

Documento de estudo organizado por [Fábio Rodrigues](#). Texto-base de [Kazuaki Tanahashi](#) em "Treasury of the True Dharma Eye – Zen Master Dogen's Shobo Genzo" (2013) / Study document organized by [Fábio Rodrigues](#). Main text by [Kazuaki Tanahashi](#) in "Treasury of the True Dharma Eye – Zen Master Dogen's Shobo Genzo" (2013)

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唯佛與佛

## Yuibutsu yobutsu

Eihei Dogen

Only a buddha and a buddha

Moon in a Dewdrop (1985): Only buddha and buddha <sup>1</sup>

1. Undated. Not included in the primary or additional version of TTDE by Dogen. Together with "Birth and Death," this fascicle was included in an Eihei-ji manuscript called the "Secret Treasury of the True Dharma Eye." Kozen included it in the ninety-five-fascicle version. Other translation: Nishiyama and Stevens, vol. 3, pp. 129-35.

TTDE: Basing his title on a phrase from the Lotus Sutra, Dogen explains in simple language that the full experience of dharma can be passed on only from a buddha to a buddha. This text was not found in either the seventy-five or the twelve-fascicle version. Perhaps Dogen gave it to one of his students in an early time but did not keep a copy of it. It was part of the twenty-eight-fascicle version, transmitted at the Eihei Monastery, and later known as the Secret Treasury of the True Dharma Eye. It was included in Kozen's edition. Translated by Edward Brown and the Editor.

Carl Bielefeldt e STP (Draft, 2021): Only Buddhas with Buddhas

**Introduction:** This relative short work is not included in either the seventy-five or sixty-chapter compilations of the Shōbōgenzō; rather, it was found among the texts of the Himitsu Shōbōgenzō collection, as number 6 of fascicle 3. The colophon identifies it as “Treasury of the True Dharma Eye, Number 38,” though the source and significance of this number are unclear. It was included in the Honzan edition as number 91. The title of the work comes from the famous passage in the Lotus Sūtra, in which the Buddha Śākyamuni warns that “only buddhas with buddhas can exhaustively investigate the real marks of the dharmas” – i.e., only the fully awakened buddhas know what things are really like. The theme of the buddhas’ awakening is introduced in the first sections of the text, and the claim that only buddhas know what is on the mind of buddhas reappears in the final sections. In between, Dōgen explores several Chan sayings on “the whole earth” as the body of a buddha and our own true body.

Kosen Nishiyama and John Stevens (1975): Only a Buddha can transmit to a Buddha

Shasta Abbey (2017): On ‘Each Buddha on His Own, Together with All Buddhas’

Translator’s Introduction: The title of this text is a phrase that Dogen often employs. It is derived from a verse in the Lotus Scripture: “Each Buddha on His own, together with all Buddhas, is directly able to fully realize the real form of all thoughts and things.”

Shōhaku Okumura (The Dōgen Institute, 2016): Only Buddha together with Buddha

Gudo Wafu Nishijima and Chodo Cross (1999/2007): Buddhas Alone, Together with Buddhas

Translator’s Note: Yui means “only” or “solely,” butsu means “buddha” or “buddhas,” and yo means “and” or “together with.” So yui-butsu-yo-butsu means “buddhas alone, together with buddhas.” Yui-butsu-yo-butsu is a phrase from a well-known quotation from the Lotus Sutra. The full quotation is: “Buddhas alone, together with buddhas are directly able to perfectly realize that all dharmas are real form.” In this chapter, Master Dōgen explains what buddhas are.

Buddha dharma cannot be known by a person. For this reason, since olden times no ordinary person has realized buddha dharma; no practitioner of the Lesser Vehicles has mastered buddha dharma. Because it is realized by buddhas alone, it is said [in the Lotus Sutra], “Only a buddha and a buddha can thoroughly master it.”

Moon in a Dewdrop (1985): Buddha-dharma cannot be known by a person. For this reason, since olden times no ordinary person has realized buddha-dharma; no practitioner of the Lesser Vehicles has mastered buddha-dharma. Because it is realized by buddhas alone, it is said, “Only a buddha and a buddha can thoroughly master it.”<sup>2</sup>

2. Cf. Lotus Sutra, \* “Skillful Means”: “Only a buddha and a buddha can thoroughly master the true suchness of all things.”

