

Zazen Yojinki Translation Study

- a) *Translations of Zazen Yojinki*
- b) *Introductions to Zazen Yojinki*
- c) *Translation Study (with notes)*

a) *Translations of Zazen Yojinki* (坐禅用心记 Taisho 2586):

1. HEINE: Advice on the Practice of Zazen, Steven Heine, in Zen Texts, Berkeley: Numata Center, 2005.
2. CLEARY: What to be aware of in zazen, sitting meditation, Thomas Cleary in Timeless Spring, New York: Weatherhill, 1980.
3. YASUDA & ANZAN: Notes on What to be Aware of in Zazen. Yasuda Joshu Dainen Roshi and Anzan Hoshin Roshi, Online at: <http://www.wwzc.org/translations/zazenYojinki.htm> (accessed 9/23/2010). Also published in The Art of Just Sitting: Essential Writings on the Zen Practice of Shikantaza, second edition, edited by John Daido Looi roshi, Wisdom Publications, 2004.
4. MASUNAGA: (reordered): Zazenyojinki (Points to Watch in Zazen), Reiho Masunaga, Soto Approach to Zen, (Masunaga reordered the text – I have not preserved his order here- but cut and paste it to match the Chinese/other translations, Tokyo: Layman Buddhist Society Press [Zaiko Bukkyo kyokai], 1958.
5. NEARMAN: Instructions on How to Do Pure Meditation. From Buddhist Writings on Meditation and Daily Practice: The Serene Reflection Meditation Tradition, trans. Rev. Hubert Nearman, O.B.C., with Rev. Master P.T.N.H. Jiyu-Kennett, M.O.B.C., and Rev. Daizui MacPhillamy, M.O.B.C., as consultants and editors (Mt. Shasta, California: Shasta Abbey Press, 1998), pp. 191–210.
6. SENZAKI: (excerpts): CAUTIONS ON ZAZEN by Kei Zan Zenji translation by Nyogen Senzaki. From the Daily Sutra Book of N.Y. Zazen Center.
7. OKUMURA: (excerpts): *Zazen Yojinki* Things We Should Be Careful about Regarding *Zazen*, by Shohaku Okumura and edited by Hozan Alan Senauke, in Soto Zen: An Introduction to Zazen, Tokyo: Sotoshu Shumicho, 2002.
8. DUMOULIN, HEISIG & KNITTER (excerpts): *Notebook on Zen Practice*, Heinrich Dumoulin, translated from the German by James Heisig and Paul Knitter, in *Zen Buddhism: A History*, Japan, New York: Macmillan Publishing Company, 1990.

b) *Introductions to Zazen Yojinki*:

HEINE: Although Keizan is known for a generally eclectic approach to Zen, *Advice on the Practice of Zazen*, an instructional guide to zazen practice for monks and laymen, uncompromisingly insists on the priority of “zazen only” (*shikantaza*). Consistent with the central standpoint of Dogen, which was based on his training under his Chinese mentor Tiantong Ruji, Keizan stresses that a clear recognition of the meaning of impermanence is the key to attaining an enlightened nondiscriminatory perspective beyond all dualities through rigorous discipline and complete dedication to zazen. The practice of zazen, according to Soto theorists, is the one single method of attainment that has been followed by all Buddhists since the time of Sakyamuni.

Keizan’s text is greatly influenced by a number of Dogen’s writings on zazen, including the *Fukanzazengi* (*A Universal Recommendation for True Zazen*), pp. 233-8 in this volume, *Hokyoki* (*Memoirs of the Hokyo Period*), *Shobogenzo zuimonki* (*Miscellaneous Talks*), *Bendoho* (*Methods for the Wholehearted Practice of the Way*), and the *Zazengi* (*Standard Method of*

Zazen), *Zazenshin* (*Zazen Lancet*), *Bendowa* (*Lecture on the Wholehearted Practice of the Way*), and *Sammai o zammai* (*The Samadhi that is the King of Samadhis*) fascicles of the *Shobogenzo*. In *Advice on the Practice of Zazen*, Keizan pulls together a variety of key philosophical doctrines and practical recommendations from Dogen’s thought. The central doctrines include *shinjin datsuraku* (the dropping off of body and mind), *jijiyu zammai* (self-fulfilling *samadhi*), *honsho myoshu* (the identity of original realization and marvelous practice), and *hishiryo* (non-thinking beyond thinking and not-thinking). There are numerous specific recommendations for zazen practice, such as: regulations for posture and breathing exercises; requirements for the meditation cushion and place of practice; descriptions of the full- and half-lotus positions; techniques for focusing attention to eliminate mental distractions; methods for swaying on the meditation cushion and walking meditation; and recommendations for eating and personal associations.

An interesting contribution by Keizan is the clarification of the relation between zazen and the Buddhist ideals of teaching, practice, and realization as well as the goals of meditation,

concentration, and wisdom in light of Dogen's notions of the unity of being-time and the identity of practice-in-realization. Each of the three ideals and goals is based on zazen and thus inseparably connected to one another. None is an end in itself but all are varying perspectives of the dynamically integrated temporal unfolding of sustained zazen practice.

MASUNAGA: Keizan, the founder of Sojiji wrote this manuscript, while he was staying at Yokoji, a temple in Ishikawa prefecture. Dogen, in Fukanzazengi gave the basic rules for zazen, but Keizan made these rules more explicit. In *Zazenyojinki* he goes into such details as choosing a sitting place, precautions against weather, harmony of breathing, and ways to calm the mind. *Zazenyojinki* even covers sitting posture, eating habits, proper clothing, inhaling and exhaling, psychological condition, and sitting rules. It thus gives the trainee a detailed set of precautions for nearly all-foreseeable problems.

Together with *Fukanzazengi* this work provides a base for Soto Zen practice. The trainee will find here all he needs to avoid the major pitfalls of zazen.

Manzan (Dohaku (1636-1715) published *Zazenyojinki* in 1680 and wrote an introduction for it. Since then the work has prompted a number of commentaries - the most famous being one by Shigetsu Ein (died 1764) called *Zazenyojinki Funogo*.

OKUMURA: *Zazen Yojinki* was written by Keizan Zenji as a manual for *zazen*. Literally, *yojin* means to be cautious or careful. *Ki* means record or notes. Keizan Jokin Zenji (1268-1325) became a monk under Koun Ejo Zenji when he was 13 years old. After Ejo's death, he practiced with Tetsu Gikai (1219-1309), the dharma heir of Ejo, and received transmission from him. Keizan Zenji educated many disciples and founded a number of temples such as Sojiji, Yokoji, and Jomanji. Through his disciples, Soto Zen spread broadly. Eihei-ji, founded by Dogen Zenji, and Sojiji are the two main monasteries of Japanese Soto Zen today.

DUMOULIN: Keizan's much loved *Notebook on Zen Practice (Zazen yojinki)* originated during his work at Daijo-ji. The book follows Dogen's directions and encourages the disciples to practice zealously, explaining that zazen is concerned mainly with a basic attitude... Basing himself on the classical teaching on enlightenment, Keizan develops his advice on how to go about practice; he can be very concrete... Keizan treats in detail all the bodily and psychological aspects of Zen meditation and has much to say about bodily posture and breathing. Drowsiness can be fought off by moving

the body and walking around. A definite mental attitude is also of great help.

TAIGEN LEIGHTON: Teachings on meditation as enactment ritual continued among Dogen's successors in Japan. Keizan Jokin (1264-1325), a third generation successor of Dogen, is considered the second founder of Soto Zen after Dogen. Keizan's manual on Zen meditation, "*Zazen Yojinki*" (Writing on the Function of Mind in Zazen), begins, "Zazen just lets people illumine the mind and rest easy in their fundamental endowment. This is called showing the original face and revealing the scenery of the basic ground" [Cleary translation] This resting in and revealing of the fundamental ground certainly continues Dogen's enactment practice. As this text proceeds, Keizan gives extensive ritual instructions in when, where, and how to perform zazen, incorporating much of the procedural recommendations of Dogen's "*Fukanzazengi*," while adding much more detail. In the midst of these ritual instructions, Keizan also provides detail on how he sees zazen's relationship to and enactment of teaching, practice, and realization.

"Zazen is not concerned with teaching, practice, or realization, yet it contains these three aspects. . . . Although teaching is established within zen, it is not ordinary teaching; it is direct pointing, simply communicating the way, speaking with the whole body. . . . Although we speak of practice, it is practice without any doing. That is to say, the body doesn't do anything, the mouth does not recite anything, the mind does not think anything over. . . . Though we may speak of realization, this is realization without realization, . . . the gate of illumination through which the wisdom of the realized ones opens up, produced by the method of practice of great ease" [Cleary translation].

Here clearly Keizan is not espousing zazen as some technique to gain enlightenment, or some perfected practice or expounding, but simply is affirming the full endowment of realization already expressed in zazen. (From *Zazen as Enactment Ritual*, an article in: *Zen Rituals: Studies of Zen Theory in Practice*, edited by Steven Heine and Dale Wright, Oxford University Press, 2008.)

Note: Eto Sokuo brings *Zazen Yojinki* a few times in his piece excerpted in the section on Dogen and Keizan.

c) Translation Study:

[NOTE: Section breaks (roman numerals I-XXXVI.) in the text below are somewhat arbitrary.]

I. 夫坐禪者。直令人開明心地安住本分。是名露本來面目。亦名現本地風光。身心俱脫落。坐臥同遠離。故不思善不思惡。能超越凡聖。透過迷悟之論量。離却生佛之邊際。故休息萬事。及放下諸緣。一切不爲。六根無作。

1. HEINE: Zazen (seated meditation) allows people to directly enlighten the primordial mind and to abide peacefully in their original state. This is known as realizing one's original face, or manifesting the true nature of the primordial mind. Zazen is the dropping off of body and mind and remaining detached, whether seated or lying down. It is not concerned with good or evil, and transcends the distinctions of worldly and sacred delusion and enlightenment, sentient beings and Buddhas. It relinquishes the ten thousand things, renounces all conditions, casts aside everything, and does not rely on the six senses.

2. CLEARY: Zazen just lets people illumine the mind and rest easy in their fundamental endowment. This is called showing the original face and revealing the scenery of the basic ground. Mind and body drop off, detached whether sitting or lying down. Therefore, we do not think of good or bad, and can pass beyond all conception of illusion and enlightenment, leave the bounds of sentient beings and buddhas entirely. So, putting a stop to all concerns, casting off all attachments, not doing anything at all, the six senses inactive - who is this, whose name has never been known, cannot be considered body, cannot be considered mind?

3. YASUDA & ANZAN: Sitting is the way to clarify the ground of experiences and to rest at ease in your Actual Nature. This is called "*the display of the Original Face*" and "*revealing the landscape of the basic ground*". Drop through this bodymind and you will be far beyond such forms as sitting or lying down. Beyond considerations of good or bad, transcend any divisions between usual people and sages, pass beyond the boundary between sentient beings and Buddha. Putting aside all concerns, shed all attachments. Do nothing at all. Don't fabricate any things with the six senses.

4. MASUNAGA: Zazen clears up the human-being mind immediately and lets him dwell in his true essence. This is called showing one's natural face and expressing one's real self. It is freedom of body and mind and release from sitting and lying down. So think neither of good nor on evil. Zazen transcends both the unenlightened and the sage, rises above the dualism of delusion and enlightenment, and crosses over the division of beings and Buddha. Through zazen we break free from all things, forsake myriad relations, do nothing, and stop the working of the six sense organs.

5. NEARMAN: Pure meditation opens us so that we may directly realize the Foundation of our minds and dwell content within our own Buddha Nature. This is called 'displaying our Original Face'. It is also called 'revealing the landscape of our Original Nature'. Body and mind both drop off, with no clinging to sitting up or lying down. Hence, there are no discriminatory thoughts of 'this is good' or 'this is bad'. You readily go beyond thoughts of 'this is worldly' or 'this is saintly'. You penetrate into, and go on beyond, the multitude of notions and theories about delusion versus enlightenment. You leave far behind the boundary between 'ordinary beings' and 'Buddhas'. Therefore, you cease to pant after the myriad phenomena and let go of all attachments to them. All willful actions have ceased; the six sense faculties are not actively pursuing what things are, unsure of what to call them.

7. OKUMURA: Zazen allows a person to clarify the mind-ground and dwell comfortably in one's original nature. This is called revealing the original Self and manifesting the original-ground. In zazen both body and mind drop off. Zazen is far beyond the form of sitting or lying down. Free from considerations of good and evil, zazen transcends distinctions between ordinary people and sages, it goes far beyond judgements of deluded or enlightened. Zazen includes no boundary between sentient beings and buddha. Therefore put aside all affairs, and let go of all associations. Do nothing at all. The six senses produce nothing.

8. DUMOULIN, HEISIG & KNITTER: Zazen clears the mind immediately and lets one dwell in one's true realm. This is called showing one's original face or revealing the light of one's Original state. Body and min are cast off, apart from whether one is sitting or lying down. Therefore one thinks neither of good nor of evil—transcending both the sacred and the profane, rising above delusion and enlightenment—and leaves the realm of sentient beings and Buddhas.

Notes:

Denkoroku (Transmission of Light), Case 52 includes an account of Dogen's awakening: Dogen studied with Zen master Rujing. Once during meditation sitting late at night Rujing said to the assembly, "Zen study is the shedding of mind and body" (身心脫落). Hearing this, suddenly Dogen was greatly enlightened. He went right to the abbot's room and lit incense. Rujing asked him, "What are you burning incense for?" Dogen said, "My body and mind have been shed." Rujing said, "Body

and mind shed, shed body and mind.” Dogen said, “This is a temporary byway—don’t approve me arbitrarily.” Rujing said, “I’m not.” Dogen said, “What is that which isn’t given arbitrary approval?” Rujing said, “Shedding body and mind.” Dogen bowed. Rujing said, “The shedding is shed.” At that time Rujing’s attendant said, “This is no small matter, that a foreigner has attained such a state.” Rujing said, “How many time has he been pummeled here—liberated, dignified, thunder roars.”

Also see Shohaku Okumura’s piece on “dropping off body & mind” in the section on Denkoroku, pp. 86-88 of this study.

In Mumonkan (Gateless Barrier) Case # 23, Huineng instructs Ming the head monk, “Don’t think good; don’t think evil. At this very moment, what is the original face of Ming the head monk?” 不思善、不思惡、正與麼時、那箇是明上座本來面目。

OKUMURA: “Mind-ground”: The true mind inherent in all living beings is compared to the earth or ground from which everything grows. Buddha-nature. “Original nature”: The nature of the true Self, which is beyond any distinction between enlightened and deluded.

II. 這箇是阿誰。不曾知名。非可爲身。非可爲心。欲慮慮絕。欲言言窮。如痴如兀。山高海深。不露頂不見底。不對緣而照。眼明于雲外。不思量而通。宗朗于默說。坐斷乾坤。全身獨露。

1. HEINE: What is this that is nameless and cannot be identified with either body or mind? If you try to conceive of it, it is beyond thought; if you try to express it, words are exhausted. It appears both foolish and saintly. It is as high as the mountain and as deep as the ocean, yet discloses neither its full height nor depth. It is illuminatively unbound by conditions, displaying a radiance that cannot be discerned by the naked eye. It penetrates beyond thought and has a clarity above the entanglements of speech. It transcends both heaven and earth and is realized only by the entire person.

2. CLEARY: When you try to think of it, thought vanishes; when you try to speak of it, words come to an end. Like an idiot, like an ignoramus, high as a mountain, deep as an ocean, not showing the peak or the invisible depths — shining without thinking, the source is clear in silent explanation. Occupying sky and earth, one’s whole body alone is manifest;

3. YASUDA & ANZAN: Who is this? Its name is unknown; it cannot be called “body”, it cannot be called “mind”. Trying to think of it, the thought vanishes. Trying to speak of it, words die. It is like a fool, an idiot. It is as high as a mountain, deep as the ocean. Without peak or depths, its brilliance is unthinkable, it shows itself silently. Between sky and earth, only this whole body is seen.

4. MASUNAGA: Who does this? We still do not know his name. We should call it neither body nor mind. If we try to imagine it, it defies imagination. If we try to describe it, it defies description. It is like the fool - and also the sage. It is high as the mountain and deep as the sea - impossible to see the top or bottom. It reaches without thinking and radiates the essential teaching in silence. Sitting in both heaven and earth, we express our whole body in freedom.

5. NEARMAN: No need to activate body, no need to activate mind. Should you wish to deliberate, you find that deliberative thought has died out; should you wish to speak, you find that you are destitute of words. You are like the fool and like the one who is resolute; you are as lofty as a mountain and as profound as the ocean, with the peak beyond view, the bottom beyond sight. Without comparing conditions, you illumine them, your Eye shining out from the clouds. Without pondering on anything, you penetrate all; your teaching is clear as you speak out from the silence. Whilst sitting in pure meditation, cut yourself free of Heaven and Earth: your whole being is as a solitary drop of dew.

Notes:

The Jewel Mirror Samadhi says, “Like a fool, like an idiot” (如愚若魯).

III. 沒量大人。如大死人。無一翳遮眼。無一塵受足。何處有塵埃。何物作遮障。清水本無表裏。虛空終無內外。玲瓏明白。自照靈然。色空未分。境智何立。從來共住。歷劫無名。三祖大師且名爲心。龍樹尊者假名爲身。現佛性相。表諸佛體。此圓月相無缺無餘。

1. HEINE: It is like an immeasurably perfected person who has experienced the great death (*parinirvana*) and has unobstructed vision and unhindered action. What dust defiles it, and what obstacle can block it? Clear water originally has neither front nor back, and empty space is not bound by inside or outside. Zazen has a pristine clarity that is self-illuminating prior to distinctions of form and emptiness, subject and object. It is eternal but has never been named. The Third Patriarch (Sengcan) [provisionally] referred to it as “mind,” and Nagarjuna [provisionally] referred to it as “body.” It manifests the form of Buddha-nature and actualizes the body of all Buddhas. Like the full moon, it is without absence or excess.

2. CLEARY: a person of immeasurable greatness – like one who has died utterly, whose eyes are not clouded by anything, whose feet are not supported by anything — where is there any dust? What is a barrier? The clear water never had front or back, space will never have inside or out. Crystal clear and naturally radiant before form and void are separated, how can object and knowledge exist? This has always been with us, but it has never had a name. The third patriarch, a great teacher, temporarily called it mind; the venerable Nagarjuna provisionally called it body - seeing the essence and form of the enlightened, manifesting the bodies of all buddhas, this, symbolized by the full moon, has neither lack nor excess.

3. YASUDA & ANZAN: This one is without compare—he has completely died. Eyes clear, she stands nowhere. Where is there any dust? What can obstruct such a one? Clear water has no back or front, space has no inside or outside. Completely clear, its own luminosity shines before form and emptiness were fabricated. Objects of mind and mind itself have no place to exist. This has always already been so but it is still without a name. The great teacher, the Third Ancestor Sengcan temporarily called it “mind”, and the Venerable Nagarjuna once called it “body”. Enlightened essence and form, giving rise to the bodies of all the Buddhas, it has no “more” or “less” about it.

Notes:

The third ancestor, Sengcan, calling it “mind” may be a reference to his Faith in Mind (Xinxinming). Keizan composed a commentary on this text: Shinjinmei nentei (T2587 信心銘拈提).

