally] evil encompasses: similarities and dissimilarities among evils of this world and evils of other worlds, similarities and dissimilarities among evils of former times and evils of latter times, as well as similarities and dissimilarities among evils of heavenly realms and evils of human realms. Even greater still is the divergence between the buddha path and the secular realm in terms of what is called evil, what is called good, and what is called morally undefined. Good and evil are temporal, but time is neither good nor evil. Good and evil are dharmas, but dharma-ness is neither good nor evil. Sameness of dharmas is sameness of evil. Sameness of dharmas is sameness of good.

This being so, learning of anuttara samyak sambodhi - hearing teachings, cultivating practices, and realizing results - consists of the profound, the remote, and the marvelous. Some hear of this unsurpassed bodhi from friends, and some hear of it from scriptures. What one hears first is: "Not doing evils." If one does not hear "not doing evils," one is not hearing the buddhas' true dharma but the talk of devils.

Know that hearing "not doing evils" is hearing the buddhas' true dharma. The [meaning of the] phrase "not doing evils" is not like what commoners first construe. Hearing this teaching as bodhi talk is hearing it like it is. Hearing it like it is means [hearing it] as expressing words of unsurpassed bodhi. Because it is already bodhi talk, it talks bodhi. As unsurpassed bodhi's speaking turns into

its hearing, one moves from the aspiration for "not doing evils" toward the practice of "not doing evils." As evils become something one is unable to do, the power of one's practice suddenly appears fully. This full appearance fully appears in measure as [vast as] all the earth, all the universe, all of time, and all dharmas. Its measure is [the same] as the measure of "not doing."

At that very moment that very person, regardless of abiding in or traveling in places where evils are done or becoming involved in occasions for doing evils or becoming mixed up with friends who do evils, nonetheless will be unable to do evils. Because the power of "not doing" appears in full measure, evils themselves do not express evil, for evils lack fixed proportion. This is the truth of "one holding, one releasing": at that very moment one knows the truth that evil cannot transgress people and clarifies the truth that people cannot violate evil.#1



Whenever you uplift your entire mind through practice and uplift your entire body through practice, before the first move eight or nine (moves) are completed, and "not doing" lies behind your head.#2 When you bring your own body and mind to practice or bring whoever's body and mind to practice, the power of practicing with the four great elements and five heaps instantly appears in full and your own individual self consisting of the four great elements and five heaps is not defiled. Thus you will be able to practice with today's four great elements and five heaps. The power of each moment's practice by the four great elements and five heaps causes the afore-

mentioned four great elements and five heaps to practice. When the mountains and rivers, stars and planets also are caused to practice, then the mountains and rivers, stars and planets, in turn cause us to practice. This is not a momentary insight but living vision at all times. Because this insight of living vision spans all times, it causes the buddhas and ancestors to cultivate practices, to hear the teachings, and to realize the results. Because not a single one of the buddhas and patriarchs has ever defiled the teachings, practices, and realizations, the teachings, practices, and realizations have never obstructed the buddhas and ancestors. For this reason, when causing the buddhas and ancestors to practice, no buddhas or ancestors, whether in the past, present, or future, both before and after the first move, have ever avoided [practices]. In the synchronicity of humans doing buddhas doing ancestors, even though you do not obstruct [your own status as a] currently existing buddha and ancestor, you must carefully consider the truth of doing buddhas and doing ancestors throughout the twenty-four hour day as you walk, stand, sit, and sleep. In the practice of doing buddhas and ancestors, one's humanity is not violated, is not stolen, is not lost. This being so, sloughing off finally comes.

One must practice through good and evil, causes and effects. This is not, as commonly said, a case of altering causes and effects, nor a case of creating them. Causes and effects on occasion cause us to practice. This occurs because the original face of causes and effects is already clearly discerned: it is "not doing," it is uncreated, it is impermanent, it is not obscuring, it is not falling, it is sloughing off. By studying in this way, the fact that evils, in one strip, all have been "not doing" fully appears. The occurrence of this full appearance is facilitated by completely seeing through "not doing evils" and by eliminating them through sitting.