Carl Bielefeldt e STP (Draft, 2021): The buddha dharma is not to be known by humans. Therefore, from long ago, the common people have not awakened to the buddha dharma, and those of the two vehicles have not mastered the buddha dharma; since buddhas alone awaken to it, it is said, “only buddhas with buddhas can exhaustively investigate it.”<sup>1</sup>

1. **from long ago** (mukashi yori 昔しより): It is also possible to read this phrase as governing the final verb: “from long ago, it has been said . . .” **two vehicles** (nijō 二乘): I.e., the non-Mahāyāna Buddhists of the śrāvaka-yāna (shōmon jō 聲聞乘) and pratyeka-buddha-yāna (engaku jō 緣覺乘); a common term of dismissal in Dōgen’s writings. “only buddhas with buddhas can exhaustively investigate it” (yui butsu yo butsu, nai nō gūjin 唯佛與佛、乃能究盡): From the famous line in Kumārajīva’s translation of the Lotus Sūtra (Miaofa lianhua jing 妙法蓮華經, T.262.9:5c10-11):

唯佛與佛乃能究盡諸法實相

Only buddhas with buddhas can exhaustively investigate the real marks of the dharmas.

The rather clumsy “only buddhas with buddhas” (or “only a buddha and a buddha”) renders Kumārajīva’s four-glyph Chinese phrase for what in his Sanskrit text was probably simply tathāgata eva (“only a tathāgata”).

Kosen Nishiyama and John Stevens (1975): The Buddhist Dharma cannot be understood through rational and intellectual study. None who has looked at Buddhism in this way has ever attained enlightenment. Neither śrāvakas nor Hinayānists can clarify the Dharma, for it is the Buddhas alone who can do so. The Lotus Sūtra states, “Only a Buddha can transmit to a Buddha, and only a Buddha understands the truth entirely.”

Shasta Abbey (2017): The Buddha Dharma is something that ordinary people cannot recognize. For this reason, from olden times, worldly people did not awaken to the Buddha Dharma, nor did those of the two Lesser Courses\* thoroughly explore It. Because It was realized by the Buddha all by Himself, He said that each Buddha on His own, together with all Buddhas, has been directly able to fully realize It.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): [71] The Buddha-Dharma cannot be known by people. For this reason, since ancient times, no common person has realized the Buddha-Dharma and no one in the two vehicles<sup>1</sup> has mastered the Buddha-Dharma. Because it is realized only by buddhas, we say that “buddhas alone, together with buddhas, are directly able perfectly to realize it.”<sup>2</sup>

1. The vehicles of the śrāvaka and the pratyekabuddha.

2. Lotus Sutra, Hōben. See LS 1.68.

When you realize buddha dharma, you do not think, “This is realization just as I expected.” Even if you think so, realization inevitably differs from your expectation. Realization is not like your conception of it. Accordingly, realization cannot take place as previously conceived. When you realize buddha dharma, you do not consider how realization came about. Reflect on this: what you think one way or another before realization is not a help for realization.

Moon in a Dewdrop (1985): When you realize buddha-dharma, you do not think, "This is realization just as I expected." Even if you think so, realization invariably differs from your expectation. Realization is not like your conception of it. Accordingly, realization cannot take place as previously conceived. When you realize buddha-dharma, you do not consider how realization came about. You should reflect on this: What you think one way or another before realization is not a help for realization.

Carl Bielefeldt e STP (Draft, 2021): When we completely awaken to it, there is nothing that we ourselves had previously thought awakening to be like. We may think about it, but it is not an awakening like what we think about it. Awakening is not as we thought; hence, thinking about it in advance is not helpful. When we have awakened, we do not know what it was that caused us to be awakened. We should reflect on this: having thought of this and that prior to awakening is of no use for awakening.

Kosen Nishiyama and John Stevens (1975): It is impossible to understand enlightenment before it has been experienced; even to consider this matter is a waste of time. One who awakens to enlightenment is unaware of its cause and realizes all previous attempts to adapt his practice to correspond to a preconceived idea of enlightenment to have been useless. The fact that one's preconceived ideas and the reality of enlightenment differ so greatly is not a reflection that our imagination was misguided, for this idea itself is enlightenment.