CLEARY: In an incident well known in zen circles, the fourteenth patriarch of zen, the Indian master Nagarjuna, once manifested the appearance of a circular figure, like the full moon, where he sat to expound the Dharma; the full moon represents the dharmakaya, or body of reality.

4. MASUNAGA: The great man who has sloughed off thinking is like one who has died the Great Death. No illusions distort his sight; his feet pick up no dust. No dust anywhere and nothing obstructs him. Pure water has neither front nor back. In a clear sky there is essentially no inside and out side. Like them - transparent and clear - zazen shines brightly by itself. Form and void are undivided nor are objects and wisdom apart. They have been together from time eternal and have no name. The Third Patriarch, a great teacher, tentatively called it “Mind”; the respected Nagarjuna called it “Body.” It expresses the form of the Buddha and the body of the Buddhas. This full-moon form has neither lack nor excess.

5. NEARMAN: Those whose spiritual realization is unfathomable in its depth are as great corpses: their eyes have no veil, no cataract; their feet never contact even a single mote of dust, for where is there any dust? What is there to obscure or hinder? By its very nature, clear water has no front or back; in the last analysis, the empty sky has no inside or outside. Like them, you are unbecloaked and clear, luminous in yourself, spiritually ablaze, for form and space are not yet divided, so how are knowledge and the wisdom that contemplates it to arise? From the beginning, they have dwelt together for successive eons without a name. The Great Master who was our Third Ancestor called It ‘Mind’, meaning ‘Original Nature’. The Venerable Nagyaarajuna, as an expedient, called It ‘Body’, meaning ‘True Self’. The former points to the aspect of Buddha Nature, whilst the latter expresses the embodiment of the Buddhas. As ‘the Full Moon’, It reveals no lack or excess.

IV. 即此心者。便是佛也。自己光明騰古輝今。得龍樹變相。成諸佛三昧。心本無二相。身更異相像。唯心與唯身。不說異與同。心變成身。身露相分。一波纔動。萬波隨來。心識才起。萬法競來。所謂四大五蘊遂和合。四支五根忽現成。以至三十六物・十二因緣。造作遷流展轉相續。但以衆法合成而有。

1. HEINE: This mind itself is nothing other than Buddha. Self-illumination shines from the past through the present, realizing the transformation of Nagarjuna [who manifested himself as the moon, symbolizing Buddha-nature] and attaining the *samadhi* of all Buddhas. Mind originally is undifferentiated, and the body manifests various forms. Mind-only and body-only cannot be explained in terms of sameness or difference. Mind transforms itself and becomes body, and the manifest body has different forms. When one wave is generated, ten thousand waves appear; when mental discrimination arises, ten thousand *dharma*s appear. That is, the four elements and five *skandhas* interdependently originate, and the four limbs and five senses become manifest. Furthermore, the thirty-six parts [of the body] and the twelve conditions ceaselessly continue to appear.

2. CLEARY: It is this mind which is enlightened itself; the light of one's own mind flashes through the past and shines through the present. Mastering Nagarjuna's magic symbol, achieving the concentration of all buddhas, the mind has no sign of duality, while bodies yet differ in appearance. Only mind, only body their difference and sameness are not the issue; mind changes into body, and when the body appears they are distinguished. As soon as one wave moves, ten thousand waves come following; the moment mental discrimination arises, myriad things burst forth. That is to say that the four main elements and five clusters eventually combine, the four limbs and five senses suddenly appear, and so on down to the thirty six parts of the body, the twelve fold causal nexus; fabrication flows along, developing continuity – it only exists because of the combining of many elements.

3. YASUDA & ANZAN: This is symbolized by the full moon but it is this mind which is enlightenment itself. The luminosity of this mind shines throughout the past and brightens as the present. Nagarjuna used this subtle symbol for the *samadhi* of all the Buddhas but this mind is signless, non-dual, and differences between forms are only apparent. Just mind, just body. Difference and sameness miss the point. Body arises in mind and, when the body arises, they appear to be distinguished. When one wave arises, a thousand waves follow; the moment a single mental fabrication arises, numberless things appear. So the four elements and five aggregates mesh, four limbs and five senses appear and on and on until the thirty-six body parts and the twelve-fold chain of interdependant emergence. Once fabrication arises, it develops continuity but it still only exists through the piling up of myriad *dharma*s.

Notes:

I could not easily find an enumeration of 36 parts of the body. The Pali tradition often cites 32 parts. The parts of the body are usually contemplated as being impure, defiled, etc. The Perfection of Wisdom in 25,000 Lines enumerates 37 parts: “(1) hair of the head, (2) hair of the body, (3) fingernails and toenails, (4) teeth, (5) skin, (6) skin irritations, (7) flesh, (8) tendons, (9) blood, (10) bones, (11) marrow, (12) heart, (13) kidneys, (14) liver, (15)

4. MASUNAGA: Anyone self-identified with this mind is a Buddha. The light of this self, shining both now and in the past, gains shape and fulfills the *samadhi* of the Buddhas. The Mind essentially is not two; the Body takes various shapes through causality. Mind-only and Body-only cannot be explained either as different or the same. It shines without an object, and the eyes of wisdom penetrate beyond the Body; the Body expressed itself and forms emerge. The ripple of one wave touches off 10,000 waves. The slight twitch of consciousness brings the 10,000 things bubbling up. The so-called four elements and five aggregates combine, and the four limbs and five organs immediately take form. In addition the 36 bodily possessions and the 12 mutual causes arise and circulate in successive currents. They interpenetrate with myriad things.

5. NEARMAN: This Original Nature is none other than Buddha. The radiance of the True Self arises from the ancient past and is dazzling in Its brilliance today. It effects the transmutations of Nagyaarajuna and perfects the *samadhi* of Buddhas. Our minds, from the first, have no dual nature and our bodies differ in appearance. There is just mind and just body; do not speak of them as being different or as being alike. Mind shifts and perfects body; body manifests and its appearance diverges. A single wave moves ever so little, and myriad waves come - following after. No sooner have mind and perceptual - consciousness arisen than myriads of phenomena - compete to come in. Thereupon, what we call ‘the four elements and the five *skandhas*’ harmoniously combine, and the ‘four bodily segments and their five sense -organs’ suddenly emerge, culminating in the thirty-six physical parts and excretions, along with the twelve links in the chain of dependent origination. Our features, ever changing and shifting, roll on in succession, inheriting from what has gone before. Still, combining with all phenomena, they have ‘existence’.

lungs, (16) spleen, (17) large intestine, (18) small intestine, (19) mesentery, (20) stomach, (21) urine, (22) feces, (23) tears, (24) sweat, (25) fat, (26) saliva, (27) nasal mucus, (28) pus, (29) bile, (30) phlegm, (31) watery body fluid, (32) oily body fluid, (33) impurities, (34) brain matter, (35) cerebral membrane, (36) mucous discharge of the eye, and (37) ear secretions.”

CLEARY: The body-mind is represented as being made up of organs and functions corresponding to the four gross elements: earth, water, fire, and air; since early times buddhists in India represented the being to be made up of five clusters: matter, sensation, perception, relational functions (including emotions, judgments, etc.), and consciousness.

V. 所以心如海水。身如波浪。如海水外無一點波。如波浪外無一滴水。水波無別。動靜不異。故云。生死去來真實人。四大五蘊不壞身。

1. HEINE: In explaining the interdependence of phenomena, the mind can be compared to ocean water and the body to waves. There are no waves without water, and no water without waves. Water and waves are inseparable, motion and stillness are indistinguishable. Therefore it is said, “The true man [who comprehends] life and death, coming and going, realizes the imperishable body of the four elements and the five *Skandhas*.”

2. CLEARY: Therefore the mind is like the ocean water, the body is like the waves. As there are no waves without water and no water without waves, water and waves are not separate, motion and stillness are not different. Therefore it is said, “The real person coming and going living and dying – the imperishable body of the four elements and five clusters.”

3. YASUDA & ANZAN: The mind is like the ocean waters, the body like the waves. There are no waves without water and no water without waves; water and waves are not separate, motion and stillness are not different. So it is said, “A person comes and goes, lives and dies, as the imperishable body of the four elements and five aggregates.”

Notes:

“The true person [who comprehends] life and death” is a phrase that Dogen uses in Shobogenzo. I could not find a source for the entire quote.

4. MASUNAGA: Our mind is like the ocean water, our body, like the waves. Just as there is not a single wave outside the ocean waters, not a drop of water exists outside waves. The water and waves are not different; action and inaction do not differ. So it is said: “Even though living and dying, going and coming, they are true men. Even though possessing the four elements and five aggregates, they have the eternal body.”

5. NEARMAN: Hence, the mind is like the ocean’s water, the body like its billowing waves. Just as there is no trace of a wave outside the ocean’s water, so there is not a single drop of water outside of, or apart from, the billowing waves. Water and wave have no separate existence; movement and rest are no different. Hence, it is said that the True Person of ‘birth and death, coming and going’, the Indestructible Body of the four elements and the five skandhas, is the One who now sits in meditation, who straightway enters the ocean of Buddha Nature and accordingly manifests the embodiment of the Buddhas.

VI. 今坐禪者。正入佛性海。即標諸佛體。本有妙淨明心頓現前。本來一段光明終圓照。海水都無增減。波浪亦無退轉。是以諸佛爲一大事因緣出現於世。直令衆生開示悟入佛之知見。而有寂靜無漏妙術。是謂坐禪。即是諸佛自受用三昧。又謂三昧王三昧。若一時安住此三昧。則直開明心地。良知佛道正門也。

1. HEINE: Now, [practicing] *zazen* is directly entering into the ocean of Buddha-nature and manifesting the body of all Buddhas. The fundamental purity of the radiant mind is disclosed, and the original brightness shines forth without limit. There is no increase or decrease in the waters of the ocean, and the waves are never distracted in their course. Therefore, all Buddhas appear in the world for the singleminded function of causing sentient beings to realize Buddha[hood] and to attain and manifest enlightenment. Their incomparably tranquil and wondrous technique is known as *zazen*. It is also known as the self-fulfilling *samadhi*, or the king of all *samadhis*. If you abide tranquilly in *samadhi*, it directly enlightens the primordial mind and is the true gate to the attainment of the way of Buddhas.

2. CLEARY: Now *zazen* is going right into the ocean of enlightenment, thus manifesting the body of all buddhas. The innate inconceivably clear mind is suddenly revealed and the original light finally shines everywhere. There is no increase or decrease in the ocean, and the waves never turn back. Therefore the enlightened ones have appeared in the world for the one great purpose of having people realize the knowledge and vision of enlightenment. And they had a peaceful, impeccable subtle art, called *zazen*, which is the state of absorption that is king of all states of concentration. If you once rest in this absorption, then you directly illumine the mind – so we realize it is the main gate to the way of enlightenment.

3. YASUDA & ANZAN: *Zazen* is going right into the Ocean of Awareness, manifesting the body of all Buddhas. The natural luminosity of mind suddenly reveals itself and the original light is everywhere. There is no increase or decrease in the ocean and the waves never turn back. Thus Buddhas have arisen in this world for the one Great Matter of teaching people the wisdom and insight of Awakening and to give them true entry. For this there is the peaceful, pure practice of sitting. This is the complete practice of self-enjoyment of all the Buddhas. This is the sovereign of all *samadhis*. Entering this *samadhi*, the ground of mind is clarified at once. You should know that this is the true gate to the Way of the Buddhas.

4. MASUNAGA: This *zazen* directly enters the ocean of the Buddha Mind and immediately manifests the Buddha Body. Then the Mind -inherently unexcelled, clear, and bright-suddenly emerges, and the supreme light shines fully at last. The ocean waters know no increase or decrease, and neither do the waves undergo change. All Buddhas appear in this world to solve its cloud. The Mind changes and

becomes the most crucial problems by giving all beings direct access to the Buddha's wisdom. They teach a wonderful way of calmness and detachment *zazen*. It is, in fact, the self-joyous meditation of the Buddhas. It is the king of meditations. Dwelling in this meditation even for a moment will clear away your delusions. This, we know, is the right gate to Buddhism.

5. NEARMAN: From the first, the wondrous, pure, bright Original Nature immediately appears before one's eyes. One light continuing from the first ultimately becomes fully illuminating. The waters of the ocean are all without increase or decrease. Likewise, the waves and billows have no withdrawing or turning back upon themselves. Thus, all Buddhas have appeared in the world for the sake of the Reason for the One Great Matter for which we train. Straightway, They help sentient beings open up spiritually and see the way to go, that they may awaken and know Buddha. Also, They have a wondrous method which does not entangle or distress or foster defiling passions: it is called 'pure meditation'. It is, of course, the *samadhi* which all Buddhas employ, to their delight. It is also called 'the *samadhi* that is the lord of *samadhis*'. If even for a little while you reside contented within this *samadhi*, then straightway you will open your spiritual eye and clarify what your mind really is. Know well that this is indeed the right gate to Buddhahood.

7. OKUMURA: Now, *zazen* is entering directly into the ocean of buddha-nature and manifesting the body of the Buddha. The pure and clear mind is actualized in the present moment; the original light shines everywhere. The water in the ocean neither increases nor decreases, and the waves never cease. Buddhas have appeared in this world for the sake of the One Great Matter; to show the wisdom and insight of the Buddha to all living beings and to make their entry possible. For this, there is a peaceful and pure way: *zazen*. This is nothing but the *jijuyu-zanmai* of all buddhas. It is also called *zanmai-ozanmai* (the King of *Samadhis*). If you dwell in this *samadhi* for even a short time, the mind-ground will be directly clarified. You should know that this is the true gate of the buddha-way.

8. DUMOULIN, HEISIG & KNITTER: The mind, originally marvelous, clear, and bright, suddenly the original light shines fully at last. . . All Buddhas appear in this world because of the one great thing, in order to show all sentient beings the wisdom of the Buddha and to lead them to enlightenment. This is a wonderful art of stillness and purity called *zazen*, is the self-joyous *samadhi* (*jijuyu'zanmai*) or the kingly *samadhi*.

Notes:

Dogen discusses the self-fulfilling *samadhi* (*jijuyu-zanmai* 自受用三昧) in Shobogenzo Bendowa and the *samadhi* that is the king of *samadhis* (*zanmai o zanmai* 三昧王三昧) in the Shobogenzo fascicle of the same name.

VII. 其欲開明心地者。放捨雜知雜解。拋下世法佛法。斷絕一切妄情。現成一實真心。迷雲收晴心月新明。佛言。聞思猶如處門外。坐禪正還家穩坐。誠哉。若夫聞思。諸見未休。心地尚滯。故如處門外。只箇坐禪。一切休歇。無處不通。故似還家穩坐。

1. HEINE: If you wish to enlighten the primordial mind, renounce discriminative knowledge and interpretation, cast away [the distinctions between] worldly and Buddhist principles, and remove all attachments. If you manifest the One True Mind, the clouds of delusion will be dispersed and the mind will be as clear as the new moon. The Buddha said, "Listening and thinking are standing outside the gate, *zazen* is sitting calmly in one's own home." How true! For listening and thinking perpetuate [one-sided] views, leaving the primordial mind in turmoil, just like being outside the gate. But *zazen* creates an all-pervasive restfulness, just like sitting calmly at home.

2. CLEARY: Those who wish to illumine the mind should give up various mixed-up knowledge and interpretation, cast away both conventional and buddhist principles, cut off all delusive sentiments, and manifest the one truly real mind the clouds of illusion clear up, the mind moon shines anew. The Buddha said, "Learning and thinking are like being outside the door; sitting in meditation is returning home to sit in peace." How true this is! While learning and thinking, views have not stopped and the mind is still stuck —that is why it is like being outside the door. But in this sitting meditation, *zazen*, everything is at rest and you penetrate everywhere thus it is like returning home to sit in peace.

3. YASUDA & ANZAN: If you want to clarify the mind-ground, give up your jumble of limited knowledge and interpretation, cut off thoughts of usualness and holiness, abandon all delusive feelings. When the true mind of reality manifests, the clouds of delusion dissipate and the moon of the mind shines bright. The Buddha said, "*Listening and thinking about it are like being shut out by a door. Zazen is like coming home and sitting at ease.*" This is true! Listening and thinking about it, views have not ceased and the mind is obstructed; this is why it's like being shut out by a door. True sitting puts all things to rest and yet penetrates everywhere. This sitting is like coming home and sitting at ease.

4. MASUNAGA: Those who would clear up their mind must abandon complex intellection, forsake the world and Buddhism, and make the Buddha Mind appear. Then the cloud of delusion lifts and the moon of the mind shines anew. The Buddha is supposed to have said that hearing and thinking about Buddhism is like standing outside the gate but that *zazen* is truly returning home and sitting down in comfort. This is true. In hearing and thinking of Buddhism, opinions prevail. The mind remains confused; it is truly like standing outside the gate. But in this *zazen* all things disappear; it is not conditioned by place. It is like returning home and sitting down in comfort.

5. NEARMAN: If you are desirous of clarifying what your mind really is, let go of all your deluded, discriminatory knowledge and explanations. Put aside the teachings of the world and the Teachings of the Buddha. Cut yourself free from all false and deluding opinions and sentiments. When you manifest the true Nature of the One Reality, the clouds of doubt and delusion that have accumulated will disperse, and the Moon of your Original Nature will once again shine clear and bright. The Buddha said, "Should you, upon hearing the Dharma, ponder on Its meaning, you are still as one outside the gate. To come back straightway to pure meditation is to calmly sit within the house." How true this is! And just as with that 'hearing and pondering', likewise all your opinions are still not yet put to rest. Your mind is still hindered by attachments. Thus, you are as one sitting outside the gate. Just do pure meditation, and all will relax and come to rest. There is no place where you will not penetrate. Therefore, you will resemble one who returns home and sits in peace.

7. OKUMURA: If you wish to clarify the mind-ground, you should relinquish your various types of limited knowledge and understanding. Throw away both worldly affairs and buddha-dharma. Eliminate all delusive emotions. When the true mind of the sole Reality is manifest, the clouds of delusion will clear away and the moon of the Mind will shine brightly. The Buddha said, "Listening and thinking are like being outside of the gate; *zazen* is returning home and sitting in peace." How true this is! When we are listening and thinking, the various views have not been put to rest and the mind is still running over. Therefore other activities are like being outside of the gate. *Zazen* alone brings everything to rest and, flowing freely, reaches everywhere. So *zazen* is like returning home and sitting in peace.

Notes:

I could not locate a source for the quote ("The Buddha said. . .") using the CBETA database of Buddhist texts in Chinese (Taisho and the Zokuzokyo supplement) or the SAT database of the Chinese and Japanese portions of the Taisho.

VIII. 而五蓋煩惱皆從無明起。無明若不明己也。坐禪者是明己也。縱雖斷五蓋。未斷無明。非是佛祖。若欲斷無明。坐禪辨道。最是祕訣也。古人云。妄息寂生。寂生智現。智現真見。若欲盡妄心。須休善惡思。又須一切緣務都來放捨。心無思身無事。是第一用心也。妄緣盡時。妄心隨滅。

1. HEINE: The attachments of the five desires all arise from ignorance, ignorance is due to a lack of clarity about the self, and zazen illuminates the self. For example, although the five desires may be removed, if ignorance is not yet removed that is not yet [the attainment] of a Buddha or patriarch. If you want to remove ignorance, the diligent practice of zazen is the key. An ancient said, “If distraction is removed tranquility arises, and if tranquility arises wisdom is attained, and if wisdom is attained the truth is clearly seen.” If you want to remove distractions, you must be free from thoughts of [the distinction of] good and evil, and renounce all involvement in karmic relations. The most important concern is that the mind be free from thinking and the body free from acting.