At that very moment, in the beginning, middle, and afterwards, as "not doing evils" fully appears, evils are not produced through casual conditions, for there is only "not doing." Evils are not extinguished through causal conditions, for there is only "not doing." If evils are undifferentiated, then all dharmas are undifferentiated. How pitiful are those people who merely know that evils are produced by causal conditions but who fail to see that those causal conditions in and of themselves are "not doing." [How can they fail to realize that] if "buddha seeds sprout in accordance with conditions" then "conditions sprout in accordance with buddha seeds." #3

It is not that evils do not exist, but that there is only

"not doing." It is not that evils do exist, but that there is only "not doing." Evils are not emptiness; it is "not doing." Evils are not form; it is "not doing." Evils are not "not doing," for there is only "not doing." For example, spring pines are neither non-existent nor existent; they just are not done. Autumn chrysanthemums are neither existent nor are they non-existent; they just are not done. The buddhas are neither existent nor non-existent; they are "not doing." Pillars, lamps, candles, whisks, staffs, and so forth, are neither existent nor non-existent; they are "not doing." One's own self is neither existent nor non-existent; it is "not doing."

This kind of study is the kōan that has appeared fully and is the full appearance of the kōan. [Study this kōan with] concentrated effort from the position of host and concentrated effort from the position of guest. Since things already are so, there is no escape from regrets of having done what cannot be done. This too is [a result of] the power of concentrated effort on not doing.

Because this is so, to act on the assumption that "if [evil already] is 'not doing,' then I can just do as I please" would be exactly as [mistaken as] walking north while expecting to arrive in Viet [i.e., in a southern region]. "Not doing evils" is not just [Caoshan Benji's] "wells looking at donkeys [or pulleys]" but also wells looking at wells, donkeys looking at donkeys, people looking at people, and mountains looking at mountains. Because there is [Caoshan Benji's] "explain this principle of responsiveness," there is "not doing evils," which is [the truth expressed in the following verse by Caoshan Benji]:

The buddha's true dharma body
resembles empty space;
responding to creatures it appears in physical form
like the moon reflected in water."

Because there is the "not doing" of "responding to creatures," there is the "not doing" of "appearing in physical form." "Resembles empty space" is "left beat, right beat." "Like the moon reflected in water" is "the water and moon being obstructed." These "not doing's" are undeniably fully evident.

"Devoutly practicing every good": the term "every good" refers to [what is called] morally good among the three categories of moral nature [mentioned above]. Within the category of morally good there exists every

good, but this does not mean that every good is fully apparent beforehand just waiting for a practitioner. At the very moment of doing good, every good comes [into existence]. The myriad variety of good may be invisible, but they accumulate where one does good faster than a magnet attracts iron. Their power exceeds that of a vairambhaka tornado. All the karmic power generated [throughout] the great earth, the mountains, and the rivers in all the lands of the universe could not obstruct this accumulation of good.

This being so, [even though there is] the principle that in accordance with each world system what is recognized as being good will not be the same, because the same process of recognition ascertains good, [this situation should be understood in the same way as the Lotus Sūtra doctrine of] "like the manner in which all buddhas of the past, present, and future, preach the dharma." It is identical even though the dharma preached while they are in the world accords with individual occasions. Because the lifespan [of the buddhas] and measure of their bodies likewise accord with each occasion, they preach the "invisible dharma."

Because this is so, therefore, the good [performed by] someone with the spiritual faculty for faith practice and the good [performed by] someone with the spiritual faculty for dharma practice will be vastly disparate even though the dharma is not different. It is just like how an auditor's observing the moral precepts would correspond to a bodhisattva's violating the moral precepts.

Every good is neither produced through casual conditions nor destroyed through casual conditions. Even though every good consists of all dharmas, all dharmas do not consist of every good. Causes and conditions, production and destruction, every good-all are alike in that, the head being correct, the tail is correct. Even though every good is devoutly practicing, it is neither oneself nor knowable by oneself. It is neither other nor knowable by another. Because what is known or seen by self and other consists of knowing [in terms of] self and [in terms of] other and seeing [in terms of] self and [in terms of] other, each one's living awakened vision is found in suns and is found in moons.#4 This is devoutly practicing. Even though at that very moment of devoutly practicing the fully apparent kōan exists, neither does the kōan newly appear nor does the kōan abide eternally. Can it even be called devoutly practicing?

Doing good is devoutly practicing, but it cannot be calculated. This devoutly practicing is living awakened vision, but it is not calculating. It does not fully appear for the purpose of calculating the dharma. Calculating with

living awakened vision is not the same as calculating in other dharmas [i.e., other types of practice].