Shasta Abbey (2017): When you have thoroughly awakened in spite of yourself, it will be nothing like what you thought it would be before you had awakened. In whatever way you may have imagined it would be, what you awaken to will not at all resemble what you had imagined, for actual awakening bears no resemblance to what one may imagine it to be. Thus, it is useless to try to imagine what it is like beforehand. When you have your awakening, you will not know why it has come about as it has. Should you reflect upon this, you will see that, prior to your awakening, whatever you thought it would be like is neither here nor there when actually experiencing an awakening.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): When we perfectly realize it, while still as we are, we would never have thought previously that realization would be like this. Even though we had imagined it, it is not a realization that is compatible with that imagining.

Although realization is not like any of the thoughts preceding it, this is not because such thoughts were actually bad and could not be realization. Past thoughts in themselves were already realization. But since you were seeking elsewhere, you thought and said that thoughts cannot be realization.

Moon in a Dewdrop (1985): Although realization is not like any of the thoughts preceding it, this is not because such thoughts were actually bad and could not be realization. Past thoughts in themselves were already realization. But since you were seeking elsewhere, you thought and said that thoughts cannot be realization.

Carl Bielefeldt e STP (Draft, 2021): That it was not as our various earlier thoughts had imagined is not because our thoughts were actually wrong and lacked force. Our previous thoughts were themselves awakening; but, at that time, because we were taking them as the opposite, we thought, and we said, that they had no force.

Kosen Nishiyama and John Stevens (1975): Those who believe awakening to enlightenment to be an overwhelming and enormous occasion will, in the event of its occurrence, find themselves to have been well off the mark. Those with no preconceived ideas, on the other hand, allow enlightenment to arise naturally. We should know that neither enlightenment nor illusion exist. Those who are aware of this have attained enlightenment of absolute truth and are called Buddhas.

Shasta Abbey (2017): And even though it will be different from all the various ways that you may have previously thought, this does not mean that those views are fundamentally wrong and have played no part in your awakening. Even your past views comprised an awakening of sorts. However, because your thinking has been topsy-turvy, you may think that such views have been useless, and you may speak of them as being so.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): Realization itself is nothing like we imagined. That being so, to imagine it beforehand is not useful. When we have attained realization,<sup>3</sup> we do not know what the reasons were for our being [now] in the state of realization.<sup>4</sup> Let us reflect on this. To have thought, prior to realization, that it will be like this or like that, was not useful for realization. That it was different from how we had supposed it to be, in all our miscellaneous prior thoughts, does not mean that our thinking, being very bad, had no power in it. Even the thinking of that time was realization itself, but because we were then directing it the wrong way round, we thought and said that it was powerless.

3 Satori nuru is here used, in the present perfect, as an intransitive verb, literally, “to have been enlightened, to have understood.” Used as a transitive verb, it means “to realize.” In general, the term “enlightenment” has been avoided because of its idealistic connotations. The noun satori, similarly, has been translated as “realization” in preference to “enlightenment.” See Chapter Twenty-six (Vol. II), Daigo.

4 Or “When we have been enlightened, we do not know what the reasons were for our being enlightened.”

However, it is worth noticing that what you think one way or another is not a help for realization. For this reason, you become cautious not to be small-minded. Indeed, if realization came forth by the power of your prior thoughts, it would not be trustworthy.

Realization does not depend on thoughts, but comes forth far beyond them; realization is helped only by the power of realization itself. Know that then there is no delusion, and there is no realization.

Moon in a Dewdrop (1985): However, it is worth noticing that what you think one way or another is not a help for realization. Then you are cautious not to be small-minded. If realization came forth by the power of your prior thoughts, it would not be trustworthy. Realization does not depend on thoughts, but comes forth

far beyond them; realization is helped only by the power of realization itself. Know that then there is no delusion, and there is no realization.

Carl Bielefeldt e STP (Draft, 2021): In thinking that they are of no use, there is always something we should recognize: we were afraid that they could not get smaller.<sup>2</sup> An awakening that came about on the strength of our thoughts before awakening would be an unreliable awakening. Because we did not give them force prior to awakening and have far transcended them, our awakening is solely assisted only by the force of awakening itself. We should realize that there is no such thing as delusion; we should realize that there is no such thing as awakening.