2. CLEARY: The afflictions of the five obscurations all come from ignorance, and ignorance means not understanding yourself. Zazen is understanding yourself. Even though you have eliminated the five obscurations, if you have not eliminated ignorance, you are not a buddha or an ancestor. If you want to eliminate ignorance, zazen to discern the path is the most essential secret. An ancient said, “When confusion ceases, tranquility comes; when tranquility comes, wisdom appears, and when wisdom appears reality is seen.” If you want to put an end to your illusion you must stop thinking of good and bad and must give up all involvement in activity; the mind not thinking and the body not doing is the most essential point. When delusive attachments end, illusion dies out.

3. YASUDA & ANZAN: Being afflicted by the five obstructions arises from basic ignorance and ignorance arises from not understanding your own nature. Zazen is understanding your own nature. Even if you were to eliminate the five obstructions, if you haven’t eliminated basic ignorance, you have not yet realized yourself as the Buddhas and Awakened Ancestors. If you want to release basic ignorance, the essential key is to sit and practice the Way. An old master said, “*When confusion ceases, clarity arises; when clarity arises, wisdom appears; and when wisdom appears, Reality displays itself.*” If you want to cease your confusion, you must cease involvement in thoughts of good or bad. Stop getting caught up in unnecessary affairs. A mind “unoccupied” together with a body “free of activity” is the essential point to remember. When delusive attachments end, the mind of delusion dies out.

4. MASUNAGA: The delusion of the five hindrances arises from ignorance. Ignorance stems from not knowing the self - the self, that zazen enables us to know. Even if we cut off the five hindrances, we still remain outside the sphere of the Buddhas and patriarchs unless we also free ourselves from ignorance. And the most effective way to do this is zazen. An ancient sage has said: “When delusions disappear, calmness emerges, When calmness emerges, wisdom arises. When wisdom, arises, there is true understanding.” To get rid of delusive thoughts we have to stop thinking about good and evil. We have to sever all relations, throw everything away, think of nothing, and do nothing with our body. This is the primary precaution.

5. NEARMAN: Now then, the defiling passions from the five skandhas all arise out of ignorance. ‘Ignorance’ is ‘not seeing the True Self clearly’; ‘pure meditation’ is ‘seeing the True Self clearly’. Even though you rid yourself of the five hindrances—namely, desire, anger, drowsiness, excitability, and doubt—you still have not rid yourself of ignorance. That was not the case with the Buddhas and Ancestors. If you wish to rid yourself of ignorance, then pure meditation and practice of the Way, together, will form the key. Someone of old said, “If you are exerting yourself unnecessarily, live quietly. If you live quietly, wisdom will manifest. If wisdom manifests, Truth will be seen.” If you wish to bring a disordered mind to an end, you must put thoughts of what is good or bad to rest and abandon all worldly pursuits and obstacles. Let your mind have no judgmental thoughts and fancies; let your body have no ‘business to attend to’.

7. OKUMURA: The delusions of the five-obstructions (*gogai*) all arise out of basic ignorance (*mumyo*). Being ignorant means not clarifying the Self. To practice *zazen* is to clarify the Self. Even though the five obstructions are eliminated, if basic ignorance is not eliminated, you are not a buddha-ancestor. If you wish to eliminate basic ignorance, *zazen* practice of the Way is the key. An ancient master said, “When delusive thoughts cease, tranquility arises; when tranquility arises, wisdom appears; when wisdom appears, reality reveals itself.” If you want to eliminate delusive thoughts, you should cease to discriminate between good and evil. Give up all affairs with which you are involved; do not occupy your mind with any concerns nor become physically engaged in any activity. This is the primary point to bear in mind. When delusive objects disappear, delusive mind falls away.

Notes:

The five hindrances (Sanskrit: *nivaraṇa*) are sometimes described as hindrances to meditation and consequently, the achievement of access concentration or the 1st *dhyāna* are sometimes defined in terms of the subsiding of the hindrances.

Also see Shohaku Okumura’s piece on “dropping off body & mind” in the section on Denkoroku, pp. 86-88 of this study.

OKUMURA: The five obstructions which prevent our mind from being aware and functioning normally are greed, anger, indolence, agitation and doubt. Basic ignorance is a translation of *mumyo* (Skt., *avidya*). Literally, it means “no-light” (of wisdom).

CLEARY: The five obscurations, or coverings, of the mind in meditation are greed and lust, anger and hatred, folly and delusion, drowsiness, and excitement and regret.

I could not locate a source for the quote (“An ancient said...”) using the CBETA database of Buddhist texts in Chinese (Taisho and the Zokuzokyo supplement) or the SAT database of the Chinese and Japanese portions of the Taisho.

IX. 妄心若滅。不變體現。了了常知。非寂滅法。非動作法。然所有技藝・術道・醫方・占相。皆當遠離。況乎歌舞妓樂諠譁戲論名相利養。悉不可近之。頌詩歌詠之類。自雖爲淨心因緣。而莫好營。文章筆硯擲下不用。是道者之勝躅也。是調心之至要也。

1. HEINE: When distracting relations are ended mental disturbances are subdued, and when mental disturbances are subdued the unchanging body is manifest. You continuously realize its clarity as neither extinction nor commotion. Therefore, you must not be involved in arts and crafts or healing and divination. Furthermore, song, dance, and music, debate and rhetoric, as well as the pursuit of fame and fortune must be completely avoided. Although eulogy and lyrical poetry can in themselves contribute to calming the mind, you must not indulge in writing them. The renunciation of literature and calligraphy is a priority for seekers of the Way, and is the most effective means of regulating the mind.

2. CLEARY: When illusion dies out, the unchanging essence is revealed and you are always clearly aware of it. It is not absolute quiescence, it is not activity. Hence you should avoid all arts and crafts, medical prescription and augury, as well as songs and dance and music, disputation, meaningless talk, and honor and profit. Though poetry and song can be an aid to clarifying the mind, still you should not be fond of making them; to give up writing and calligraphy is the superior precedent of the people of the way, the best way for harmonizing the mind.

3. YASUDA & ANZAN: When delusion dies out, the Reality that was always the case manifests and you are always clearly aware of it. It is not a matter of extinction or of activity. Avoid getting caught up in arts and crafts, prescribing medicines and fortune-telling. Stay away from songs and dancing, arguing and babbling, fame and gain. Composing poetry can be an aid in clarifying the mind but don't get caught up in it. The same is true for writing and calligraphy. This is the superior precedent for practitioners of the Way and is the best way to harmonize the mind.

4. MASUNAGA: When delusive relations disappear, delusive thoughts disappear. When delusive thoughts disappear, there emerges the reality that gives us clear insight into all things. It is not passivity, nor is it activity. Free yourself from all such trifles as art, technique, medicine, and fortune telling.

Stay away from singing, dancing, music, noisy chatter, gossip, publicity, and Profit-seeking. Although composing verse and poetry may help quiet your mind; don't become too intrigued by them. Also abandon writing and calligraphy. This advice represents a supreme legacy from the seekers of the way in the past. It outlines the prerequisites for bringing your mind into harmony.

5. NEARMAN: This is a primary point to heed, for, when you have brought the causes of your delusory thoughts to an end, the misleading mind will follow suit and become extinguished. When the misleading mind is extinguished, the Immutable Body will manifest, and you will understand and forever know. This is not a teaching of nihilistic annihilation nor is it a teaching of a perpetual personality ever on the move. The active pursuit of arts and crafts, medicine, and fortune-telling should all be left far behind. How much more so, singing and dancing, as well as seeking friendships, arguing, playing pranks, or engaging in debates and discussions. Keep your distance from chasing after things because of their reputation or appearance, seeking to profit from them! Although poetic eulogies and lyrics of various kinds are, by nature, the karmic effects of a pure attitude of mind, nevertheless, do not dote on reciting them. Lay aside brush and ink for composing literary works, and do not use them for such purposes. Such abstention will serve as a fine model for one who would tread the Path; it is what is adequate for a harmonious mind.

7. OKUMURA: When delusive mind disappears, the unchanging reality manifests itself and we are always clearly aware. It is not extinction; it is not activity. Therefore, you should avoid engaging in any arts or crafts, medicine or fortune-telling. Needless to say, you should stay away from music and dancing, arguing and meaningless discussions, fame and personal profit. While composing poetry can be a way to purify one's mind, do not be fond of it. Give up writing and calligraphy. This is the fine precedent set by practitioners of the Way. This is essential for harmonizing the mind.

X. 美服與垢衣。俱不可著用。美服者生貪。又有盜賊畏。故爲道者障難。若有因緣。若有人施與。而不受者。古來嘉蹤也。縱本有之。又不照管。盜賊劫奪。不可追尋惓惓也。垢衣舊衣者。浣洗補治去垢膩。令淨潔而可著用之。不去垢膩。身冷病發。又爲障道因緣也。雖然不管身命。衣不足。食不足。睡眠不足。是名三不足。皆退惰因緣也。

1. HEINE: Do not wear clothing that is either elegant or tattered. Fine clothes give rise to greed as well as the fear of being robbed, and this becomes an obstacle to the pursuit of the Way. To refuse clothes if offered as alms has always been a praiseworthy practice since ancient times. Even if you already own such clothes, do not indulge in wearing them. If thieves come to steal the clothes, do not bother to chase after them or regret the loss. You should wear old clothes that have been washed and mended till completely clean. If you do not clean [and mend] the clothes you will get cold and sick, and that is also an obstacle to the pursuit of the Way. Although we should not be overly concerned with physical conditions, the lack of food, clothing, and shelter is known as the three insufficiencies, all of which are obstructive conditions.

2. CLEARY: You should not be attached to either fine clothing or dirty rags. Fine clothing instigates greed, and there is also the fear of theft — therefore it is a hindrance to someone on the way. To refuse it when someone gives it for some reason is a praiseworthy act exemplified from ancient times. Even if you happen to have fine clothing, still don't be concerned about taking care of it; if thieves take it, don't chase after it or regret the loss. Old dirty clothes, washed, mended, and completely cleaned, should be worn; if you don't get rid of the dirt you'll get cold and become sick this too causes obstruction on the way. Although we are not to be anxious for our lives, if clothing, food, and sleep are not sufficient, this is called the three insufficiencies, and are all causes of regression.

3. YASUDA & ANZAN: Don't wear luxurious clothing or dirty rags. Luxurious clothing gives rise to greed and then the fear that someone will steal something. This is a hindrance to practitioners of the Way. Even if someone offers them to you, to refuse is the excellent tradition from ancient times. If you happen to have luxurious clothing, don't be concerned with it; if it's stolen don't bother to chase after it or regret its loss. Old dirty clothes should be washed and mended; clean them thoroughly before putting them on. If you don't take care of them you could get cold and sick and hinder your practice. Although we shouldn't be too anxious about bodily comforts, inadequate clothing, food and sleep are known as the "three insufficiencies" and will cause our practice to suffer.

Notes:

Shobogenzo Zuimonki (6-3, Okumura translation): "Students of the Way, you should not be greedy for food and clothing. Everyone has an allotted share of food and life. Though you might seek after more than your share, you will never be able to obtain it. Moreover, for us students of the Buddha-Way, there are offerings from donors. The food obtained from begging will not be exhausted. There will also be provisions belonging to the monastery. These are not the products of personal work. Fruits and berries, food gained from begging, and offerings from faithful believers are the three kinds of pure food. Food obtained from the four kinds of occupations, farming,

4. MASUNAGA: Also avoid both beautiful robes, and stained clothing. A beautiful robe gives rise to desire, and there is also the danger of theft. It, therefore, hinders the truth-seeker. If someone happens to offer you a rich robe, turn it down. This has been the worthy tradition from long ago. If you have such a robe from before, discount its importance. And if someone steals it, don't brood over your loss. Wear old clothes but mend any holes and wash off any stain or oil. If you don't clean off the dirt, your chances of getting sick increase, and this would obstruct training. Lack of clothing, lack of food, and lack of sleep - these are the three lacks. They become a source of idleness.

5. NEARMAN: Do not be attached to the wearing of fine garments or of soiled or ragged clothing. Fine garments give birth to covetousness and encourage a fear of thieves and robbers; thus they are impediments for the follower of the Way. To refuse to accept them—whether offered with an ulterior motive or, openly, as alms—is a praiseworthy act traceable to ancient times. Even if you had them to begin with, do not worry about them; should some thief steal them, do not chase after them or begrudge their loss. Wash and patch your soiled or old robes, removing any dirt and grime. Make them clean and fit for wearing; otherwise, your body will be exposed to the cold or become ill from not removing the dirt and grime. These are also conditions that obstruct your pursuit of the Way. Do not neglect taking care of your body's life. Lacking sufficient clothing, food, or sleep is referred to as the three insufficiencies, for each is a cause of regressions and lapses.

7. OKUMURA: Wear neither luxurious clothing nor dirty rags. Luxurious clothing gives rise to greed and may also arouse fear of theft. Thus, they are a hindrance for a practitioner of the way. Even if someone offers them to you, it is the excellent tradition of the masters to refuse them. If you already own luxurious clothes, do not keep them. Even if these clothes are stolen, do not chase after or regret its loss. Old or dirty clothes should be washed and mended; clean them thoroughly before wearing them. If you do not clean them, they will cause you to become chilled and sick. This will be a hindrance to your practice. Although we should not be anxious about bodily life, insufficient clothing, insufficient food, and insufficient sleep are called the three insufficiencies and will cause our practice to suffer.

commerce, soldiering, and craftmaking is all impure. This is not food permissible for monks.” Okumura notes that living in poverty and not clinging to food and clothing is a theme in Shobogenzo Zuimonki (see sections: 1-16, 2-3, 2-6, 3-4, 3-7, 3-11, 3-12, 4-14, 4-15, 5-2, 5-5, 5-21, 5-22, 6-3, 6-4, 6-5).

XI. 一切生物堅物。乃至損物不淨食。皆不可食之。腹中鳴動。身心熱惱。打坐有煩。一切美食不可耽著。非但身心有煩。貪念所未免也。食祇取支氣。不可嗜味。或飽食打坐。發病因緣也。大小食後。不得輒坐。暫經少時。乃堪可坐。凡比丘僧必可節量食。節量食者。謂涯分也。三分中。食二分餘一分。一切風藥胡麻・薯蕷等。常可服之。是調身之要術也。

1. HEINE: Do not eat food that is either raw or tough, stale or spoiled, for intestinal rumbling is a discomfort for the body and mind and an obstacle to zazen. Do not indulge in eating fine food. That is not only an obstruction for the body and mind but indicates that you have not overcome greed. Eat enough food to maintain your vitality but do not relish it. If you try to sit in meditation after you have eaten until you are full, it can cause illness. Do not attempt meditation immediately after either a large or small meal; you must wait awhile to be ready to sit. Generally, mendicants and monks should eat sparingly. That means that they should limit their portions, for example, eating two parts of three and leaving the rest. The usual medicinal foods, such as sesame and yams, should be eaten. That is an effective means of regulating the body.

2. CLEARY: Any living things, hard things, and spoiled things – impure food – should not be eaten; with gurgling and churning in the belly, heat and discomfort of body and mind, there will be difficulty in sitting. Do not indulge in attachment to fine food –not only will your body and mind be uncomfortable, but it means you are still greedy. You should take enough food just to support life; don’t savor its taste. If you sit after having eaten your fill it can cause illness. After big or small meals, don’t sit right away; rather, wait a while before sitting. In general, mendicant monks should be moderate in eating; that means to limit their portions, eat two parts of three and leave one part. All usual medicaments, sesame, wild yams, etc., can be eaten. This is the essential technique of tuning the body.

3. YASUDA & ANZAN: Don’t eat anything alive, hard, or spoiled. Such impure foods will make your belly churn and cause heat and discomfort of bodymind, making your sitting difficult. Don’t indulge in rich foods. Not only is this bad for bodymind, it’s just greed. You should eat to promote life so don’t fuss about taste. Also, if you sit after eating too much you will feel ill. Whether the meal is large or small, wait a little while before sitting. Monks should be moderate in eating and hold their portions to two-thirds of what they can eat. All healthy foods, sesame, wild yams and so on, can be eaten. Essentially, you should harmonize bodymind.

4. MASUNAGA: In eating, avoid anything unripe, indigestible, rotten, or unsanitary. Such food will make your stomach rumble and impair your body and mind. You will merely increase your discomfort in zazen. And don’t fill up with delicacies. Such gorging not only will decrease your alertness, but also will show everyone that you still have not freed yourself from avarice. Food exists only to support life; don’t cling to its taste. If you do zazen with a full stomach you create the cause of sickness. Avoid zazen immediately after breakfast or lunch; it is better to wait awhile. Generally, monks watch the amount of food they eat. Watching their food intake means limiting the amount: eat two thirds and leave one third. In preparing for zazen, take cold Preventing medicine, sesame seed and mountain potatoes.

5. NEARMAN: Also, do not eat any sentient being nor any stale or spoiled food, for they are not pure. Such things will upset the stomach and make the body and the mind fevered and pained, so that, when sitting in meditation, you will feel ill and anxious. Likewise, do not be addicted to fine and fancy foods. When you have not rid yourself of thoughts of greed, it is never enough for the body and mind simply to be free from illness and anxiety. Food is taken simply to support one’s vital energy, so do not lust after flavors. Since, in some cases, eating a hearty meal and then sitting can cause illness, you ought not to sit immediately after a large or a small meal. After a little time has passed, you will again be fit for sitting. Monks, without fail, should restrain themselves as to the amount of food eaten. ‘To restrain intake’ implies ‘in relation to your particular body’. Within three parts, eat two parts and leave one. This principle can always find exception for medical reasons, such as the taking of sesame, potatoes, and so forth, as remedies for colds, for such practices are an essential technique in regulating the body.

6. SENZAKI: Students, do not eat any unripened fruit, poorly cooked food, or anything hard to digest. If you have any trouble with your stomach, it will disturb your Zazen. Take your food to keep up your physical processes, not to please your desire for sapidity. Do not do Zazen too soon after a meal.

7. OKUMURA: Do not indulge in fine foods. It is not only bad for your body and mind, but also shows you are not yet free from greed. Eat just enough food to support your life and do not be fond of its taste. If you sit after eating too much, you will get sick. Wait for a while before sitting after eating big or small meals. Monks must be moderate in eating.

XII. 凡坐禪時。不可靠倚牆壁禪椅及屏障等。又莫當風烈處而打坐。莫登高顯處而打坐。皆發病因緣也。若坐禪時。身或如熱或如寒。或如澁或如滑。或如堅或如柔。或如重或如輕。或如驚覺。皆息不調。必可調之。調息之法。暫開張口。長息則任長。短息任短。漸漸調之。稍稍隨之。覺觸來時。自然調適。而後鼻息可任通而通也。

1. HEINE: When sitting in meditation, you must not lean against a wall, support, or screen to prop yourself up. Do not sit in a place susceptible to wind and storm, or in a high and exposed spot, for that can lead to illness. When sitting in meditation, your body may feel hot or cold, tight or slack, stiff or loose, heavy or light, or you may feel abruptly awakened, all because the breath is not regulated and must be controlled. The method for regulating the breath is to keep your mouth open for a while, holding deep breaths and short breaths alternately until your breathing is gradually regulated and controlled for a period of time. When awareness comes, it means that breathing is spontaneously regulated. After this, let the breath pass naturally through the nose.