Every good is not existent, is not non-existent, is not form, is not emptiness, nor anything else; it only is devoutly practicing. Wherever it fully appears, whenever it fully appears, it must be devoutly practicing. In this devoutly practicing, every good will certainly fully appear. The full appearance of devoutly practicing is itself the kōan, but it is not production and destruction, it is not casual conditions.

The same is true regarding the entering, abiding, and departing of devoutly practicing. Devoutly practicing even one good among the every good causes the entirety of dharmas, the whole body, and reality itself to devoutly practice together.

The causality of this good likewise is the fully apparent kōan of devoutly practicing. It is not a case of prior causes and subsequent results, but one of causes being fully perfected and causes being fully perfected. Sameness of causes is sameness of dharmas; sameness of results is sameness of dharmas. Although causes engender results, it is not a case of before and after. [We know this] because of the truth of the sameness of before and after.

"Purifying one's own mind" is not doing's "purifying," not doing's "one's," not doing's "own," and not doing's "mind." It is devoutly practicing's "mind," devoutly practicing's "own," devoutly practicing's "one's," and devoutly practicing's "purifying." Because of these reasons we say that "this is the teachings of all buddhas."

"All buddhas" might refer to ones like the gods of freedom [Maheshvara]. While there are similarities and dissimilarities with the gods of freedom, every god of freedom is not all buddhas. Or, "all buddhas" might refer to ones like the wheel-rolling kings [chakravartin]. While this is so, every wheel-rolling king is not all buddhas. These kinds of truths must be investigated with concentrated effort. Unless you study what all buddhas must be, you not only will be suffering for nothing but you will be a suffering human who is not even practicing the buddha path. "Not doing" "devoutly practicing" is "the donkeys not having left, the horses already arrive."

Bai Juyi [Haku Kyoi; a.k.a. Bai Luoten; Haku Rakuten] (772-846) of the Tang dynasty was the lay disci-

ple of Zen teacher Fokuang Ruman [Bukkô Nyoman]. He was the grandchild of Zen teacher Jiangxi Dai [a.k.a. Mazu Daoyi; Baso Dôitsu] (709-788). While serving as governor of Hangzhou, he visited Zen teacher Bird Nest Daolin [Dôrin] (741-824).

Thereupon Juyi asked: "What is the Buddha dharma's great meaning?"

Daolin replied: "Not doing evils, devoutly practicing every good."

Juyi said: "If that is so, then even a three-year-old child could say so."

Daolin replied: "A three-year-old child maybe could say it, but even an elder in his eighties cannot practice it."

That being said, Juyi bowed and departed.

Truly Juyi was, even [by the standards for judging] a descendant of General Bai [a.k.a. Bai Qi; Haku Ki], a poet wizard the likes of which rarely exists. People say that his is the literature of twenty-four lives, that he was a Manjushri or a Maitreya. There is no one who has not heard of his poetic style and sentiment. There is no [writing] untouched by [the influence of] his poetic ocean. While this is so, in the buddha path he was a beginner. He was a late starter. Regarding this "not doing evils, devoutly practicing every good" and its meaning, it was as if he could not see it even in his dreams.

Juyi thought that Taolin was aware only of an existing mind's notion of saying that one must not act evil and that one must devoutly practice good. As for the buddha path's ancient, primeval "not doing evils, devoutly practicing every good" -this truth which transcends past and present-Juyi did not know it and did not hear it. It was because he had not walked [i.e., practiced] the buddha dharma and because he lacked strength in the buddha dharma. Even an admonishment not to act evil and even a recommendation to act good are fully apparent "not doing."

The entire buddha dharma, from what one first hears from a friend to the ultimate attainment, is consistent. This is called "head correct, tail correct" or "marvelous causes, marvelous results," or "buddha causes, buddha results." Because causality in the buddha path lies not in theories of differing maturations, without buddha causes buddha, results cannot be engendered. Because Daolin expressed this truth, it is buddha dharma.

Even if evils completely filled however many worlds or completely swallowed however many dharmas, there is liberation in not doing. Because every good already is

"beginning, middle, and afterwards good," the nature, the aspect, the embodiment, the power and so forth of devoutly practicing are "suchlike." #5 Juyi, as a result of his never having followed these tracks, said that "even a three-year-old child could say so." Because he lacked the power to properly say a saying, he spoke like that.