**we were afraid that they could not get smaller** (chiisaku wa naraji, to osorekeru ちひさくはならじ、と恐れける):  
Tentatively taking this to mean that we disparaged our thoughts as unawakened.

Kosen Nishiyama and John Stevens (1975): A man who is ignorant of the form of enlightenment is indeed more than foolish. The term “form” referred to here means the stage of no mind, the state of mind that is undefiled and free of discrimination.

Shasta Abbey (2017): Whenever you think that your views are useless, there is something that you need to recognize: namely, that you are afraid that an awakening will be overpowering. If your previous ideas about enlightenment could bring forth a true awakening, then you may feel that your realization is unreliable<sup>1</sup>. Since genuine enlightenment does not depend on some special capability and goes far beyond the time prior to your realization, your awakening is assisted simply by the innate power of realization. Keep in mind that delusion is something that has no physical existence, and keep in mind that enlightenment is also something that has no physical existence!

1. Because those ideas did not produce an awakening when you first had them

Gudo Wafu Nishijima and Chodo Cross (1999/2007): Whenever we feel that [we are] useless, there is something that we should know; namely, that we have been afraid of becoming small. <sup>5</sup> If realization appears through the force of thoughts prior to realization, it might be an unreliable realization. Because it does not rely upon [realization], and it has come far transcending the time prior to realization, realization is assisted solely by the force of realization itself. Delusion, remember, is something that does not exist. Realization, remember, is something that does not exist.

5. Because we are worried about becoming small we try to become better, instead of realizing ourselves in the present.

When you have unsurpassed wisdom, you are called a buddha. When a buddha has unsurpassed wisdom, it is called unsurpassed wisdom. Not to know what it is like on this path is foolish. What is it like being undivided? To be undivided does not mean that you try forcefully to exclude intention or discrimination, or that you establish a state beyond intention. Being undivided cannot be intended or discriminated at all.

Being undivided is like meeting a person and not considering what the person looks like. Also, it is like not wishing for more color or brightness when viewing flowers or the moon.

Moon in a Dewdrop (1985): When you have unsurpassed wisdom, you are called buddha. When a buddha has unsurpassed wisdom, it is called unsurpassed wisdom. Not to know what it is like on this path is foolish. What it is like is to be unstained.\* To be unstained does not mean that you try forcefully to exclude intention or discrimination, or that you establish a state of nonintention. Being unstained cannot be intended or discriminated at all.

Being unstained is like meeting a person and not considering what he looks like. Also it is like not wishing for more color or brightness when viewing flowers or the moon.

\***unstained**. See nondefiled. 162 / fuzenna. See nondefiled. / TTDE: undefiled: 不染汚 [fuzenna]. Also, undivided. Not colored with dualistic separation, especially between practice and realization. See What is it that thus comes?

Carl Bielefeldt e STP (Draft, 2021): When unsurpassed bodhi is a person, we call it “buddha”; when a buddha is unsurpassed bodhi, we call it “unsurpassed bodhi.” Failing to recognize the face when one is on this path is stupid. “The face” here is “not defiled.”<sup>3</sup> “Not defiled” does not mean intentionally acting so as to have no direction or to have no picking and choosing, or to keep on with what is not our direction. In fact, there is a “not defiled” that is without direction, without picking and choosing. For example, when we meet someone, we do not think about what kind of face it is; with a flower, with the moon, we do not imagine another brightness or color.

3. “The face” here is “not defiled” (iwayuru sono menmoku wa, fuzenna nari いはゆる其の面目は、不染汚なり); Perhaps recalling the conversation, alluded to throughout the Shōbōgenzō, between the Sixth Ancestor and his disciple Nanyue Huairang 南嶽懷讓 (677-744), to the effect that buddhas and ancestors are “not defiled” (fuzenna 不染汚) by Buddhist practice and verification. (See Dōgen’s Mana Shōbōgenzō 眞字正法眼藏, DZZ.5:178, case 101).

Kosen Nishiyama and John Stevens (1975): One should have no goal of enlightenment but train for training’s sake alone. When we see a man we should just see a man, not a set of discriminative values. When we look at the moon and flowers, it is just the moon and flowers we should see, not some distorted picture created to conform to preconceived idea.