2. CLEARY: When sitting in zazen, do not lean against any wall, meditation brace or screen. Also don't sit in a windy place or up on a high exposed place. These are causes of illness. When sitting in meditation, your body may seem hot or cold, uneasy or comfortable, sometimes stiff, sometimes loose, sometimes heavy, sometimes light, sometimes startled awake. This is all because the breath is not in tune and needs to be tuned. The way of tuning the breath is as follows: open your mouth, letting the breath be, long or short, gradually harmonizing it; following it for a while, when a sense of awareness comes, the breath is then in good tune. After that let the breath pass naturally through the nose.

3. YASUDA & ANZAN: When you are sitting in zazen, do not prop yourself up against a wall, meditation brace, or screen. Also, do not sit in windy places or high, exposed places as this can cause illness. Sometimes when you are sitting you may feel hot or cold, discomfort or ease, stiff or loose, heavy or light, or sometimes startled. These sensations arise through disharmonies of mind and breath-energy. Harmonize your breath in this way: open your mouth slightly, allow long breaths to be long and short breaths to be short and it will harmonize naturally. Follow it for awhile until a sense of awareness arises and your breath will be natural. After this, continue to breathe through the nose.

4. MASUNAGA: In actually doing zazen, don't lean against walls, backs of chairs, or screens. Stay away from high places with strong winds even if the view is good. This is a fine way to get sick. If your body is feverish or cold, dull or active hard or soft, or heavy or light, you probably aren't breathing correctly. Check your breathing, too, if your body feels overly irritable. You must make sure that you are breathing harmoniously at all times during zazen. To

harmonize breathing, use this method: open your mouth for awhile and if a long breath comes, breathe long; if a short breath comes, breathe short. Gradually harmonize your breathing and follow it naturally. When the timing becomes easy and natural, quietly shift your breathing to your nose.

5. NEARMAN: When sitting in meditation, do not lean up against fences, walls, partitions, meditation chairs, screens, barriers, and the like. Also, do not sit for meditation in a spot where there is a strong wind or climb atop a stupa and meditate there, for these are all causes of illness. When sitting in meditation, the body sometimes feels as though it were boiling hot or freezing cold, sometimes as though stagnant or like a whirlpool, sometimes strong or weak, sometimes heavy or light, sometimes as though being forced to stay awake: all are disharmonies of the breathing which you should certainly bring into regulation. To regulate the breathing, open the mouth wide for a short while. If your inhalations are long, let them be long; if short, let them be short. Slowly, slowly, regulate them, doing it ever so gradually. When you feel the opportune moment has come, gently adjust the breathing to normal, finally letting the breath pass through the nose, and then continue on in that way.

6. SENZAKI: Students, when you do Zazen, do not lean your back against a wall, chair or screen. Do not sit facing a strong wind. Do not do Zazen in a highly elevated place; it may cause you illness. Students, when you do Zazen, if you feel as though you have a sort of fever or chill, or you sense that your physical mechanism seems dull (inert) or too smooth (alert); or it is too hard (tense) or too soft (relaxed); or too heavy (sluggish) or too light (buoyant); or you alarm yourself with no cause; these are all due to your improper breathing. Students, I will tell you how to regulate your breath. Open your mouth and breathe naturally in your own way. If you always have long breath, follow it. If your habit is short, breathe that way accordingly. When you recognize that your breathing is in your own natural condition, shut your mouth and breathe with the nostrils.

7. OKUMURA: During *zazen*, your body may feel hot or cold, rough or smooth, stiff or loose, heavy or light, or astonishingly wide-awake. Such sensations are caused by a disharmony of mind and breath. You should regulate your breathing as follows: open your mouth for a little while, letting long breaths be long and short breaths be short, and harmonize it gradually. Follow your breath for a while; when awareness (*kakusoku*) comes, your breathing will be naturally harmonized. After that, breathe naturally through your nose.

XIII. 心若或如沈或如浮。或如朦或如利。或室外通見。或身中通見。或見佛身。或見菩薩。或起知見。或通利經論。如是等種種奇特種種異相。悉是念息不調之病也。若有病時。安心於兩趺上而坐。心若昏沈時。安心於髮

際眉間。心若散亂時。安心於鼻端丹田丹田謂五分
臍下一寸也居常坐時。安心於左掌中。若坐久時。雖不必安心。心自不散亂也

1. HEINE: The mind may feel depressed or flighty, foggy or clear. Or, sometimes it may see outside the room or inside your body. Or, it may visualize the bodies of Buddhas or the forms of bodhisattvas, or it may formulate theories, or evaluate the sutra or *Nostra* literature. Such types of miraculous and unusual behavior result from a lack of regulating one's consciousness and breathing. When attachments such as this arise, focus attention on your lap. When the mind lapses into bewilderment, focus attention on the middle of your forehead (three inches above the center of the eyebrows). When the mind is distracted, focus attention on the tip of your nose or your lower abdomen (one and a half inches below the navel). As you remain seated, focus attention on the left palm. When sitting for a long time, although you will not necessarily reach a state of tranquility, your mind will on its own be freed from distraction.

2. CLEARY: Your mind may feel as though it is sinking or floating, dull or sharp, or as though you can see outside the room, inside your body, or the body of buddhas or bodhisattvas. Sometimes, you may feel as though you have wisdom and can understand the sutras or commentaries thoroughly. These unusual and strange conditions are all sicknesses that occur when the mind and breath are not in harmony. When you have this kind of sickness, settle your mind on your feet. When you feel dull, place your mind on your hairline (three inches above the center of the eyebrows) or between your eyes. When your mind is distracted, place it on the tip of your nose or on your lower abdomen, one and a half inches below the navel (tanden). Usually, place your mind on the left palm during sitting. When you sit for a long time, even though you do not try to calm your mind, it will, of its own accord, be free of distraction.

2. CLEARY: The mind may seem to sink away or float off, sometimes it seems dull, sometimes it seems sharp. Sometimes you see through outside the room, sometimes you can see through your body, sometimes you see forms of buddhas or bodhisattvas. Sometimes you comprehend scriptures or treatises. Extraordinary things like this are diseases from lack of harmony between awareness and breath. When they happen, sit with the mind resting in the lap. If the mind sinks into torpor, rest your mind between your eyes on your hairline (three inches above the center of the eyebrows). If your mind is distracted and scattered, rest your mind on the tip of your nose and your lower belly (one and a half inches below the navel). When sitting all the time rest the mind in the left palm. When you sit for a long time, though you do not force the mind to be calm, it will naturally not be scattered.

4. MASUNAGA: When breathing and mind are not coordinated, certain symptoms arise. Your mind sinks or rises, becomes vague or sharp, wanders outside the room or within the body; sees the image of the Buddha or Bodhisattvas, gives birth to corrupting thoughts, or seeks to understand the doctrines of the sutras. When you have these symptoms, it means your mind and breathing are not in harmony. If you have this trouble, shift your mind to the soles of both feet. If the mind sinks, put it on the hairline and between the eyebrows. If your mind is disturbed, rest it on the tip of the nose or on the solar plexus. In ordinary zazen, put your mind in your left palm. In prolonged sitting, even without this the mind naturally remains undisturbed.

5. NEARMAN: Sometimes, whilst sitting, your mind may feel as though it were sinking down or floating up. Sometimes it may seem foggy or uncommonly keen. Sometimes it may see through the wall to outside the room or see into your body. Sometimes it may see the Buddha in person or some Bodhisattva. Sometimes it may bring up 'sage opinions' or 'penetrating insights' into the meaning of Scriptures and Commentaries. Experiencing various wondrous happenings such as these, along with their extraordinary characteristics, are, through and through, illnesses from a disharmony of thoughts and breathing. Should such an illness occur, focus your mind on your crossed legs as you sit. Should your mind feel dull and depressed, focus the mind on the space between your eyebrows. Should your mind run riot, focus your mind down the ridge of your nose onto the tanden. (The tanden is located an inch and a half below the navel.) Normally, when sitting, you should quietly focus your mind on the palm of your left hand. Then, should you sit for a long time, even though you do not force your mind to be focused, the mind will not of itself wander off.

6. SENZAKI: Students, if your mind sinks or floats; if it is too dark or too light; or it is too dull or too sharp; or you see outside the world with your mental power; or you observe your physical organs by imagination; or see images of Buddhas or Bodhisattvas; or make arguments in your mind; or think the teaching of Buddha transparent; you may think these are wonderful phenomena, but you are quite mistaken. Your breathing needs regulation, that is all. Students, if you are sick, keep your attention upon the soles of your feet. If your mind sinks down, hold it around your forehead and the border of hair. If your mind inclines to scatter away, be conscious of the tip of your nose or concentrate your attention upon the hypogastric region of your abdomen. Usually, you should hold your mind in your left palm. If you keep up your Zazen in this way, you can reach to a quiet state of concentration with ease.

7. OKUMURA: Your mind may feel as though it is sinking or floating, dull or sharp, or as though you can see outside the room, inside your body, or the body of buddhas or bodhisattvas. Sometimes, you may feel as though you have wisdom and can understand the sutras or commentaries thoroughly. These unusual and strange conditions are all sicknesses that occur when the mind and breath are not in harmony. When you have this kind of sickness, settle your mind on your feet. When you feel

dull (*konchin*), place your mind on your hairline (three inches above the center of the eyebrows) or between your eyes. When your mind is distracted (*sanran*), place it on the tip of your nose or on your lower abdomen, one and a half inches below the navel (*tanden*). Usually, place your mind on the left palm during sitting. When you sit for a long time, even though you do not try to calm your mind, it will, of its own accord, be free of distraction.

XIV. 復如古教。雖照心家訓。不可多見之書之聞之。多則皆亂心之因緣也。凡疲勞身心。悉發病因緣也。

1. HEINE: Although the traditional precepts are instructions for illuminating the mind, you must not read, write, or listen to them too much, for that will cause mental disturbances. Generally, weariness of the body and mind is the cause of illness.

2. CLEARY: Now as for the ancient teachings, though they are traditional lessons for illuminating the mind, don't read, write, or listen to them too much — too much causes disturbance to the mind. In general, anything that wears out body and mind can cause illness.

3. YASUDA & ANZAN: Although the ancient Teachings are a long-standing means to clarify the mind, do not read, write about, or listen to them obsessively because such excess only scatters the mind. Generally, anything that wears out bodymind causes illness.

4. MASUNAGA: The old teaching emphasized illumination of mind, but doesn't pay too much attention to this. Any excesses lead to a disturbed mind. Anything that puts a strain on body and mind becomes a source of illness.

5. NEARMAN: Furthermore, even though such things as the ancient writings are the instructions of bright minds within our Tradition, you ought not look at them, read them, or listen to them in too great a measure, since, in excess, this causes the mind to become scattered and disorderly. In general, to exhaust and overwork body or mind causes illness.

6. SENZAKI: Books written by the old teachers are helpful to your reflection but if you read them too often, or copy them greedily or make discussion about them, it will be rather a disturbance to your study of Zazen. You must avoid karma-relation which stirs your mind. If you force Zazen when you are tired physically and mentally, it will cause you illness and increase more delusions.

7. OKUMURA: Also, although the ancient teachings are the traditional instructions for illuminating the mind, do not read, write, or listen to them too much. Running to excess scatters the mind.

Notes:

Shobogenzo Zuimonki (Okumura translation) section 2-8: "People who study the Way should not read the scriptures of the teaching-schools, nor study non-Buddhist texts. If you wish to study, read the collections of sayings [of the ancient Zen masters]. Put aside all other books for the time being. These days, Zen monks are fond of reading literature, composing poetry and writing dharma-discourses. This is wrong...I have been fond of studying literature since childhood, and even now I have a tendency to contemplate the beauty in the words of non-Buddhist texts. Sometimes I even refer to *Monzen* or other texts; still, I think it is meaningless and should be completely abandoned."

And in section 2-9: "Learning the deeds of the ancient masters by reading the recorded sayings or *koans* in order to explain them to deluded people is ultimately of no use to my own practice and for teaching others. Even if I don't know a single letter, I will be able to show it to others in inexhaustible ways if I devote myself to just sitting and clarifying the great matter. It was for this reason that the monk pressed me as to the ultimate use [of reading and studying]. I thought what he said was true. Thereupon, I gave up reading the recorded sayings and other texts, concentrated wholeheartedly on sitting, and was able to clarify the great matter."

And in section 5-23: "Even if you may seem to have some understanding while reading *koans*, such studies will lead you astray from the Way of the buddhas and patriarchs. To spend your time sitting upright with nothing to be gained and nothing to be realized is the Way of the patriarchs. Although the ancient masters encouraged both reading and *shikan zazen*, they promoted sitting wholeheartedly. Although there are some who have gained enlightenment hearing stories (of the masters), the attainment of enlightenment is due to the merit of sitting. True merit depends on sitting."

XV. 火難・水難・風難・賊難。及與海邊・酒肆・姪房・寡女・處女・妓樂之邊。并莫打坐。國王・大臣・權勢家。多欲・名聞・戲論人。亦不得近住之。大佛事・大造營。最雖爲善事。專坐禪人不可修之。不得好說法教化。散心亂念從是而起。

1. HEINE: Do not practice zazen in a place where there may be danger from fire, flood, storms, or robbers, or near the seashore, a liquor store, or brothel; or where you may meet a widow, virgin, or geisha. Do not visit the homes of kings, important officials, or powerful people, or associate with people who indulge in their desires or who gossip. Although attending a large congregation of monks or engaging in full-scale construction projects may be of great importance, you must avoid such practices in order to concentrate on zazen. Do not be attached to explanations and [intellectual activity], for a distracted mind and confused thinking will arise from them.

2. CLEARY: Don't sit where there are fires, floods, or bandits, or by the sea, near wineshops, brothels, or where widows, virgins, or singing girls are. Don't hang around kings, important officials, powerful people, or people full of lust and eager for name and fame, or tellers of tales. As for mass buddhist services and large construction projects, though they are good things, people who are concentrating only on sitting should not do them. Don't be fond of preaching and teaching, for distraction and scattered thoughts come from this.

3. YASUDA & ANZAN: Don't sit where there are fires, floods, or bandits, by the ocean, near bars, brothels, where widows or virgins live, or near where courtesans sing and play music. Don't live near kings, ministers, powerful or rich families, people with many desires, those who crave name and fame, or those who like to argue meaninglessly. Although large Buddhist ceremonials and the construction of large temples might be good things, one who is committed to practice should not get involved. Don't be fond of preaching the Dharma as this leads to distraction and scattering.

4. MASUNAGA: ...Temple rituals and buildings have their worth. But if you are concentrating on zazen, avoid them. Don't get attached to sermons and instructions because they will tend to scatter and disturb your mind.

5. NEARMAN: Do not by any means do sitting meditation during fires, floods, windstorms, or robberies, nor at the beach, in wineshops or brothels, in the houses of widows, or in the presence of female entertainers. Also, you should not take up residence in the houses of the ruler of the nation, his ministers, or other influential people, nor in the dwelling places of those who greatly crave fame or indulge in frivolous discussions and arguments. Although participating in massive Buddhist Services and working on huge construction projects are, by and large, fine activities, they are impracticable for those devoted to seated meditation. Also, do not foster a passion for voicing the Dharma or for teaching others how to turn their hearts around, for those who are attached to these things are subject to scattered minds and disordered thoughts.

7. OKUMURA: Do not sit where there are fires, floods, high winds, thieves; by the ocean, near bars, brothels, where widows or virgins live, or near places where courtesans play music. Do not live near kings, ministers, rich and powerful families, or people who have many desires, who seek after fame, who like to argue meaninglessly. Although grand Buddhist ceremonies or the building of large temples are very good things, people who devote themselves to *zazen* should not be involved in such activities.

8. DUMOULIN, HEISIG & KNITTER: ...Great Buddha festivals and massive constructions are very good things, but , if you concentrate entirely on *zazen*, you should avoid them...

XVI. 不得好樂多衆貪求弟子。不得多行多學。極明極暗。極寒極熱。乃至游人戲女處。并莫打坐。叢林之中。善知識處。深山幽谷。可依止之。綠水青山。是經行之處。谿邊樹下。是澄心之處也。觀無常不可忘。是勵探道心也。

1. HEINE: Do not take pleasure [in attracting] crowds or seek out disciples. Do not be distracted by various sorts of practices or learning. Do not practice zazen where it is extremely light or dark, cold or hot, or in the vicinity of rowdy men and indecent women. You must spend time in a monastery, among wise and compassionate people. Or, you must travel deep into the mountains and valleys, practicing concentration next to flowing streams amid the mountains or clearing the mind by sitting in meditation in a valley. You must carefully observe impermanence and never forget its significance, for this inspires the mind in the pursuit of the Way.

2. CLEARY: Don't take delight in crowds or seek for disciples. Don't study or practice too many things. Don't sit where it is extremely bright or dark, extremely cold or hot, or around roustabouts and playgirls. You can stay in a monastery where there is a real teacher, deep in the mountains and hidden valleys. Green waters and verdant mountains are the place to walk in meditation; by the streams, under the trees are places to clear the mind. Observe impermanence, never forget it; this urges on the will to seek enlightenment.

3. YASUDA & ANZAN: Don't be delighted by huge assemblies or run after disciples. Don't try to study and practice many different things. Do not sit where it is too bright or too dark, too cold or too hot. Do not sit where pleasure-seekers or whores live. Go and stay in a monastery where there is a true teacher. Go deep into the mountains and valleys. Practice *kinhin* by clear waters and verdant mountains. Clear the mind by a stream or under a tree. Observe impermanence without fail and you will keep the mind that enters the Way.

4. MASUNAGA: Don't take pleasure in attracting crowds or gathering disciples. Shun a variety of practices and studies. Don't do zazen where it is too light or too dark, too cold or too hot, or too near pleasure-seekers and entertainers. You should practice inside the meditation hall, go to Zen masters, or take yourself to high mountains and deep valleys. Green waters and Blue Mountains - these are good places to wander. Near streams and under trees - these places calm the mind. Remember that all things are unstable. In this you may find some encouragement in your search for the way.

Notes:

Shobogenzo Zuimonki (Okumura translation) section 6-7: "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."

5. NEARMAN: Do not encourage a delight in being in crowds or long to seek for disciples. Do not become involved with too many activities or too many studies. By no means sit in meditation in extreme brightness or dark, in extreme cold or heat, or the like, to say nothing of the places frequented by entertainers or gamblers. Within a monastery, at the home of good friends, deep in some forest or glen can serve you for this. By blue waters, in green hills are places to stroll quietly; near valleys, under trees are places for clearing the mind. Beholding impermanence, do not ignore it, for this encourages the mind to search the Way.

6. SENZAKI: In a monastery where there is a Zen-master is the proper place to study Zazen. Usually a monastery is built in a remote part of the mountains, or in a thickly wooded valley. You can make "Zen walking" near green hills or running water. You can purify your mind sitting under a tree or near murmuring creeks. You can think of the impermanence of the world. It will encourage you to search for permanent truth.

7. OKUMURA: Do not be delighted by large assemblies; nor covet disciples. Do not practice and study too many things. Do not sit where it is too bright or too dark, too cold or too hot; nor should you sit where idle pleasure-seekers and harlots live. Stay in a monastery where you have a good teacher and fellow practitioners. Or reside in the deep mountains or glens. A good place to practice *kinhin* is where there is clear water and green mountains. A good place for purifying the mind is by a stream or under a tree. Contemplate impermanence; do not forget it. This will encourage you to seek the Way.