Pitiful Juyi! You said what? Since you had not yet heard the buddha winds, could you really have known a three-year-old child? Could you really have known the truth with which a child is endowed at birth? If you knew a three-year-old child, then you must have known the buddhas of the three periods [past, present, and future]. If you did not yet know the buddhas of the three periods, then how could you have known a three-year-old child? Don't imagine that facing them is knowing them. Don't imagine that not facing them is not knowing them. Knowing a single speck of dust is knowing the entirety of realms. Penetrating a single dharma is penetrating the myriad dharmas. Not penetrating the myriad dharmas is not penetrating a single dharma. When you fully penetrate the study of penetration, because you see myriad dharmas and you see a single dharma, the study of a single speck of dust is the study of the entirety of realms without omission.

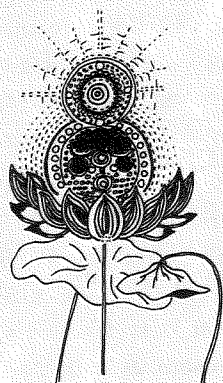
It is the utmost stupidity to think that a three-year-old child could not mention buddha dharma or that whatever a three-year-old child mentions must be easy. For this reason, to clarify birth, to clarify death, is the circumstances of the buddha family's single great affair.

An ancient worthy said: "When you first attained birth, [you possessed] a lion-roar allotment." A lion-roar allotment is the virtue of the tathāgatas turning dharma wheels. It is turning dharma wheels.

Another ancient worthy said: "Birth, death, going, coming: the true-reality human body."



Because this is so, clarifying the true-reality body, having the virtue of the lion roar certainly is the single great affair. It cannot be easy. Therefore, to clarify the circumstances and conduct of a three-year-old child is an even greater event, since it has similarities and dissimilarities with the conduct and circumstances of the buddhas of the three periods.



Juyi foolishly, because he had never listened to anything a three-year-old child could say, without even suspecting that there could be something to it, so spoke. He didn't hear Daolin's voice, which was as obvious as thunder. As if to say "[you] cannot say it," he said: "A three-year-old child could say so." This is not hearing the lion roar of a child; it is totally missing the Zen teacher's turning dharma wheel.

The Zen teacher, unable to restrain his pity, spoke again: "A three-year-old child maybe could say it, but even an elder in his eighties cannot practice it."

The meaning of this saying is: There are words that can be spoken by a three-year-old child, and you must carefully investigate them. There are sayings that an elder in his eighties cannot practice, and you must concentrate your efforts on them. What a child can say is entirely entrusted to you. While this is so, it is not entirely entrusted to the child. What an elder cannot practice is entirely entrusted to you. While this is so, it is not entirely entrusted to the elder.

The buddha dharma finds truth in discerning, explicating, and grasping the meaning in this way.

Treasury of the Eye of the True Dharma
Book 31
Not Doing Evils

[Postscript (from Tōunji manuscript)]

En'ō era, senior metal year of the rat (1240), night of the harvest moon, presented to the assembly at the Kannon Dōri Kōshō Hōrinji in Uji district, Yōshū province [a.k.a. Yamashiro].

Kangen first year, junior water year of the rabbit, seventh day of the final third [i.e., 27th day] of the third moon, copied in the attendant's quarters by Ejō (1198~1280).

NOTES

1. The Kikigaki commentary says that "one holding is one releasing" (i.e., these actions are identical). Perhaps

one can understand this as "holding the one is releasing the other" in the sense that holding one implies not doing evil, while releasing the other implies dedicating oneself to good practices.

2. "Before the first move" refers to anticipating the opponent's next move in military strategy or games of chess and then moving one step ahead of what the opponent had intended to do next. In other words: seizing the initiative before something important is about to occur.

"Eight or nine (moves) completed" alludes to the following Zen dialogue, which Dōgen quotes in full below, attributed to Caoshan Benji (Sōzan Honjaku, 840-901):

Sōzan questioned Elder De (Toku), "'The buddha's true dharma body resembles empty space; responding to creatures it appears in physical form like the moon reflected in water.' Now, how do you explain this principle of responsiveness?"

De replied: "It is like the donkey spies on the well."

Sōzan said, "Your statement is a great statement, but it only states eight or nine [parts] complete."

De said, "Master, then, what about it?"

Sōzan replied: "It is like the well spies on the donkey."

Regarding this dialog, note that the word for "donkey" actually is a copyist error for the word "pulley"; in other words, the pulley used for drawing water out of the well points down (looks down) into the well, while the well reflects (looks) back; in short, they stand in relative relationship to each other.