Shasta Abbey (2017): Whenever there is a person of unsurpassed enlightenment, we call such a one 'a Buddha'. When the unsurpassed enlightenment of a Buddha arises, we call this state 'unsurpassed enlightenment'. Those who do not recognize how someone looks at the time of his or her being in such a state must surely be befuddled. This so-called 'look' is that of being untainted. 'Being untainted' does not mean being deliberately devoid of any purpose or refusing to make choices, nor is it being compulsively preoccupied with trying to be aimless or glossing over everything. How could there possibly be an untainted state in which someone is devoid of any purpose and refuses to make choices! For instance, upon meeting someone, the untainted person does not bring to mind judgmental thoughts concerning just how that other person looks. And with both flowers and the moon, such a one does not think of adding anything to their present brightness and color.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): [74] When the supreme state of bodhi is a person, we call it "buddha." When buddha is in the supreme state of bodhi, we call it "the supreme state of bodhi." If we failed to recognize the feature of the moment of being in this truth, that might be stupid. That feature, namely, is untaintedness. Untaintedness does not mean forcibly endeavoring to be aimless and free of attachment and detachment; nor does it mean maintaining something other than one's aim. Actually, without being aimed at, or attached to, or detached from, untaintedness exists. [But,] for example, when we meet people, we fix in mind what their features are like, and [when we see] a flower or the moon, we think upon them an extra layer of light and color.

Spring has the feeling of spring, and autumn has the look of autumn; there is no escaping it. So when you want spring or autumn to be different from what it is, notice that it can only be as it is. Or, when you want to keep spring or autumn as it is, reflect that it has no unchanging nature.

Moon in a Dewdrop (1985): Spring has the tone of spring, and autumn has the scene of autumn; there\_ is no escaping it. So when you want spring or autumn to be different from what it is, notice that it can only be as it is. Or when you want to keep spring or autumn as it is, reflect that it has no unchanging nature.

Carl Bielefeldt e STP (Draft, 2021): We should recognize that when, though we cannot escape the fact that spring simply has the heart of spring, and autumn also is just the beauty and ugliness of autumn, we try to be other than ourselves, we are ourselves. We should also reflect that, when we try to make the voices of this spring and autumn ourselves, they are not ourselves. They have not accumulated in us; they are not thoughts in us just now.

Kosen Nishiyama and John Stevens (1975): Experience spring as spring and autumn as autumn. Accept both the beauty and loneliness of both. Even though change in the seasons and within nature itself is inevitable some do not accept this, and try, by all means available, to avoid it. The pure in mind, however, do not isolate these thoughts, but realize them also to be part of themselves. One may falsely believe that it is oneself that hears the birds sing in spring, and sees the leaves fall in autumn. This is not so.

Shasta Abbey (2017): Such a one does not attempt to evade the feelings that a spring day is spring just as it is, or that the beauty or dreariness of an autumn day is autumn just as it is, and he or she will be aware that this is not to be taken as being separate from himself, or even as being part and parcel of himself. But such a one may reflect upon the sounds of spring and autumn as being part of himself or as being separate from himself.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): Again, we should recognize that just as it is inescapable for spring to be simply the spirit of spring itself, and for autumn likewise to be the beauty and ugliness of autumn itself, even if we try to be other than ourselves, we are ourselves. We should reflect also that even if we want to make these sounds of spring and autumn into ourselves, they are beyond us.

That which is accumulated is without self, and no mental activity has self. The reason is that not one of the four great elements or the five skandhas can be understood as self or identified as self. Therefore, the form of the flowers or the moon in your mind should not be understood as being self, even though you may think it is self. Still, when you clarify that there is nothing to be disliked or longed for, then the original face is revealed by your practice of the way.

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Moon in a Dewdrop (1985): That which is accumulated is without self, and no mental activity has self. The reason is that not one of the four great elements or the five skandhas can be understood as self or identified as self. Therefore, the form of the flowers or moon in your mind should not be understood as being self, even though you think it is self.<sup>3</sup> Still, when you clarify that there is nothing to be disliked or longed for, then the original face is revealed by your practice of the way.