8. DUMOULIN, HEISIG & KNITTER: Do not practice zazen where it is extremely light or extremely dark, extremely cold or extremely hot, or near pleasure-seekers and public women. You can stay in the meditation hall with a good master, deep in the mountains and secluded valleys. Green waters and verdant mountains are the place for walking in meditation; by the streams and under the trees are places to clear the mind. Do not forget the sight of impermanence, which encourages the mind to seek the Way.

XVII. 坐褥須厚敷。打坐安樂也。道場須清潔。而常燒香獻花。則護法善神及佛菩薩影向守護也。若安置於佛菩薩及羅漢像。一切惡魔鬼魅不得其便也。

1. HEINE: You must lay out a thick meditation cushion so as to be comfortable during zazen. The zazen area must be perfectly clean, and if you always burn incense and offer flowers, the good spirits who guard the Dharma, as well as Buddhas and bodhisattvas, will cast a protective aura around it. If you install an image of a Buddha, bodhisattva, or arhat there, no mischievous demons will be able to harm you.

2. CLEARY: A sitting mat should be spread thick for comfortable sitting, and the place of practice should be clean – always burn incense and offer flowers: the good spirits who guard the true teaching, as well as buddhas and bodhisattvas, will cast their shadows there and give protection. If you place an image of a buddha, bodhisattva, or saint there, no evil demon or spirit can get at you.

3. YASUDA & ANZAN: The mat should be well-padded so that you can sit comfortably. The practice place should always be kept clean. Burn incense and offer flowers to the Dharma Protectors, the Buddhas and Bodhisattvas and your practice will be protected. Put a statue of a Buddha, Bodhisattva or arhat on the altar and demons of distraction will not overwhelm you.

4. MASUNAGA: The mat should be spread thickly: zazen is the comfortable way. The meditation hall should be clean. If incense is always burned and flowers offered the gods protecting Buddhism and the Bodhisattvas cast their shadows and stand guard. If you put the images of the Buddhas and Bodhisattvas and Arhats there, all the devils and witches are powerless.

5. NEARMAN: Your meditation cushion should be thick enough so that you are comfortable and at ease when sitting. Your meditation and ceremonial halls should be clean and neat—always make offerings of incense and flowers. Accordingly, the good deities that protect the Dharma, as well as the Buddhas and Bodhisattvas, will respond by guarding and watching over you. If you enshrine the image of a Buddha, Bodhisattva, or Arahant, Mara's wicked minions with all their deluding charms and entanglements will be unable to depend on your support.

6. SENZAKI: Students, when you do Zazen, you should use a thick cushion, then you can sit up a long time with ease. The place in which you do Zazen should be clean, and always burn incense there and offer flowers. Good Gods guard the Dharma and preceding Buddhas and Bodhisattvas will protect you from devils and demons. Always place a picture or statue of Buddhas or Bodhisattvas in the room where you do Zazen.

7. OKUMURA: The *zabuton* (mat) should be thick enough for comfortable sitting. The *dojo* (place for practice) should be clean. Always burn incense and offer flowers to the guardians of the dharma, the buddhas and bodhisattvas, who secretly protect your practice. If you enshrine a statue of a buddha, bodhisattva, or an arhat, no demons can tempt you.

8. DUMOULIN, HEISIG & KNITTER: The mat should be spread thickly; *zazen* is a comfortable way of sitting. The place of practice should be clean. If incense is always burned and flowers are offered, the good gods who protect the Dharma and the Buddhas and bodhisattvas will cast their shadows and watch guard. If you put *images* of Buddhas, bodhisattvas, and arhats there, no devil or demon can trouble you.

XVIII. 常住大慈大悲。坐禪無量功德。回向一切衆生。莫生憍慢我慢法慢。此是外道凡夫法也。念誓斷煩惱誓證菩提。只管打坐。一切不爲。是參禪要術也。常可濯目洗足。身心閑靜。威儀齊整。應捨世情。莫執道情。

1. HEINE: Always abide in great compassion and pity, and dedicate the immeasurable merit of *zazen* to all sentient beings. Do not develop pride, conceit, or self-righteousness, for these are the ways of non-Buddhists and ordinary people. Be concerned only with efforts to end attachment and realize enlightenment. The singleminded concentration of *zazen* is the most effective means of practicing Zen. You must always wash your eyes and feet, and act with dignity and compassion to keep body and mind tranquil. You must renounce both worldly attachments and any clinging to the pursuit of the Way.

2. CLEARY: Always abide in great compassion, and dedicate the boundless power of sitting meditation to all living beings. Don't become proud, conceited or self-righteous these – these are qualities of outsiders and ordinary people. Remember the vow to end afflictions, the vow to realize enlightenment. Just sitting, not doing anything at all, is the essential technique for penetrating zen. Always wash your eyes; and feet (before *zazen*). With body and mind at ease, behaviour harmonious, abandon worldly feelings and don't cling to feelings of the way.

3. YASUDA & ANZAN: Remain always in Great Compassion and dedicate the limitless power of *zazen* to all living beings. Do not become arrogant, conceited, or proud of your understanding of the Teachings; that is the way of those outside of the Way and of usual people. Maintain the vow to end afflictions, the vow to realise Awakening and just sit. Do nothing at all. This is the way to study Zen. Wash your eyes and feet, keep bodymind at ease and deportment in harmony. Shed worldly sentiments and do not become attached to sublime feelings about the Way.

4. MASUNAGA: Dwelling always in great compassion, you should offer the limitless merits of *zazen* to all beings. Don't let pride, egotism, and arrogance arise; they are possessions of the heretical and unenlightened. Vow to cut off desire; vow to obtain enlightenment. Just do *zazen* and nothing else. This is the basic requirement for *zazen*. Before doing *zazen*, always wash your eyes and feet, and tranquilize your body and mind. Move around easily. Throw away worldly feelings, including the desire for Buddhism.

5. NEARMAN: Constantly dwelling within great benevolence and compassion, transfer the immeasurable spiritual merits of your seated meditation to all sentient beings. Do not give rise to arrogance, conceit, or pride in your knowledge of the Dharma, for such attitudes lie outside the Way and are the methods of ordinary, everyday, people. Mindfully resolve to rid yourself of defiling passions; vow to personally confirm Buddhahood. Just sit, without 'doing' anything: this is the essential technique for practicing pure meditation. Customarily, you should rinse your eyes and wash your feet before sitting. Make your body and mind quiet, and be well-regulated in your deportment at all times. You must discard worldly feelings and not cling to emotional attachments to the Way.

6. SENZAKI: Students, make your heart dwell in great loving-kindness and whatever you may have of merit from your *Zazen*, offer it to all sentient beings. Avoid having personal pride especially if you have more or better knowledge than others. Other teachings fail because each student believes only in his particular teaching. Just so *Zazen* innocently, without any aiming. This is the best *Zazen*. Students, you should keep your eyes and feet clean. (Wash your eyes with cold water and your feet with hot water.) You must live quietly both physically and mentally. Both your appearance and manner should be in good form. You should avoid worldly interests, but also do not cling to unworldly things.

7. OKUMURA: Remain always compassionate, and dedicate the limitless virtue of *zazen* to all living beings. Do not be arrogant; do not be proud of yourself and of your understanding of dharma. Being arrogant is the way of non-buddhist and ignorant people. Vow to cut off all delusions and realize enlightenment. Just sit without doing anything. This is the essence of *sanzen*. Always wash your eyes and feet, keep your body and mind at ease and tranquil, and maintain a proper demeanor. Throw away worldly sentiments, yet do not attach yourself to a sublime feeling of the way.

8. DUMOULIN, HEISIG & KNITTER: Always dwelling in great compassion, dedicate the boundless merits of sitting in meditation to all sentient beings! Do not let pride, conceit, and feelings of superiority arise! They are the manner of unbelievers and the unenlightened. Vow to cut off the passions and acquire *bodhi*. Sitting only in *zazen* and doing nothing else—this is the essential art of *zazen*. Always wash your eyes and feet; your body and mind should be calm, your behavior well-ordered. Cast away worldly feelings and do not attach yourselves to feelings of the Way.

XIX. 法雖不可慳。然不請莫說。守三請從四實。十欲言九休去。口邊醖生如臘月扇。如風鈴懸虛空不問四方風。是道人風標也。只以法而不貪於人。以道而不貢於己。便是第一用心也。

1. HEINE: Although you must not be stingy with the Dharma, do not offer explanations of it to anyone unless you are asked about it. Then, wait until the inquirer has asked three times and respond only if the fourth request is sincere. Of ten things you may wish to say, hold back nine. The method of followers of the Way can be likened to a winter fan waved around the mouth, or to a bell hanging in the air which does not wonder about the breeze blowing from all directions. Do not rely upon anyone in pursuing the Dharma, and do not overestimate yourself because of the Way—this is the most important consideration.

2. CLEARY: Although one should not begrudge the teaching, don't speak about it unless you are asked – then hold your peace for three requests, comply if there is a fourth request in earnest. Of ten things you would say; leave off nine. Mold growing around the mouth, like a fan in winter; like a bell hung in the air, not questioning the wind from all directions this is characteristic of people of the way. Just go by the principle of the teaching, don't care about the person; go by the path and do not congratulate yourself - this is the most important point.

3. YASUDA & ANZAN: Though you should not begrudge the Teachings, do not speak of it unless you are asked. If someone asks, keep silent three times; if still they ask from their heart, then give the Teachings. If you wish to speak ten times, keep quiet nine; it's as if moss grew over your mouth or like a fan in winter. A wind-bell hanging in the air, indifferent to the direction of the wind—this is how people of the Way are. Do not use the Dharma for your own profit. Do not use the Way to try to make yourself important. This is the most important point to remember.

4. MASUNAGA: Although you should not begrudge the teaching, don't preach it unless you are asked. After three requests, give the four effects (indicate, instruct, benefit, rejoice). When you feel like talking, keep quiet nine out of 10 times-like mold growing around the mouth and a fan used in December or like a bell hanging in the sky that rings naturally without reliance on the four directions of the wind. For the trainee this is the main point to watch:

Notes:

In Shobogenzo Makahannya-haramitsu, Dogen quotes Rujing's poem on the windbell:

渾身似口掛虛空、
不問東西南北風、
一等爲他談般若。
滴丁東了滴丁東。

*The entire body is a mouth [windbell] hanging in empty space,
regardless of the wind from the east, west, south, or north,
joining the whole universe in chiming out prajna.
Ting-ting, ting-ting, ting-ting.*

possessing the teaching but not selling it cheap.
Attaining enlightenment but not taking pride in it.

5. NEARMAN: Although you should not be stingy with the Dharma, even so, do not give voice to It if you are not asked, keeping to the 'triple request'. Follow the Four Noble Truths. Ten times having the urge to speak, let nine go past: let the moss grow around your mouth. Be like a fan in midwinter, or be like a wind chime hanging in space, which does not query which way the wind blows. Such are weathervanes for one who would tread the Way. It is enough to have the Dharma, you need not crave for anyone; it is enough to have the Way, you need not add self-praise: this is a primary point to heed.

6. SENZAKI: You should not hesitate to spread the teachings, but unless someone asks you, you should not open your mouth. Buddha generally only preached when his disciples had asked three times. If you have to tell others, speak only of what you have actually experienced; and your speech must come out of the true source—that is, Buddha-Dharma. Your listeners must get real profit and also enjoy your preaching. When you want to say something, nine times out of ten it is better to refrain from speaking. You know, fans in winter time sometimes mold through lack of use, but when summer time arrives they are much in use, and are smooth and shining. Your mouth should be like that. Your mouth is like a stationary bell, hanging in the air unmindful of wind from any side. That is the way you should guide yourself. Whatever you preach is for nothing but Dharma. Do not expect any merit or compensation whatever.

7. OKUMURA: Though you should not begrudge anyone the dharma, do not preach it unless you are asked. Even if someone asks, keep silent three times; if the person still asks you from his or her heart, then teach him or her. Out of 10 times you may desire to speak, remain silent for nine; as if mold were growing around your mouth. Be like a folded fan in December, or like a wind-bell hanging in the air, indifferent to the direction of the wind. This is how a person of the Way should be. Do not use the dharma to profit at the expense of others. Do not use the way as a means to make yourself important. These are the most important points to keep in mind.

CLEARY: ["Just go by the principle of the teaching"]: This principle is one of the so-called 'four reliances' — to rely on the truth, not the person, which means that anyone can see reality and become enlightened if they go by the truth which is as it is because that is its real nature; it is not a question of human feelings, the other three reliances are to rely on the definitive teaching, not the incomplete teaching, to rely on the meaning and not the words, and to rely on wisdom, not conventional knowledge.

XX. 夫坐禪者。非干教行證。而兼此三德。謂證者以待悟爲則。不是坐禪心。行者以眞履實踐。不是坐禪心。教者以斷惡修善。不是坐禪心。

1. HEINE: Zazen is not just a matter of teaching, practice, or realization, it encompasses all three ideals. That is, to evaluate realization only in terms of attaining enlightenment is not the essence of zazen; to evaluate practice only as following the true path is not the essence of zazen; and to evaluate teaching only as cutting off evil and practicing good is not the essence of zazen.

2. CLEARY: Zazen is not concerned with teaching, practice, or realization, yet it contains these three aspects. That is to say, the criterion of realization depends on enlightenment – this is not the spirit of zazen. Practice is based on genuine application – this is not the spirit of zazen. Teaching is based on eliminating evil and cultivating goodness – this is not the spirit of zazen.

3. YASUDA & ANZAN: Zazen is not based upon teaching, practice or realization; instead these three aspects are all contained within it. Measuring realization is based upon some notion of enlightenment—this is not the essence of zazen. Practice is based upon strenuous application—this is not the essence of zazen. Teaching is based upon freeing from evil and cultivating good—this is not the essence of zazen.

4. MASUNAGA: This zazen does not attach itself one-sidedly to doctrine, training, or enlightenment. It combines all these virtues. Enlightenment ordinarily means Satori, but this is not the spirit of zazen. Training ordinarily means actual practice, but this is not the spirit of zazen. Doctrine ordinarily means stopping evil and doing good, but this is not the spirit of zazen.

5. NEARMAN: Pure meditation does not concern itself with teachings, practices, or realization and it encompasses the virtues of all three. ‘Realization’ depends on the tenet of ‘waiting for enlightenment’, which is not the attitude of mind in pure meditation. ‘Practice’ depends on ‘sincere application and genuine effort’, which is not the attitude of mind in pure meditation. ‘Teachings’ depend on ‘cutting off evil and doing good’, which is not the attitude of mind in pure meditation.

6. SENZAKI: Students, in general, Buddhist study is in three processes-teaching, practicing and realizing. Now, Zazen does not follow these processes. It includes all three. If one “aims” at realization, he is not a true Zen student. If he strives to follow the teachings which the Buddha prescribed, he is not a good Zen student. If he strives to stop doing wrong things and do good things according to the scriptures, he is not a good Zen student.

XXI. 禪中縱立教。而非居常教。謂直指單傳道。舉體全說話。語本沒章句。意盡理窮處。一言盡十方。絲毫未舉揚。是豈不佛祖真正之教乎。

1. HEINE: Although the establishment of teaching lies within Zen, it is not ordinary teaching. Rather, the Way of simple transmission through direct pointing is an expression demonstrated by the entire body. It is speaking without phrases. At the point where thought and reason are exhausted, a single word conveys the totality of the world, and yet not a single hair is raised—isn't this the true teaching of the Buddhas and patriarchs?

2. CLEARY: Although teaching is established within zen, it is not ordinary teaching; it is direct pointing, simply communicating the way, speaking with the whole body. The words have no sentences or phrases; where ideas are ended the reason exhausted, one word comprehends the ten directions. And yet not a single hair is raised – is this not the true teaching of the buddhas and enlightened ancestors?

3. YASUDA & ANZAN: Teaching is found in Zen but it is not the usual teaching. Rather, it is a direct pointing, just expressing the Way, speaking with the whole body. Such words are without sentences or clauses. Where views end and concept is exhausted, the one word pervades the ten directions without setting up so much as a single hair. This is the true Teaching of the Buddhas and Awakened Ancestors.

4. MASUNAGA: Although Zen has doctrines, they differ from those of Buddhism in general. The method of direct pointing and true transmission is expressed by the whole body in zazen. In this expression, there are no clauses and sentences. Here, where mind and logic cannot reach, zazen expresses the 10 directions. And this is done without using a single word. Isn't this the true doctrine of the Buddhas and patriarchs?

5. NEARMAN: Even though teaching is done with regard to pure meditation, it is not customary teaching; it is called 'the way of direct pointing to Buddha Nature and single Transmission from mind to mind', in which the Master gives his whole being to voicing the Truth; his words, from the first, do not have chapter and verse. It is the place where notions and ideas have come to an end, and the limits of reasoning are surpassed—one word encompasses the universe, even without the slightest shred of praise. This is surely the true and proper teaching of the Buddhas and Ancestors!

6. SENZAKI: Zen also must have some teaching, but that teaching is not the ordinary dualistic explanation. It points directly to the Essence of Mind. Therefore, every word expresses the whole, and that word transcends worldly thinking. When the road of thinking is blocked off, before any word is ever spoken, the message is already delivered in that very moment. Is not this the true teaching of the Buddhas and the Patriarchs?

Notes:

Verse attributed to Bodhidharma:

教外別傳	<i>A special transmission outside the scriptures;</i>
不立文字	<i>No dependence upon words and letters;</i>
直指人心	<i>Direct pointing to the human mind:</i>
見性成佛	<i>Seeing into one's own nature and attainment of Buddhahood.</i>

XXII. 或雖談行。又無爲行。謂身無所作。口無密誦。心無尋思。六根自清淨。一切不污染。非聲聞十六行。非緣覺十二行。非菩薩六度萬行。一切不爲。故名爲佛。只安住諸佛自受用三昧。遊戲菩薩四安樂行。是豈不佛祖深妙之行乎。

1. HEINE: Although practice is realized [in Zen], it is the practice of non-action. The body functions spontaneously, the mouth does not chant esoteric doctrine, the mind is not preoccupied with thoughts, the six senses are naturally clear and unaffected by anything. This is not the sixteenfold practice of the Buddha's disciples, the twelvefold practice of dependent origination, or the myriad practices of the six stages of the bodhisattva. Because it is not doing any [particular] thing, it is known as acting as a Buddha. Only abiding tranquilly in the self-fulfilling *samadhi* of all Buddhas, or resonating in the four peaceful repose of the bodhisattva—is this not the profound and marvelous practice of the Buddhas and patriarchs?

2. CLEARY: And although we speak of practice, it is practice without any doing. That is to say, the body doesn't do anything, the mouth does not recite anything, the mind does not think anything over, the six senses are naturally pure and clear, not affected by anything. This is not the sixteen-fold practice of the buddhist disciples or the twelve-fold practice of those enlightened through understanding of causality, or the six ways of transcendental practice undertaking myriad actions done by bodhisattvas; not doing anything at all, it is therefore called buddhahood, the state of enlightenment. Just resting in the absorption self-experienced by all enlightened ones, roaming at play in the four peaceful and blissful practices of bodhisattvas, is this not the profound, inconceivable practice of buddhas and ancestors?