3. Regarding the relationship between "buddha seeds sprout in accordance with conditions" and "conditions sprout in accordance with buddha seeds," note that the pattern of reversing statements so that "A-verb-B" becomes the same as "B-verb-A" is quite common in Japanese Buddhism. Interpreted in light of a mandala's visual depiction of the entire universe as an outward projection of buddha, Dōgen's statement merely asserts the obvious: the phenomenal world of causes, which leads humans to buddhahood, is itself a projection (or result) of buddha.

4. According to the Kikigaki commentary, suns and moons should be interpreted as "this and that."

5. Nature, aspect, embodiment" (etc.) each constitute one of the "ten suchlike" features of reality, from a famous passage in chapter two of the Lotus Sutra.

NEWS

FROM THE SOTO ZEN ADMINISTRATIVE OFFICE AND EDUCATION CENTER

May 18-June 1

The Dendo Kyoshi Kenshusho (The Training Institute for Dendokyoshi) was opened at Hosshinji Monastery in Obama, Fukui prefecture Japan. There were six participants from Europe and two from North America.

June 30

The Soto Zen Buddhism Europe Office (Europe Kokusai Fukyo Sokanbu) was reestablished in Milan, Italy after a 20 year interval. An opening/celebration ceremony was held. Rev. Sekkei Harada, the abbot of Hosshinji in Fukui and former Seido of Sojiji, was assigned as the Director (Kokusai Fukyo Sokan) of the Soto Zen Buddhism Europe Office.

July 21-30

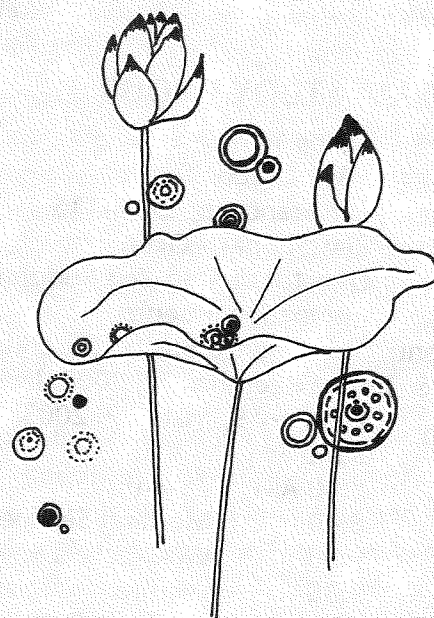
English Study Workshop for Tatara Gakuen High School was held at Green Gulch Farm. Six students and two teachers participated.

September 15

The International Gathering of Soto Zen Buddhism was held at Eiheiiji. It was sponsored by the Administrative Headquarters of Soto Zen Buddhism. In total about 250 people from Europe, North America and Japan participated. Three representatives from Europe and one from South America performed the role of Shokoshi for the ceremony of Dogen Zenji's 750th Memorial Service. Five representatives from North America performed the role of Shokoshi on September 16th. (For the details please see the report by Rev. Kiko Tatedera).

News of Rev. Otokawa's death

On July 26th, Rev. Kobun Otokawa passed away. He dedicated himself for 35 years as a Soto Zen missionary in North America. On his way to lead a sesshin in Austria, he was on vacation in Angelbergh, Switzerland and was killed in a sudden accident. The funeral ceremony was held at Jikoji in California on August 25th. We deeply pray that he may rest in peace.





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DHARMA STUDY GROUP

Place: Sokoji Temple
1691 Laguna Street
San Francisco, CA 94115
Lecturer: Rev. Shohaku Okumura,
Director of Soto Zen Buddhism
International Center
Content: Shobogenzo Bussho (Buddha Nature)
Date & Time: December 22, 2002, January 26,
February 9, March 9, 2003. All are on
Sunday.
8:00 AM Zazen
8:40 Morning Service
9:00 Work period
9:30 Lecture

For more information call **Soto Zen Buddhism
International Center: (415) 567-7686**

THE GENZO-E SESSHIN (Shobogenzo Study Sesshin)

Place: San Francisco Zen Center, CA
Lecturer: Rev. Shohaku Okumura,
Director of Soto Zen Buddhism
International Center
Date: February 14-21, 2003
For more information call San Francisco Zen Center:
(415) 863-3136

SOTO ZEN CONFERENCE

Place: Sokoji temple
1691 Laguna Street
San Francisco, CA 94115
Date: February 22 & 23

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