3. Seeing is not self and not a creation of the self.

Carl Bielefeldt e STP (Draft, 2021): The point here is that we cannot take any of the present four elements or five aggregates as any self of ourselves or seek it out in another.<sup>4</sup> The colors of the mind moved by the flower or the moon, which therefore should also not be ourselves, we think of as ourselves. Let thinking of what is not ourselves as ourselves be as it may, when we illumine the fact that both the colors to be rejected and those to be approached were never stained, [the fact] that the conduct naturally on the way has never been hidden is our original face.<sup>5</sup>

4. **four elements or five aggregates** (shidai goun 四大五蘊): Standard Buddhist technical terms for the physical and mental constituents the world; see Supplementary Notes, s.v. “Four elements and five aggregates.” Here, as elsewhere, Dōgen seems to be using these terms to refer to what we might call the psychophysical organism, much as he uses the expression “body and mind” (shinjin 身心).

Supplementary Notes: four elements and five aggregates (shidai goun 四大五蘊 or 四大五陰): Two standard Buddhist formulae for analyzing what is regarded by most people, deludedly, as their “self”

(ga 我; S. ātman) – the totality of their person and its experience of the world – into a set of constituent elements (dharmas) that are claimed to be all that actually exists.

The “four elements” (shidai 四大; S. catvāri-mahā-būtāni) are 1) earth (chi 地), 2) water (sui 水), 3) fire (ka 火), and 4) wind (fū 風). These are conceived as the primary forms of matter (S. mahābhūta) of which the physical world is composed. Another formula adds space (kū 空) to this list, resulting in the “five elements” (godai 五大; S. pañca-mahā-būtāni); the further addition of consciousness (shiki 識) gives the six elements (rokudai 六大).

Buddhist texts often describe the living human body as being comprised of the four elements: 1) earth represents a person’s solid flesh and bones; 2) water represents their blood and other bodily fluids; 3) fire represents bodily heat; and 4) wind represents breathing. When a person is alive the four elements are conjoined, but upon death they disperse. Indeed, death is explained as a loss of one or more of the elements: “water” if a person loses blood; “wind” if they stop breathing; “fire” when the body stops moving and becomes cold; and “earth” when, sooner or later, it falls apart. Meditation on the four elements is presented in early Buddhist texts as a means of counteracting attachment to the body as anything permanent, attractive, or worthy of identifying as “self.”

The formula of “five aggregates” (goun 五蘊 or 五陰; S. pañca-skandha) is somewhat more sophisticated, in that it analyzes the person, or “self,” into five groups (S. skandha, literally “heaps”) of phenomena (dharmas) that are mental and psychological as well as physical. The five are: 1) form (shiki 色; S. rūpa), which is the stuff of the material world as analyzed, for example, into the “four elements”; 2) sensation (ju 受; S. vedanā), or raw sensory input, which may be pleasant, unpleasant, or neutral; 3) perception (sō 想; S. samjñā), in which raw sensory data is distinguished, named, and correlated according to conceptual criteria; 4) formations (gyō 行; S. saṃskāra), which are karmically “formed,” or conditioned, predilections that manifest themselves as intentional or habitual actions and reactions; and 5) consciousness (shiki 識; S. vijñāna), which includes the functions of memory, imagination, abstract thinking, etc. Meditation on the five aggregates, which are to be viewed as causally conditioned and impermanent, is also designed to counteract the deluded attachment to “self.”

Dōgen’s use of the expression “four elements and five aggregates” in some contexts seems to be informed by a saying attributed to the Tang-dynasty Chan master Zhaozhou Congshen 趙州從諗 (778–897), which Dōgen quotes in his Treasury of the True Dharma Eye in Chinese Characters (Mana Shōbōgenzō 眞字正法眼藏, DZZ.5:270, case 88) and elsewhere:

趙州、因僧問、未有世界、早有此性。世界壞時、此性不壞。如何是不壞之性。師曰、四大五蘊。僧曰、此猶是壞底。如何是不壞之性。師曰、四大五蘊。

Once, a monk asked Zhaozhou, “Before the world existed, there was already this nature. When the world is destroyed, this nature won’t be destroyed. What is this nature that won’t be destroyed?”

The Master said, “The four elements and the five aggregates.”

The monk said, “These are still something destroyed. What is this nature that won’t be destroyed?” The Master said, “The four elements and the five aggregates.”