3. YASUDA & ANZAN: Although we speak of "practice", it is not a practice that you can do. That is to say, the body does nothing, the mouth does not recite, the mind doesn't think things over, the six senses are left to their own clarity and unaffected. So this is not the sixteen stage practice of the hearers [the path of insight or *darsanamarga* into the four noble truths at four different levels]. Nor is it the practice of understanding the twelve nidanas of inter-dependent emergence of those whose practice is founded upon isolation. Nor is it the six perfections within numberless activities of the Bodhisattvas. It is without struggle at all so is called Awakening or enlightenment. Just rest in the Self-enjoyment Samadhi of all the Buddhas, wandering playfully in the four practices of peace and bliss of those open to Openness. This is the profound and inconceivable practice of Buddhas and Awakened Ancestors.

Notes:

CLEARY: ["does not recite anything"]: The way this is worded it could refer to mystic spells, and/or to silent recitation

["sixteen-fold practice"]: This refers to the sixteen stages of mind on the path of insight (*darsanamarga*) as defined in the *Abhidharmakosa*: they consist of the tolerance and knowledge of the corresponding truths of suffering, etc., in the 'higher' worlds of form and formlessness (eight more) [To elaborate a bit more: first there

4. MASUNAGA: Although Zen talks about training, it is the training of no-action. The body does nothing except *zazen*. The mouth does not utter the Dharani, the mind does not work at conceptual thinking; the six sense organs are naturally pure and have no defilement. This is not the 16 views (toward the Four Noble Truths) of the Sravaka, or the 12 causal relations of the Pratyekabuddha, or the six paramitas and other training of the Bodhisattvas. Nothing is done except *zazen*, and this *zazen* is called the Buddha's conduct. The trainee just dwells comfortably in the self-joyous meditation of the Buddhas and freely performs the four comfortable actions of the Bodhisattvas. This then is the deep and marvelous training of the Buddhas and patriarchs.

5. NEARMAN: On the one hand, a Master may speak of practice, but it is a natural, spontaneous practice free from defiling passions. It is called 'having nothing that the body needs to do; having nothing the mouth needs to chant, even to itself; having nothing that the mind needs to seek after': the six sense faculties are naturally immaculate, all without stain or flaw. This is not the sixteen aspects of the Four Noble Truths which Shravakas hold to, nor is it the twelve links in the chain of dependent origination which the Pratyekabuddhas speak of, nor is it the six paramitas and the ten thousand good deeds of the Bodhisattvas: none of these acts is 'the seeing of the Eternal before one's very eyes', which is therefore called 'being a Buddha'. Just reside at ease in the *samadhi* which the Buddhas themselves accepted and used. Joyfully and unhindered, perform the four actions of a Bodhisattva which ease the way to Buddhahood, for these are surely the profound and wondrous deeds of Buddhas and Ancestors!

6. SENZAKI: Usually a man understands reason through practicing it, but in Zen, practicing itself is understanding. There is no "two-fold" process, but merely "one-process." If a man does everything aimlessly, he does not have to recite mantras; he does not have to think philosophical theories. His six organs will be purified and his surroundings have no spot of impurity at all.

is patience with respect to the truth of suffering pertaining to Kamadhatu (the realm of desire), second there is a knowledge of the same, then, third and fourth, there is a patience and a knowledge with respect to the truth of suffering in the higher spheres (Rupadhatu & Arupyadhatu). The next 12 follow the same pattern with respect to the noble truths of origination, cessation and the path. See Abhidharmakosa, Ch VI, verses 25-27. - Charlie]

[“Twelve-fold practice”]: This refers to the application of the understanding of the twelve links of causality: ignorance, activity, consciousness, name and form, six senses, contact, sensation, desire, attachment, becoming, birth, old age and death. By removing one link the chain can be broken.

The six ways of transcendental practice are generosity without conception of giver, receiver, or gift; morality; tolerance; effort; meditation; and wisdom. These are transcendent in that their accomplishment is supposed to involve no sense of subject or object.

[“Four peaceful and blissful practices”]: This refers to blissful and peaceful activities of body, mouth, and mind, and of carrying out vows. According to the Lotus scripture, for the body this means not associating with powerful aristocrats, with sorcerers, with criminals or prostitutes, with butchers, with followers of the vehicles of disciples or self-enlightened ones, desirous thoughts, with hermaphrodites, dangerous censured things, or keeping young children as acolytes; once one avoids these ten kinds of people or actions, one is at ease. As far as the mouth is concerned, it means not to indulge in talking about the errors of other people or the scriptures, not to belittle others, not to praise others, not to slander others, and not to be resentful. As far as mind is concerned, it means to avoid flattery, depredation, to avoid scorning those of small actions with one’s own grandiose actions, and to avoid contention. Carrying out vows in peace and bliss means using the power of one’s vow to rescue all beings to govern oneself.

XXIII. 或雖說證。無證而證。是三昧王三昧。無生智發現三昧。一切智發現三昧。自然智發現三昧。如來智慧開發明門。大安樂行法門所發。越聖凡格式。出迷悟情量。是豈不本有大覺之證乎。

1. HEINE: Although realization is realized [in Zen], it is the realization of non-realization, the king of all *samadhis*, the *samadhi* that realizes the unborn, comprehensive, and spontaneous wisdom, the gate to disclosing the Tathagata's wisdom and the path of great tranquility and harmony. It transcends the distinction between sacred and mundane, goes beyond delusion and enlightenment—is this not the realization of original enlightenment?

2. CLEARY: Though we may speak of realization, this is realization without realization, this is the absorption in the king of concentration, the state of awareness in which you discover knowledge of birthlessness, all knowledge, and spontaneous knowledge; it is the gate of illumination through which the wisdom of the realized ones opens up, produced by the method of practice of great ease. It transcends the patterns of holy and ordinary, goes beyond the sense of confusion and understanding; is this not the realization of innate great enlightenment?

3. YASUDA & ANZAN: Although we speak of realization, this realization does not hold to itself as being “realization”. This is practice of the supreme *samadhi* which is the knowing of unborn, unobstructed, and spontaneously arising Awareness. It is the door of luminosity which opens out onto the realization of Those Who Come Thus, born through the practice of the great ease. This goes beyond the patterns of holy and profane, goes beyond confusion and wisdom. This is the realization of unsurpassed enlightenment as our own nature.

Notes:

CLEARY: Knowledge of the birthlessness, or nonorigination of all things, was sometimes understood to mean unborn or knowledge that is natural and not fabricated. All knowledge is spoken of as general and particular; knowing universal relativity, and knowing the particular relations. Spontaneous knowledge is the knowledge that has no teacher that doesn't come from without...[“realized ones”]: Tathagata, one who has realized thusness, is an epithet of a buddha.

4. MASUNAGA: And although we talk about enlightenment, we become enlightened without enlightenment. This is the king of *samadhi*. This is the *samadhi* that gives rise to the eternal wisdom of the Buddha. It is the *samadhi* from which all wisdom arises. It is the *samadhi* that gives rise to natural wisdom. It is the clear gate that opens into the compassion of the Tathagata. It is the place that gives rise to the teaching of the great comfortable conduct (*zazen*) - It transcends the distinction between sage and commoner; it is beyond dualistic judgment that separates delusion and enlightenment. Isn't this the enlightenment that expresses one's original face?

5. NEARMAN: On the other hand, a Master may speak of personal confirmation, yet there is no confirming and there is confirmation. This is the *samadhi* that is lord of *samadhis*, the *samadhi* that manifests the wisdom of the Unborn, the *samadhi* that manifests all wisdom, the *samadhi* that manifests the wisdom of one's Original Nature: it is the Bright Gate which the Tathagata's Wisdom opens out; it is That which flows from ‘the Gate that leads to the Teaching on the great deeds that ease the way to Buddhahood’. It surpasses any social rules of ‘being worldly’ or ‘being saintly’; It lays bare the emotional thinking behind ‘delusion versus enlightenment’. How could this not be confirmation of Supreme Enlightenment?

XXIV. 又坐禪者。非干戒定慧。而兼此三學。謂戒是防非止惡。坐禪觀舉體無二。拋下萬事。休息諸緣。佛法世法不管。道情世情雙忘。無是非無善惡。何防止之有乎。此是心地無相戒也。

1. HEINE: Although zazen is not restricted to discipline (*sila*), concentration (*samadhi*), or wisdom (*prajna*), it encompasses all three goals. That is, although discipline is to prevent or stop evil, in zazen we observe the principle of complete nonduality, renounce the ten thousand things, put an end to all entanglements, abandon the distinction between Buddhist and worldly principles, forget attachments to the Way as well as to the world, and acknowledge neither affirmation nor denial, neither good nor evil—so what is there to prevent or stop? That is the formless discipline of the primordial mind.

2. CLEARY: Also zazen is not concerned with discipline, concentration, or wisdom, but contains these three studies. That is, discipline is to prevent wrong and stop evil; in zazen we see the whole substance as non dual, cast aside myriad concerns and lay to rest all entanglements. Not concerned with the buddhist way or the worldly way, forgetting feelings about the path as well as mundane feelings, no affirmation or denial, no good or bad – what is there to prevent or stop? This is the formless discipline of the mind ground.

3. YASUDA & ANZAN: Zazen is also not based upon discipline, practice, or wisdom. These three are all contained within it. Discipline is usually understood as ceasing wrong action and eliminating evil. In zazen the whole thing is known to be non-dual. Cast off the numberless concerns and rest free from entangling yourself in the “Buddhist Way” or the “worldly way.” Leave behind feelings about the path as well as your usual sentiments. When you leave behind all opposites, what can obstruct you? This is the formless discipline of the ground of mind.

4. MASUNAGA: Though zazen does not cling to virtue, meditation, and wisdom, it includes them. So-called virtue protects one from wrong and stops evil. But in zazen we see the total body without two-ness. We abandon all things and stop varied relations; we do not cling to Buddhism and worldly affairs; we prize religious sentiment and worldly thoughts. There is neither right and wrong nor good and evil. What is there to suppress and to stop? This is the formless virtue of Buddha nature.

5. NEARMAN: Also, pure meditation does not stand against the Precepts, mindfulness, or wise discernment. Rather it combines with these three aspects of spiritual training. ‘Precepts’ are the resisting of what is wrong and the ceasing from what is evil. When seated in pure meditation, we observe that there is no duality whatsoever; we cast aside the multitude of things and bring all conditions to rest. Neither the Teachings of the Buddhas nor the teachings of the world dominate us; emotional attachments to the Way and worldly feelings are both left behind. There is no ‘right and wrong’, no ‘good and evil’, for what is there to resist or cease from? This is what the Precepts that go beyond mental characterization are.

6. SENZAKI: Zazen does not belong either to discipline or contemplation or the achievement of knowledge, but it contains all of these three. Discipline is to prevent a person from doing wrong actions, but Zazen sees no separation between a person and his actions. When one does Zazen in the Zen way, he stops all actions and accordingly all “karma-relation” is cut off. He has nothing to do with laws of the world, or laws of Buddhism. He has no feeling either in the world or in religion. He does not see good or bad, liking or disliking. Why should he prevent himself from doing any action? This is called the “formless discipline of Zen.”

Note:

In early Buddhism, discipline (*sila*), concentration (*samadhi*), or wisdom (*prajna*) was a basic model for encompassing practice. They are mutually supporting dimensions of praxis: effort in one benefit the others; all three need to be cultivated.

XXV. 定是觀想無餘。坐禪脫落身心。捨離迷悟。不變不動。不爲不昧。如癡如兀。如山如海。動靜二相了然不生。定而無定相。無定相故名大定也。慧是簡擇覺了。坐禪所知自滅。心識永忘。通身慧眼。無有簡覺。明見佛性。本不迷惑。坐斷意根。廓然瑩徹。是慧而無慧相。無慧相故名大慧也。

1. HEINE: Concentration is undivided contemplation. Zazen is the dropping off of body and mind, renouncing [the distinction between] delusion and enlightenment. It is neither motionless nor active, neither creative nor quiescent, and resembles both fool and saint, mountain and ocean. No trace of movement or stillness originates from it. Concentration functions without form. Because it is formless, it is known as great concentration. Wisdom is discriminative awareness. In zazen, subject and object disappear on their own and mental discriminations are forever forgotten. The eye of wisdom pervades the body. Although it makes no discriminations, it clearly sees Buddha-nature. Originally without delusion, zazen cuts off conceptualization and remains unbound and clear. Wisdom is formless; because it is formless, it is known as great wisdom.

2. CLEARY: Concentration means undivided contemplation; in zazen we slough off body and mind, abandon confusion and understanding, immutable and imperturbable, not acting, not befuddled, like an idiot, like a dunce, like a mountain, like an ocean, no trace of either motion or stillness arises concentrated without any sign of concentration, because there is no form of concentration, it is called great concentration. Wisdom is discerning comprehension; in zazen knowledge disappears of itself, mind and discriminating consciousness is forever forgotten. The wisdom eye throughout the body has no discernment, but clearly sees the essence of buddhahood; fundamentally unconfused, cutting off the conceptual faculty, open and clearly shining all the way through, this is wisdom without any sign of wisdom; because it has no sign of wisdom it is called great wisdom.

3. YASUDA & ANZAN: Practice usually means unbroken concentration. Zazen is dropping the bodymind, leaving behind confusion and understanding. Unshakeable, without activity, it is not deluded but still like an idiot, a fool. Like a mountain, like the ocean. Without any trace of motion or stillness. This practice is no-practice because it has no object to practice and so is called great practice. Wisdom is usually understood to be clear discernment. In zazen, all knowledge vanishes of itself. Mind and discrimination are forgotten forever. The wisdom-eye of this body has no discrimination but is clear seeing of the essence of Awakening. From the beginning it is free of confusion, cuts off concept, and open and clear luminosity pervades everywhere. This wisdom is no-wisdom; because it is traceless wisdom, it is called great wisdom.

4. MASUNAGA: Usually zazen means concentrating the mind and eliminating extraneous thoughts. But in this zazen, we free ourselves from dualism of body and mind and of delusion and enlightenment. Neither the body nor mind changes, moves, acts, or worries. Like a rock, like a stake, like a mountain, like an ocean, the two forms of movement and rest do not arise. This is meditation without the form of meditation. Because there is no form of meditation, it is called just meditation. But in this zazen we naturally destroy the obstacle of knowledge (ignorance), forget the delusive activity of the mind; our entire body becomes the eye of wisdom; there is no discrimination and recognition. We clearly see the Buddha nature and are inherently not deluded. We cut the delusive root of the mind and the light of the Buddha mind shines through suddenly. This is wisdom without the form of wisdom. Because it is wisdom without form, it is called Great Wisdom.

5. NEARMAN: 'Mindfulness' is the observing that there is nothing that is in excess. When seated in pure meditation, we let go of 'body and mind', abandon 'delusion and enlightenment'. We are unchanging, immovable, unwillful, impervious. We are like a simpleton or a legless man. We are like a mountain or an ocean: no trace of 'movement versus stillness' has yet arisen. When mindful, there is no fixed state of things. Because there is no fixed state of things, we call this Supreme Mindfulness. 'Wise discernment' is being selective within enlightened awareness. When seated in pure meditation, what is intellectually known spontaneously vanishes and self-consciousness is discarded. Your whole being's Eye of Wise Discernment possesses no 'specialized insight': It clearly sees Buddha Nature and is, from the first, not deluded. Whilst sitting, you cut off the roots of thought, and this is wise discernment without any outer signs of wise discernment. Because it has no signs of wise discernment, it is called Supreme Discerning Wisdom.

6. SENZAKI: Contemplation (general contemplation) observes inner and outer conditions thoroughly. (Subjectivity and objectivity.) Zen transcends both body and mind. It has nothing to do with delusion or realization. It never changes and never moves. There is no action and no tardiness (slowness). It is like the seemingly "foolish person" who rooted to the ground maintains immovability. It is like the mountain or like the ocean. There flares no phase of "motion" or "stillness." It transcends all terms applied to "human activity." It is contemplation which has no "form of contemplation"; therefore, it is called the "greatest contemplation."

XXVI. 諸佛教門。一代所說。無不總收戒定慧中。今坐禪者。無戒不持。無定不修。無慧不通。降魔・成道・轉輪・涅槃。皆依此力。神通妙用・放光說法。盡在打坐也。且參禪亦坐禪也。

1. HEINE: The teaching of all Buddhas, as expressed in their own lifetimes, is nothing other than what is included in discipline (*сила*), concentration (*samadhi*), or wisdom (*prajna*). Now, in zazen, there is no discipline that is not cultivated, no concentration that is not observed, no wisdom that is not realized. Overcoming suffering, attaining the Way, turning the wheel [of the Dharma], and the attainment of enlightenment all depend on its power. Supernatural powers and illuminating the Dharma are fully rooted in zazen. Studying Zen is also based on zazen.

2. CLEARY: The teachings expounded by the buddhas in their lifetimes are all contained in discipline (morality), concentration (meditation), and wisdom (knowledge); in this zazen, there is no discipline that is not maintained, no concentration that is not cultivated, no wisdom that is not realized. Vanquishing demons, attaining the way, turning the wheel of the true teaching and returning to extinction, all depend on this power. Supernormal powers and their inconceivable functions, emanating light and expounding the teaching are all in the act of sitting. Investigation of zen also is sitting in zazen.

3. YASUDA & ANZAN: The Teaching that the Buddhas have presented all throughout their lifetimes are just this discipline, practice, and wisdom. In zazen there is no discipline that is not maintained, no practice that is uncultivated, no wisdom that is unrealized. Conquering the demons of confusion, attaining the Way, turning the wheel of the Dharma and returning to tracelessness all arise from the power of this. Siddhis and inconceivable activities, emanating luminosity and proclaiming the Teachings—all of these are present in this zazen. Penetrating Zen is zazen.

4. MASUNAGA: The teachings of the Buddha and the sermons of Sakyamuni (in his life) are all included in virtue, meditation, and wisdom. In this zazen we hold all virtue, train all meditation, and penetrate into wisdom. Suppression of demons, enlightenment, sermon and death all depend on this power. Superior work and illuminating sermon are all in the zazen. Interviewing the Zen master is also zazen.

5. NEARMAN: The instructional Gates of the Buddhas—what They gave voice to in Their lifetime—contain nothing that is not within the Precepts, mindfulness, and wise discernment. Pure meditation has no Precepts that are not kept to, no mindfulness that is not put into practice, no wise discernment that does not know things through and through. ‘Overcoming demons’, ‘realizing Buddhahood’, ‘turning the Wheel’, ‘nirvana’: all depend on the strength of your pure meditation. The wondrous uses of your spiritual powers, your emitting light when voicing the Dharma, are all there when you are truly sitting in pure meditation. Moreover, participating in a spiritual examination is also a form of sitting in pure meditation.

6. SENZAKI: All teachings of Buddha in the world could be classified into three parts: precepts, contemplation and wisdom. Now Zen has no precepts that are not kept; no contemplation that is not practiced; no wisdom that is not revealed. It is said that Buddha conquered demons and attained enlightenment; that he turned the wheel of Dharma to enlighten others, and that at the last he entered into Parinirvana. These were all phenomena of his Zazen. There are those who describe the miraculous deeds of Buddha, who was considered to have brilliant emanations from his body. Those dreamers should sit down in Zazen and break through to ultimate bottom.