5. [the fact] that the conduct naturally on the way has never been hidden is our original face (onozukara, dō ni aru anri mo kakurezarikeru, honrai no menmoku nari おのづから、道に有る行履もかくれざりける、本来の面目なり); Following Kawamura’s punctuation after kakurezarikeru かくれざりける; the sentence could be read without it, yielding something like, “The conduct that is naturally on the way is our original face, never hidden.” On either reading, the argument of this difficult sentence would seem to be that, while we may mistake the objects of the mind as ourselves, once we realize that these objects are undefiled, we recognize that our life with them has always been the Buddhist practice of our true nature.

Kosen Nishiyama and John Stevens (1975): The state of no mind, or undefiled mind, can neither be self induced nor is it innate. This means that the four elements and five skhandas are neither part of ourselves nor others. Although it is commonly believed among ordinary people that the mind moved by the moon and flowers is the true mind, in actuality this is untrue and contrary to the Dharma. Determination to see all things as they really are, free of preconceived ideas, results in emergence of true practice.

Shasta Abbey (2017): And there is nothing that such a one is adding to himself nor does he have any thought that even now he still has a self. This means that such a one will not see the four elements\* and the five skandhas\* of the present as himself, nor will he trace them back to someone else. Hence, we should not treat the images in the mind which are evoked by flowers and moon as being ourself, though we are prone to do so. If we consider that which is not ourself to be our self, well then, we do so, but when we illumine the condition where there is no color that repels us nor any that attracts us, then our everyday behavior as monks who have realized the Way conceals nothing, for this is what our original Buddha Nature is.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): Neither have they piled up upon us, nor are they thoughts just now existing in us. This means that we cannot see the four elements and the five aggregates of the present as ourself and we cannot trace them as someone else. Thus, the colors of the mind excited by a flower or the moon should not be seen as self at all, but we think of them as ourself. If we consider what is not ourself to be ourself, even that can be left as it is, but when we illuminate [the state in which] there is no possibility of either repellent colors or attractive ones being tainted, then action that naturally exists in the truth is the unconcealed original features.

A teacher of old said:

Although the entire universe is nothing but the dharma body of the self, you should not be hindered by the dharma body. If you are hindered by the dharma body, you will not be able to turn freely, no matter how hard you may try. But there should be a way to be free from hindrance. What, then, is the way for all people to be free from hindrance? If you cannot say clearly how to free all people, you will soon lose even the life of the dharma body and sink in the ocean of suffering for a long time.

Moon in a Dewdrop (1985): A teacher of old said: Although the entire universe is nothing but the dharma body\* of the self, you should not be hindered by the dharma body. If you are hindered by the dharma body, you will not be able to turn freely, no matter how hard you may try. But there should be a way to be free from hindrance. What, then, is the way for all people to be free from hindrance? If you cannot say clearly how to free all people, you will soon lose even the life of the dharma body and sink in the ocean of suffering for a long time.

\*dharma body . See buddha body . 163 164

**buddha body**. 佛身 (*busshin*). Three bodies of one buddha: 1. Skt. *dharmakāya* 法身 (*hosshin*)—indescribable body, or absolute aspect of truth. 2. *sambhogakāya* 報身 (*hōjin*)—enjoyment, bliss body, or purified body, associated with the fruit of practice. 3. *nirmānakāya* 應身 (*ōjin*)—manifestation body that appears in the world and acts for the benefit of beings. The **buddha body** that has these three aspects is also known as the true human body 眞實人體 (*shinjitsu nintai*). 130, 163, 179–80

TTDE: body, true human: 眞實人體 [shinjitsu nintai]. See buddha body / buddha body: 佛身 [busshin]. Skt., buddhakāya. Three bodies or aspects of buddha: 1. dharmakāya, 法身 [hosshin]—dharma body, which is absolute aspect of truth, equal to the whole universe of phenomena. 2. sambhogakāya, 報身 [hōjin]—reward, enjoyment, bliss, or purified body, associated with the fruit of practice. 3. nirmānakāya, 應身 [ōjin]—manifestation body that appears in the world and acts for the benefit of beings. The buddha body that has these three aspects is also known as the true human body.