XXVII. 欲坐禪者。先靜處宜焉。茵褥須厚敷。莫教風煙入。勿令雨露侵。護持容膝地。清潔打坐處。雖有昔人坐金剛座坐盤石上之蹤跡。亦無不有座物。坐處當應晝不明夜不暗。冬暖夏冷。是其術也。放捨心意識。休息念想觀。勿圖作佛。勿管是非。護惜光陰。如救頭然。

1. HEINE: If you want to practice zazen, you must first be in a quiet place and lay out a firm cushion. Do not let in either wind, smoke, rain, or dew. Keep a clean place to sit with plenty of room for your knees. Although ancient monks were reported to have sat on a diamond seat or on a huge rock, there were none who did not use a cushion. The place for sitting should not be too bright in the daytime or too dark at night, and must be kept warm in the winter and cool in the summer. That is the method [for zazen]. Renounce discriminative consciousness and terminate conceptualization. Do not try to gauge the activities of a Buddha or to judge good and evil. Make the most of your time as if your own life was at stake.

2. CLEARY: If you want to sit in meditation, first find a quiet place and lay a thick cushion; do not let wind or smoke, rain or dew in. Keep a clear place to sit, with enough room for your knees. Although there were people who sat on diamond seats or boulders in ancient times, they all had sitting cushions. Where you sit should not be light in the daytime or dark at night; it should be warm in winter and cool in summer — that's the technique. Cast off mind, intellect, and consciousnesses, cease recollection, thought, and observation. Don't aim at becoming a buddha, don't be concerned with right or wrong; value time, as though saving your head from burning.

3. YASUDA & ANZAN: 3. YASUDA & ANZAN: To practice sitting, find a quiet place and lay down a thick mat. Don't let wind, smoke, rain or dew come in. Keep a clear space with enough room for your knees. Although in ancient times there were those who sat on diamond seats or on large stones for their cushions. The place where you sit should not be too bright in the daytime or too dark at night; it should be warm in winter and cool in summer. That's the key. Drop mind, intellect and consciousness, leave memory, thinking, and observing alone. Don't try to fabricate Buddha. Don't be concerned with how well or how poorly you think you are doing; just understand that time is as precious as if you were putting out a fire in your hair.

4. MASUNAGA: If you want to do zazen, you must first find a quiet place. You should sit on a thick cushion. You should allow no smoke or wind to enter. You should keel away from rain and dew. Take care of the sitting place and keep it clean. The Buddha sat on a diamond seat, and the patriarchs sat on huge rocks, but in each case they used cushions. The sitting place should neither be too light during the day nor too dark during the night. It should be warm in winter and cool in summer. These are precautions regarding the place abandon the functioning of the mind; stop dualistic thinking, and do not plan to become a Buddha. Don't think about right and wrong. Do not waste time make efforts as though saving your burning head.

5. NEARMAN: When you wish to do seated meditation, first of all, seek a good, quiet place. See that your cushion is thickly padded. Do not let mist, smoke, or fog enter. Do not let rain and dew intrude upon you. Protect and take care of the ground where you put your knees. Keep your sitting place neat and clean. Although in ancient times some sat on a diamond throne, there are traces of their sitting atop boulders. Also, at no time should you fail to have some carpeting spread out beneath your meditation mat. Your sitting place must not be bright during the day or pitch dark at night. It should be warm in winter and cool in summer. This is the technique for meditating: Let go of, and abandon, awareness of thoughts; put to rest looking at mental fancies and images. Do not devise some notion of what 'realizing Buddhahood' is. Do not let 'right and wrong' control you. Act as if you were saving your head which was ablaze!

8. DUMOULIN, HEISIG & KNITTER: Cast off mind, intention, and consciousness; stop recollection, imagination, and vision; do not intend to become a Buddha, do not judge about right and wrong! Use time to the utmost, as if you had to save your head from burning!

Notes:

Fukanzaznegi:

不思善惡。	Do not think 'good' or 'bad.'
莫管是非。	Do not judge true or false.
停心意識之運轉。	Give up the operations of mind, intellect, and consciousness;
止念想觀之測量。	stop measuring with thoughts, ideas, and views.
莫圖作佛。	Have no designs on becoming a Buddha.

Shobogenzo Zuimonki (Okumura translation), section 5-20: "As a monk who has left home, first you must depart from your ego as well as from [desire for] fame and profit. Unless you become free from these things, despite practicing the Way urgently as though extinguishing a fire enveloping your head, or devoting yourself to practice as diligently as the Buddha who stood on tiptoe 1 (for seven days), it will amount to nothing but meaningless trouble, having nothing to do with emancipation."

XVIII. 如來端坐。少林面壁。打成一片。都無他事。石霜擬枯木。太白責坐睡。不用燒香禮拜念佛修懺看經持課。只管打坐始得。

1. HEINE: The Tathagata practiced zazen in an upright position, Bodhidharma sat with singleminded attention and no other concerns, Sekiso resembled a withered tree, and [Tiantong] Rujing was critical of those who sleep while doing zazen. Rujing counseled: “Attainment is reached through zazen only, not by burning incense, worship, repetition of the *nembutsu*, repentance, or reading or reciting sutras.”

2. CLEARY: The Buddha sat upright, Bodhidharma faced a wall, single-minded, without any other concerns at all. Shishuang was like a dead tree, Rujing admonished against sleeping while sitting; “you can only succeed by just sitting, without need to make use of burning incense, prostrations, remembrance of buddha names, repentance ceremonies, reading scriptures or ritual recitations.”

3. YASUDA & ANZAN: The Buddha sat straight, Bodhidharma faced the wall; both were whole-hearted and committed. Shishuang was like a gnarled dead tree. Rujing warned against sleepy sitting and said, “Just-sitting is all you need. You don’t need to make burning incense offerings, meditate upon the names of Buddhas, repent, study the scriptures or do recitation rituals.”

4. MASUNAGA: The Buddha sitting under the Bodhi tree and Bodhidharma wall gazing concentrated only on zazen and did nothing else. Sekiso (Shih-shuang Ch’ing-chu) (807-888) sat like a withered tree. Nyojo (Ju-tsing) (1163-1228) warned against taking a nap while doing zazen. Nyojo always said that you can obtain your goal for the first time by merely sitting - without burning incense, giving salutation, saying the Nembutsu, practicing austerity, chanting the sutra, or performing various duties.

5. NEARMAN: The Tathagata’s sitting erect, Bodhidharma’s facing the wall at Shorin Monastery as he attended only to his meditation: both had no ‘other thing’ to them. Sekiso imitated a withered tree; Taihaku censured the practice of falling asleep whilst sitting. Do not get involved with the burning of incense, the making of bows, the reciting of the Buddha’s name, the undergoing of some penitential ritual, the reading of Scriptures, the holding on to a daily work schedule: just sitting, without ‘doing’ anything, is what you should aim at above all.

8. DUMOULIN, HEISIG & KNITTER: The Perfected One sitting upright and Bodhidharma wall-gazing in the temple of Shao-lin concentrated on *zazen* and did nothing else. Shih-shuang Ch’ing-chu sat like a withered tree, Ju-ching warned not to sleep while sitting. He said that without burning incense, paying veneration, reciting the *nembutsu*, practicing *sange*, reading the sutras, or performing rites, you can attain enlightenment by only sitting in *zazen*.

Notes:

In Fukanzazengi, Dogen brings up the precedent’s of Shakyamuni and Bodhidharma: “Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?”

From *Hokyoki* (Dogen’s journal of his study with Rujing): (Tanahashi & Norman Fischer translation): Rujing said, “Studying Zen is dropping off body and mind. Without depending on the burning of incense, bowing, chanting Buddha’s names, repentance, or sutra reading, devote yourself to just sitting.” I asked, “What is dropping off body and mind?” Rujing said, “Dropping off body and mind is zazen. When you just sit, you are free from the five sense desires and the five hindrances.” I asked, “Is this freedom from the five sense desires and the five hindrances the same as what the sutra schools are talking about? Does it mean we are to be practitioners of both the Mahayana and Hinayana?” Rujing said, “Descendants of ancestors should not exclude the teachings of either vehicle. If students ignore the Tathagata’s sacred teachings, how can they become the descendants of buddha ancestors?”

Dogen states in Bendowa: “From the first time you meet a master, without engaging in incense offering, bowing, chanting Buddha’s name, repentance, or reading scriptures, you should just wholeheartedly sit, and thus drop away body and mind.” Also see the Griff Foulk’s comments on this passage in the section on ritual, pp. 159-160 of this study.

CLEARY: This is a statement of Rujing, Dogen’s teacher.

DUMOULIN: These short sentences describe the zazen of classical tradition. Bodhidharma and a famous Zen master of the T’ang period (Shih-shuang Ch’ing-chu) are referred to. The image of fire threatening one’s head is an allusion to koan literature, while the name of Ju-ching recalls Dogen’s great experience of enlightenment. In the last sentence, Keizan affirms Ju-ching’s and Dogen’s insistence on “*zazen only*” (*shikan taza*) to the exclusion of all other practices of Buddhist practice. [Further, Dumoulin states that this passage, “summarizes Keizan’s point of view, is the book’s climax.”]

XXIX. 大抵坐禪時。可搭袈裟除開定・與晡前後・夜時莫略。蒲團經亘一尺二寸周圍三尺六寸非全支趺坐。自跏趺半而後至脊骨下。

是佛祖之坐法也。或結跏趺坐。或半跏趺坐。結跏法者。先以右足置左髀上。以左足置右髀上。而寬繫衣物

內衣
帶紐

可令齊整。次以右手安左足上。以左手安右手上。兩手大指相拄近身。拄指對頭當對臍安。正身端坐。

不得左側右傾前躬後仰。耳與肩鼻與臍。必俱相對。舌拄上腭。息從鼻通。脣齒相著。眼須正開。不張不微。如是調身已。欠氣安息。所謂開口吐氣一兩息也。次須坐定搖身七八度。自僂至細。兀兀端坐也。

1. HEINE: Whenever you practice zazen, you must wear the *kesa* (*kasaya*) robe (except during the night and upon arising from sleep, as per the schedule). Do not neglect to do this. The cushion (twelve inches across, thirty-six inches in diameter) should not support the entire leg. It should extend from the middle of the leg to the base of the spine. That is the zazen method of the Buddhas and patriarchs. You may sit in either the full-lotus or half-lotus position. The method for the full-lotus is to put the right foot on the left thigh and the left foot on the right thigh. Loosen your robe and let it hang neatly around you. Then, put your right hand on your left foot and your left hand on your right foot, keeping the thumbs together, close to the body at the navel. Sit perfectly upright without leaning left or right, forward or backward. The ears and shoulders, nose and navel must be perfectly aligned. The tongue should rest on the roof of the mouth and the breath pass through the nose. The mouth is closed but the eyes are left open. Having regulated the body so that it is neither stiff nor limp, breathe deeply through the mouth one time. Then, while sitting in concentration, sway your body [to the left and right] seven or eight times, going from a greater to smaller [range of motion]. Sit upright with lofty dedication.

2. CLEARY: Whenever you sit, you should wear a *kashaya* (*kesa*) (except during the first and last parts of the night when the daily schedule is not in effect) – don't neglect this. The cushion (twelve inches across, thirty-six in circumference) should not support the whole thighs it should reach from midthigh to the base of the spine. This is the way the buddhas and patriarchs sat. You may sit in full or half lotus position; the way to sit in full lotus is to put the right foot on the left thigh, then put the left foot on the right thigh. Loosen your clothes and straighten them; next put your right hand on your left foot and your left hand on your right hand, with your thumbs together near the body about the level of your navel. Sit up straight, without leaning to the left or right, front or back. The ears and shoulders, nose and navel, should be aligned. The tongue is kept on the roof of the mouth and the breath should pass through the nose. The mouth should be closed, while the eyes should be open, though not too widely or too slightly. Having attuned your body in this way, breathe deeply through the mouth a couple of times. Next, sitting steady, sway your body seven or eight times, going from larger to smaller movements. Then sit upright and intent.

3. YASUDA & ANZAN: When you sit, wear the *kesa* (except in the first and last parts of the night when the daily schedule is not in effect). Don't be careless. The cushion should be about twelve inches thick and thirty-six in circumference. Don't put it under the thighs but only from mid-thigh to the base of the spine. This is how the Buddhas and Ancestors have sat. You can sit in the full or half lotus postures. To sit in the full lotus, put the right foot on the left thigh and the left foot on the right thigh. Loosen your robes but keep them in order. Put your right hand on your left heel and your left hand on top of your right, thumbs together and close to the body at the level of the navel. Sit straight without leaning to left or right, front or back. Ears and shoulders, nose and navel should be aligned. Place the tongue on the palate and breathe through the nose. The mouth should be closed. The eyes should be open but not too wide nor too slight. Harmonizing the body in this way, breathe deeply with the mouth once or twice. Sitting steadily, sway the torso seven or eight times in decreasing movements. Sit straight and alert.

4. MASUNAGA: Generally when doing zazen you should wear a *kesa*; you must not leave this out. You should not sit completely on the cushion; it should be put halfway back under the spine. This is the sitting method of the Buddhas and the patriarchs. Some meditate in *pariyanka* and others in *half-pariyanka*. In *pariyanka* you must put your right thigh [...?...]. Wearing your robe loosely adjust your posture. Next rest your right hand on your left foot and your left hand on your right palm. Touching your thumbs together, bring your hands close to your body. Put them close to your navel. Sit upright and do not lean either to the left or right. Neither should you lean forward nor backward. Place your navel. Keep your tongue against the palate, and breathe through your nose. Keep your lips and teeth firmly closed. You should keep your eyes open. Neither open them too wide nor narrow them too much. After you have seated your self comfortably, inhale sharply. To do this you open your mouth and breathe out once or twice. After sitting you should move your body seven or eight times from the left to right, going from large motions to small. Then you should sit like an immovable mountain.

5. NEARMAN: As a general practice, when doing seated meditation, you should put on your kesa. (Remove it in the dark before dawn and at dusk, as you come out of the meditation state.) Do not omit this. Whilst on your mat (which, when folded over is one foot two inches wide, when rolled up is three feet six inches in circumference), do not always sustain the cross-legged, 'lotus' sitting position; range from a half-lotus position to, later, sitting with your feet under your spine. This is the method of sitting of the Buddhas and Ancestors: sometimes to do full lotus, sometimes half-lotus. As for the full lotus method, first put your right foot on top of your left thigh. Then, put your left foot atop your right thigh, and loosely arrange your robes. (Gird your under-robe with a cord.) You should make everything well-regulated. Next, rest your right hand atop your left foot, and your left hand atop your

right hand. With the thumbs of both hands touching, bring your hands near your body, the touching thumbs opposite the navel. Your body is held straight as you sit upright, not tilting to left or right, not leaning forwards or backwards. Your ears need to be symmetrically aligned with your shoulders, your nose with your navel. Your tongue rests against the roof of the mouth. Breathe through your nose. Your lips and teeth are together. Your eyes should be kept open, but neither fully open nor almost shut. Balance your body in this way, breathe out sharply, then breathe easily. This is what is called 'opening the mouth and expelling the breath once or twice'. Next, you should settle down in your sitting place by swaying your body seven or eight times in ever smaller movements, then steadily sitting erect.

Notes:

CLEARY: Rujing told Dogen that it was all right to close the eyes. A number of recommendations about meditation found in this little work seem to have come from Rujing's teaching.

XXX. 於此思量箇不思量底。如何思量。謂非思量。是乃坐禪要法也。直須破斷煩惱親證菩提。

1. HEINE: So, how does one think of that which is beyond thinking? By non-thinking—that is the fundamental method of zazen. You must directly break through all attachments and realize enlightenment.

2. CLEARY: Now think of what doesn't think – how to think of it? Not thinking. This is the essential method of zazen. You should break directly through afflictions and personally realize enlightenment.

3. YASUDA & ANZAN: Now think of what is without thought. How can you think of it? Be Before Thinking. This is the essence of zazen. Shatter obstacles and become intimate with Awakening Awareness.

4. MASUNAGA: In this position try to think the unthinkable. How do you think the unthinkable? By going beyond both thinking and unthinking. This is the key to zazen. You should cut off your delusions immediately and enlighten the way suddenly.

5. NEARMAN: Take care in this not to think of any particular thing. How does one take care of this? By not trying to 'take care' of anything. This is the essential method of doing seated meditation: straightway, you should break free of any defiling passions and personally realize enlightenment.

Notes:

Dogen in Fukanzazengi:	思量箇不思量底。	Think of not thinking.
	不思量底如何思量。	Not thinking – what kind of thinking is that?
	非思量此乃坐禪之要術也。	Nonthinking. This is the essential art of zazen.

Case #129 of Dogen's collection of 300 koans (Tanahashi & Looori translation): When Yaoshan was sitting in meditation, a monastic asked, "What do you think about as you sit in steadfast composure?" Yaoshan said, "I think not-thinking" (思量箇不思量底) The monastic said, "How do you think not-thinking" (不思量底如何思量) Yaoshan said, "Nonthinking" (非思量).

[Also note: Okumura translation of *hishiryō* (非思量): "Beyond thinking".]

From Sit by Taisen Deshimaru, translated and ed. Philippe Coupey, pg 221"

The flower has fallen and the mountain is tranquil

Push the sky with the head, the ground with the knees.

If our mind becomes normal, becomes tranquil, it vanishes naturally and automatically. This is satori, this is *hishiryō*. Here is master Keizan's commentary:

The white clouds disappear, the blue mountain stands alone.
The souring power of the many mountains vanish,
Only one—the highest, the one which reaches to the sky—is standing.
Nobody arrives at its summit, nobody knows its name.
Even Buddha and the Patriarchs cannot explain it (*dosha*),
Neither in conference (*kusen*), nor through silence.
In the realm, arrived at through deep study:
All the day long you look,
Yet there are no eyes with which to see it;
All the night long you listen,
Yet there are no ears with which to hear it.

Keizan's poem is beautiful; I like this poem. What is zazen? It is this.

CLEARY: This could be read think of the unthinkable, or think of what doesn't think; this is a famous saying of Yaoshan, a disciple of Shitou and one of the early ancestors of Soto zen in China.

XXXI. 若欲起定。先兩手仰安兩膝上。搖身七八度。自細至龜。開口吐氣。伸兩手捺地。輕輕起坐。徐徐行步。須順轉順行。坐中若昏睡來。常應搖身或張目。又安心於頂上髮際眉間。猶未醒時。引手應拭目或摩身。猶未醒時。起座輕行。正要順行。順行若及一百許步。昏睡必醒。而經行法者。一息恒半步。行亦如不行。寂靜而不動

1. HEINE: If you want to rise from concentration [practice], put your hands on your knees and sway the body seven or eight times, going from a smaller to greater [range of motion]. Breathe through the mouth, put your hands on the ground, and simply raise yourself from your seat. Walk deliberately to the left or the right. If drowsiness threatens while sitting, always sway the body or open your eyes wide. Also, focus attention on the top of the head, the hairline, or the forehead. If you still do not feel awake, wipe your eyes or rub your body. If that still does not awaken you, get up from your seat and walk around in the correct manner. After walking about a hundred steps, your drowsiness should surely be overcome. The method [of walking meditation] is to take a half step with each breath. Walk as if you are not walking—calm and undistracted.

2. CLEARY: When you want to rise from stillness, first put your hands on your knees, sway your body seven or eight times, going from small to larger movements. Open your mouth and breathe out, put your hands on the ground and lightly rise from your seat. Walk slowly, circling to the right or left. If torpor and sleepiness overcomes you while sitting, always move your body or open your eyes wide; also put your mind on your hairline between your eyebrows. If you still are not wakeful, rub your eyes or body. If that still doesn't wake you up, get up and walk around, always circling to the left. Once you have gone a hundred steps or so, your sleepiness should have vanished. The way to walk is to take a half step with each breath. You walk as though not walking anywhere, silent and unmoving.

3. YASUDA & ANZAN: When you want to get up from stillness, put your hands on your knees, sway seven or eight times in increasing movements. Breathe out through the mouth, put your hands to the floor and get up lightly from the seat. Slowly walk, circling to right or left. If dullness or sleepiness overcome your sitting, move to the body and open the eyes wider, or place attention above the hairline or between your eyebrows. If you are still not fresh, rub the eyes or the body. If that still doesn't wake you, stand up and walk, always clockwise. Once you've gone about a hundred steps you probably won't be sleepy any longer. The way to walk is to take a half step with each breath. Walk without walking, silent and unmoving.

4. MASUNAGA: When you want to get up from zazen, put your hands on your thighs with palms up and move your body seven or eight times from left to right with the motions getting progressively larger. Then open your mouth and inhale; put your hands on the floor; gently arise - from the cushion; and quietly walk around. Turn your body to the right and walk to the right. If you feel sleepy during zazen, you should move -your body and open your eyes widely. Concentrate your mind on the top of your head, edge of your hair, or between your eyebrows. If this doesn't make you - wide awake, stretch out your hand and rub your eyes, or massage your body. If even this does not awaken you, get up from your seat and walk around lightly. You should walk around to the right. If you walk in the way for about 100 steps, your sleepiness should go away. The method of walking is to take a breath every short step (about half of the average step); like moving without moving, it should be done quietly.

5. NEARMAN: When you wish to arise from meditation, first, place your hands respectfully on your knees and sway your body seven or eight times in ever larger movements. Open your mouth and exhale. Flatten out your hands and place them on the ground. Gently rise from your sitting place; slowly and with dignity begin to walk, moving at a normal pace. Whilst sitting, if you begin to fall asleep, you should always sway your body or open your eyes wide. Also, focus your mind on the space between your eyebrows. If you are still not fully awake, use your hands to wipe your eyes or rub your body. If you are still not fully awake, rise from your sitting place and walk about calmly, making sure to do it at a normal pace. When you have taken about a hundred paces, you will most likely have come out of your sleepiness. The method for walking calmly is to regularly take one breath for each half step. Although you are walking, do it as though you were not walking: be calm and tranquil, and do not thrash your body about.

6. SENZAKI: While you are in Zazen, if you feel sleepy, move your body a trifle; or open your eyes wide; or become conscious of the border of the hairline; or concentrate on the tip of the nose. If you still feel sleepy, rub your hands together, or rub your body gently with your hands; or stand up and walk a few paces. If you walk 100 paces, you will be wide awake.

Notes:

CLEARY: The foot should be moved a distance equal to the length of the foot. This method of walking in meditation (kinhin) was taught to Dogen by Rujing.

XXXII. 如是經行。猶未醒時。或濯目冷頂。或誦菩薩戒序。種種方便勿令睡眠。當觀生死事大無常迅速。道眼未明。昏睡何爲。昏睡頻來。應發願云。業習已厚。故今被睡眠蓋。昏蒙何時醒。願佛祖垂大悲。拔我昏重苦。

1. HEINE: If you are still not awake after walking around in this way, rinse your eyes or cool off your head, or recite the preface to the bodhisattva vow. Or do any combination of these things so that you do not fall asleep. You must consider the Great Matter of life and death and the swift changes of impermanence and ask yourself, “How can I sleep when the insight of the eye of the Dharma is not yet illuminated?” If drowsiness continues to threaten to overtake you, you must recite, “Because my karmic tendencies are so deeply rooted, I am now lost in the veil of fatigue—when will I awaken from my ignorance? I beg for the great compassion of the Buddhas and patriarchs to remove my suffering.”

2. CLEARY: If you still don’t wake up after walking around like this, either wash your eyes and cool your forehead, or recite the preface to the precepts for bodhisattvas, or some such thing just find some way not to fall asleep. You should observe that the matter of life and death is a great one, and impermanence is swift – what are you doing sleeping when your eye of the way is not yet clear? If torpor and drowsiness come over you repeatedly, you should pray, “My habits are deepseated, and that is why I am enshrouded by drowsiness – when will my torpor disperse? I pray that the buddhas and enlightened ancestors will be so compassionate as to remove my darkness and misery.”

3. YASUDA & ANZAN: If you still don’t feel fresh after doing kinhin, wash your eyes and forehead with cold water. Or chant the Three Pure Precepts of the Bodhisattvas. Do something; don’t just fall asleep. You should be aware of the Great Matter of birth and death and the swiftness of impermanence. What are you doing sleeping when your eye of the Way is still clouded? If dullness and sinking arise repeatedly you should chant, “Habituality is deeply rooted and so I am wrapped in dullness. When will dullness disperse? May the compassion of the Buddhas and Ancestors lift this darkness and misery.”

4. MASUNAGA: If even all this does not awaken you, wash your eyes and cool your head. Or read the introduction of the precepts of the Bodhisattva. By these various means you should avoid sleep. The

most important thing is to transcend the problem of birth and death. Though this life moves swiftly, the eye for seeing the way is not open. We must realize that this is no time to sleep. If you are about to be lulled to sleep, you should make this vow: “My habitual passion from former actions is already deep-rooted; therefore I have already received the hindrance of sleep. When will I awake from the darkness? Buddhas and the patriarchs I seek escape from the suffering of my darkness through your great compassion.”

5. NEARMAN: If after walking in this way you are still not fully awake, either rinse your eyes and douse your head with cold water or recite, say, the “Introduction to the Bodhisattva Precepts”. Apply these various skillful means so that you do not let yourself fall off into sleep. You should observe that the matter of birth and death is a great one, and that impermanence is swift indeed. What do you do about drowsiness when your Eye that seeks the Way is not yet bright? If periods of drowsiness persist, you should make a vow, saying, “Because my karmic habits are already heavy, I am now shrouded in sleep. When will I awaken from my dark and confused wandering in the mind? I pray that the Buddhas and Ancestors will confer their great compassion on me and remove my dark and heavy suffering.”

6. SENZAKI: Those who do Zazen should think this: “To find out what Life and Death are is a great matter; and time passes so quickly that one may not solve the question. One’s life may end before the answer is found! Why then, should one devote time to sleeping greedily?” Students, you should take a vow to conquer the karmic effects which make you wish to sleep so much, and ask the help of Buddha and the Patriarchs to sustain you toward this accomplishment.

8. DUMOULIN, HEISIG & KNITTER: By various means avoid sleep. The matter of life and death is great, impermanence moves swiftly. How can you sleep, when the eye of the Way is not yet cleared?...[If sleepiness is due to bad karma, then the meditator should pray:] “May Buddhas and patriarchs in their great compassion remove the pain of my heavy darkness!”

Notes:

The Han verse:	生死事大	Shou ji ji dai	<i>Great is the matter of birth and death.</i>
	無常迅速	Mu jou jin soku	<i>Impermanence is swift.</i>
	光陰可惜	Kou in oshimu beshi	<i>Awaken! Awaken!</i>
	時不待人	Toki hitowo matazu	<i>Time waits for no one.</i>

In Eihei Koso Hotsugonmon, Dogen writes: “Although our past evil karma (惡業) has greatly accumulated, indeed being the cause and condition (因緣) of obstacles in practicing the way (障道), may all buddhas and ancestors who have attained the buddha way be compassionate to us and free (解脫) us from karmic effects (業累), allowing us to practice the way without hindrance. May they share with us their compassion, which fills the boundless universe with the virtue of their enlightenment and teachings.”

XXXIII. 心若散亂時。安心於鼻端丹田。數出入息。猶未休時須一則公案提撕舉覺。謂是何物恁麼來。狗子無佛性。雲門須彌山趙州拍樹子等。沒滋味談。是其所應也。

1. HEINE: If your mind is distracted, focus attention on the tip of your nose or your lower abdomen and count the breaths coming in and out. If the distractions continue, then reflect on an instruction *koan* for awakening, such as “What is it that thus comes?”, “Does a dog have Buddha-nature?”, “Unmon’s Mount Sumeru” *koan*, and “Doshu’s cypress tree in the garden” *koan*. Artless dialogues such as these are suitable.

2. CLEARY: If your mind is scattered, fix your mind on the tip of your nose and lower belly and count your incoming and outgoing breaths. If that doesn’t stop your distraction, then bring a saying to mind and keep it in mind to awaken you – for example, “What thing comes thus?” “A dog has no enlightened nature.” “When no thought arises, is there still any fault? – Mount Everest!” “What is the meaning of Bodhidharma’s coming from the West? – the cypress tree in the garden.” Flavorless sayings like this are suitable.

3. YASUDA & ANZAN: If the mind wanders, place attention at the tip of the nose and tanden and count the inhalations and exhalations. If that doesn’t stop the scattering, bring up a phrase and keep it in awareness – for example: “What is it that comes thus?” or “When no thought arises, where is affliction? – Mount Meru!” or “What is the meaning of Bodhidharma’s coming from the West? – The cypress in the garden.” Sayings like this that you can’t draw any flavour out of are suitable.

4. MASUNAGA: If your mind is disturbed, rest it on the tip of the nose or below the navel and count your inhaled and exhaled breath. If your mind still is not calm, take a Koan and concentrate on it. For example consider these non-taste the stories: “Who is this that comes before me?” (Hui-neng); “Does a dog have Buddha nature?” (Chao-chou); Yun men’s Mt Sumeru and Chao-chou’s oak tree in the garden. These are available applications.

5. NEARMAN: If there are times when your thoughts go off in all directions or are agitated, focus your mind down the ridge of your nose to your tanden and count your cycle of inhalations. If your thoughts are still not at rest, you should call to mind some short koan which your Master has given you to guide you, such as, ‘What is It that comes like this?’, ‘A dog’s not having Buddha Nature’, ‘Ummon’s Mount Sumeru’, ‘Joshu’s oak tree’, for instance: ‘bland talk’ is what meets the need.

6. SENZAKI: If your mind scatters around, be conscious of the tip of your nose, or the lower part of the abdomen, or count your breaths. If you cannot succeed in the above mentioned ways, you should bring forth a koan and question yourself-“What is this?”

Notes:

“What is it that thus comes?” appears frequently in Dogen’s writings and is from a story included in Dogen’s collection of 300 koans (#101, Tanahashi & Loori translation): Zen master Huairang of Nanyue [Dahui] went to study with the Sixth Ancestor, Dajian Huineng [Caoxi]. The Sixth Ancestor said, “Where are you from?” Nanyue said, “I have come from National Teacher Huian of Songshan.” The Sixth Ancestor said, “What is it that has come like this?” (是什麼物恁麼來) Nanyue could not answer. He attended on the master for eight years and worked on the question. One day he said to the Sixth Ancestor, “Now I understand it. When I first came to study with you, you asked me, ‘What is it that has come like this?’” The Sixth Ancestor said, “How do you understand it?” Nanyue said, “To say it’s like something misses it” (說似一物即不中). The Sixth Ancestor said, “Does it depend upon practice and enlightenment?” Nanyue said, “It’s not that there is no practice and enlightenment. It’s just that they cannot be defiled” (修証即不無、染污即不得). The Sixth Ancestor said, “Just this nondefilement is what buddhas have maintained and transmitted. You are like this. I am like this. Ancestors in India were like this.”

Mumonkan (Gateless Barrier), Case #1: A monk asked Zhaozhou, “Does a dog have a buddha-nature or not?” Zhaozhou said, “No” [mu]. A longer version of this dialogue as well as another dialogue on the same subject make up Case #18 of the Book of Serenity, which is also Case #114 of Dogen’s collection of 300 koans. Discussed by Dogen in Shobogenzo Bussho (Buddha-Nature).

Shoyo-roku (Book of Serenity), Case #19: A monk asked Yunmen, “When not producing a single thought, is there any fault or not?” Yunmen said, “Mount Sumeru.”

Mumonkan Case #37: A monk asked Zhaozhou, “What is the meaning of Bodhidharma’s coming from the West?” Zhaozhou said, “The oak tree in the courtyard.”

DUMOULIN: Keizan used the practice of koan as an aid for concentrating during meditation. If one is beset with distractions, he suggests concentrating on a koan, and offers two possibilities from the *Mumonkan*: case 1, dealing with the Buddha nature of a dog, and case 37, “The Oak Tree in the Garden,” He also cites a koan question from a Zen chronicle.

XXXIV. 猶未休時。向一息截斷兩眼永閉端的。打坐工夫。或向胞胎未生不起一念已前行履工夫。二空忽生。散心必歇。起定之後。

1. HEINE: If the distractions still persist, then meditate by concentrating directly on stopping your breath or keeping your eyes shut. Or focus on the state prior to conception, before a single thought has been produced. If you follow Buddhist practice, the twofold emptiness [of self and *dharma*s] spontaneously arises and mental attachments are necessarily dispersed.

2. CLEARY: If (scattering distraction) still doesn't stop, sit and focus on the point where the breath ends and the eyes close forever, or else where the embryo is not yet conceived and not a single thought is produced; when the twin void suddenly appears, the scattered mind will surely come to rest.

3. YASUDA & ANZAN: If scattering continues, sit and look to that point where the breath ends and the eyes close forever and where the child is not yet conceived, where not a single concept can be produced. When a sense of the two-fold emptiness of self and things appears, scattering will surely rest.

4. MASUNAGA: If your mind is still disturbed, sit and concentrate on the moment your breath has stopped and both eyes have closed forever, or on the unborn state in your mother's womb or before one thought arises. If you do this, the two Sunyatas (non-ego) will emerge, and the disturbed mind will be put at rests.

5. NEARMAN: If your thoughts are still not at rest, do your meditation period by focusing on the great matter where your breathing comes to an end and your eyes close forever. Or, focus on the 'not-yet-born state' before a single thought has arisen. Then, when you are doing your daily activities, you will suddenly give rise to the two types of 'emptiness'—that of there being no personal self and of there being no permanent self in phenomena—and your scattered thoughts will, without fail, lose their force.

6. SENZAKI: If your mind still wanders, you should think of your own death; that is; your breathing stops, and your eyes shut forever. Or else you should think: "Who were you before you were born?" Or else: "What were you thinking in that moment before thinking can be raised?" If you work on these questions, you will realize two sorts of emptiness: the emptiness of material things and the emptiness of mind (non-material); and your mind will be naturally concentrated on the subject.

Notes:

Sometimes it is said that early Buddhism only taught the emptiness of the person. A number of the Abhidharma schools taught that the person was empty, but that *dharma*s have real existence (the *dharma*s being components of experience which were used in analysis to liberate oneself from grasping a self of the person). The Prajna Paramita literature (e.g. Heart Sutra) teach that all *dharma*s are empty of real existence, as well as the person. Madhyamaka teachings present extensive argumentation for this position.

CLEARY: ["Twin void"]: This refers to the voidness of person and things.

XXXV. 不思量而現威儀時。見成即公案。不回互而成修證時。公案即見成。朕兆以前之消息。空劫那畔之因緣。佛佛祖祖靈機樞要。唯此一事也。

1. HEINE: After emerging from concentration, to realize the majestic activities [of walking, standing, sitting, and lying down] without thought is the spontaneous manifestation of Zen enlightenment. When you actualize the undifferentiated differentiation of practice-in-realization, Zen enlightenment is spontaneously manifest. The primordial state before anything appeared, the condition prior to the formation of heaven and earth—the ultimate concern of the Buddhas and patriarchs is nothing other than this one thing.

2. CLEARY: After coming out of stillness, when you carry on your activities without thinking, the present event is the public affair (koan); when you accomplish practice and realization without interfusion, then the public affair is the present happening. That which is before any signs appear, the situation on the other side of the empty aeon, the spiritual capacity of all buddhas and patriarchs is just this one thing.

3. YASUDA & ANZAN: Arising from stillness, carry out activities without hesitation. This moment is the koan. When practice and realization are without complexity then the koan is this present moment. That which is before any trace arises, the scenery on the other side of time's destruction, the activity of all Buddhas and Awakened Ancestors, is just this one thing.

Notes:

Keizan refers to Genjo (soku) Koan (見成即公案) and Koan (soku) Genjo (公案即見成). Genjo Koan is sometimes regarded as the most important fascicle of Shobogenzo. In Fukanzazengi, Koan Genjo appears:

唯是安樂之法門也	It is simply the dharma gate of joyful ease,
究盡菩提之修證也	the practice-realization of totally culminated enlightenment.
公案現成 羅籠未到	It is the koan realized; traps and snares can never reach it.

CLEARY: Interfusion means nondifferentiation, so not interfusing means differentiation, each thing abiding in its characteristic state – so called ‘mountain is mountain, river is river.’

4. MASUNAGA: When you arise from meditation and unconsciously take action, that action is itself a Koan. Without entering into relation, when you accomplish practice and enlightenment, the Koan manifests itself. State before the creation of heaven and earth, condition of empty kalpa, and wondrous functions and most important thing of Buddhas and patriarchs - all these are one thing, zazen.

5. NEARMAN: After you have given rise to mindfulness, without a thought or care, you will manifest a dignified appearance. Then, what is right before your eyes will be your koan. You and it will not be ‘two things going around each other’; you will realize that that which your training confirms has come to full fruition. At that moment, what the koan is is ‘right before your eyes’. ‘What happens when signs of existence are not yet to be seen’, the conditions and causes which surround the eon of annihilation, and the importance of the wondrous spiritual deeds of the Buddhas and Ancestors are all just this One Matter for which we train. Straightway you should go take a day away from your normal schedule.

XXXVI. 直須休去歇去。冷湫湫地去。一念萬年去。寒灰枯木去。古廟香爐去。一條白練去。至禱至禱

1. HEINE: Be still and calm, indifferent and free of passion, letting ten thousand years pass in an instant, like cool ashes or a withered tree, like incense burning without smoke in an ancient temple, or a piece of white silk. May this be realized!

2. CLEARY: You should just rest, cease; be cool, passing myriad years as an instant, be cold ashes, a dead tree, an incense burner in an ancient shrine, a piece of white silk. This I pray.

3. YASUDA & ANZAN: You should just rest and cease. Be cooled, pass numberless years as this moment. Be cold ashes, a withered tree, an incense burner in an abandoned temple, a piece of unstained silk. This is my earnest wish.

4. MASUNAGA: We must quit thinking dualistically and put a stop to our delusive mind, cool our passions, transcend moment and eternity, make our mind like cold ashes and withered trees, unify meditation and wisdom like a censer in an old shrine, and purify body and mind like a single white strand. I sincerely hope that you will do all this.

5. NEARMAN: Go rest. Go cool down. Let 'one thought is equivalent to ten thousand years' pass. Let 'being cold ashes' or 'being a dead tree' pass. Let 'being an incense burner in an old shrine' pass. Let 'the single white thread' pass. Wholeheartedly do I pray for this; with all my heart do I so pray.

6. SENZAKI: At the last I only say: "Go on, to rest. Go on, and stop. Go on, and make yourself the autumn lake full of water. Go on, and make your one moment of thought the length of ten thousand years. Go on, and make yourself cold ashes and a decayed tree. Go on, and make yourself an incense burner, with no trace of incense. Go on, and make yourself white silk of endless length. I congratulate you all!"

Notes:

Keizan's verse on Shanavasa, the 3rd ancestor in India, includes the line, "A length of pure white silk beyond the dust." Cook's footnote: "The length of pure white silk is an image of the flowing water and symbolizes the inner Buddha nature as inherently pure."