Carl Bielefeldt e STP (Draft, 2021): A person of old has said,<sup>6</sup>

All the whole earth is one's own dharma body; nevertheless, we are not obstructed by the dharma body. If we were obstructed by the dharma body, we could not turn our bodies at all. There should be a way out of the body. What is your way out of the body? Those who cannot speak of this way out of the body, with the life of the dharma body immediately coming to an end, will be forever sunk in the sea of suffering.<sup>7</sup>

6. **A person of old** (*furuki hito* ふるき人): A Japanese passage that, like the quotation in section 10, below, seems to be based very loosely on a saying by the Song-dynasty Chan Master Yaoshan Liyu 藥山利昱 (dates unknown; disciple of Liangshan Yuanguan 梁山緣觀); see Tiansheng guangdeng lu 天聖廣燈錄, ZZ.135:837b3-7:

師上堂云、山河大地日月星辰與諸上座同生。三世諸佛與諸上座同參。三藏聖教與諸上座同時。還信得及麼。若也信得及、陝府鐵牛吞却乾坤。雖然如是被法身礙却、轉身不得。順知有出身之路。作麼生是諸上座出身之路。道。道。良久。云、若道不得、永沈苦海。珍重。

In a public lecture, the Master said:

Mountains, rivers, and the whole earth, the sun, moon, and the stars, are born together with you senior seats; the buddhas of the three times study together with you senior seats; the sacred teachings of the three baskets are simultaneous with you senior seats. Do you believe it? If you believe it, the iron bull of Shan vomits up heaven and earth. But even so, if we are obstructed by the dharma body, we can't turn our bodies. We know there's a road out of the body. What is the senior seats' road out of the body? Speak! Speak!

After a while, he said, "If you can't speak, you will be sunk forever in the sea of suffering. Take care of yourselves."

7. **"Those who cannot speak of this way out of the body"** (*moshi, kono shusshin no michi o iwazaran mono* 若、この出身のみちをいはざるらんもの): Though it follows the word と that marks the end of the quotation, in fact, this sentence continues Dōgen's Japanese version of Liyu's words (as seen in the note above). Oddly, a second quotation marker occurs at the end of the subsequent sentence, which is not found in Liyu's saying and almost certainly represents the beginning of Dōgen's comment on the saying.

Kosen Nishiyama and John Stevens (1975): An ancient sage once said, "Although the entire world is our dharmakaya<sup>1</sup> we should neither be obstructed by it nor attached to it. Attachment to the dharmakaya prevents realization of the truth. Persevere to overcome these obstacles; failure to do so will

unquestionably result in one falling into the world of suffering and remaining there for an eternity. A question one may ask is: “How can we cause the dharmakaya to emerge without being obstructed by it?” This can be answered, “As an ancient sage has said, ‘The entire world is our dharmakaya.’ ” This reply is particularly relevant to those who have caused the dharmakaya to emerge while remaining unattached to it. Those who have failed to do so cannot say likewise and should remain silent.

1. The body of the highest aspect of the three-fold body of the Buddha; the absolute nature of the Buddha-mind. It is ineffable, unmanifested, and non-substantial.

Shasta Abbey (2017): A person of olden times, Meditation Master Chōsa Keishin, once said the following: The whole of the great earth is our own Dharma Body, but we may not be clear about the term ‘Dharma Body’<sup>2</sup>. If you are not clear about what the Dharma Body is, it will be impossible for you to turn yourself around even ever so slightly<sup>3</sup>. And still, there will be a way of extricating yourself. And what is the way whereby people extricate themselves?<sup>4</sup>

2. ‘The Dharma Body’ refers to our True Being.
3. ‘Turning oneself around’ translates a technical Buddhist term, which means ‘relinquishing one’s delusions and defiling passions, and thereby realizing enlightenment’.
4. The last sentence can also be taken to be a declarative statement: “And the What is the Way whereby people extricate themselves.”

Gudo Wafu Nishijima and Chodo Cross (1999/2007): [76] A man of old<sup>6</sup> said that the whole earth is our own Dharma body—but it must not be hindered by a “Dharma body.” If it were hindered by a “Dharma body,” to move the body even slightly would be impossible. There should be a way of getting the body out. What is this way by which people get the body out? For those who fail to express this way of getting the body out, the life of the Dharma body ceases at once, and they are long sunk in the sea of suffering.

- 6 Master Chōsha Keishin; see the following paragraph.

If you are asked in this way, how can you answer so as to keep the dharma body alive and avoid sinking in the ocean of suffering?

In this case, say, “The entire universe is the dharma body of the self.” If you say that the entire universe is the dharma body of the self, still, words cannot express it. When words cannot express it, would you understand that there is nothing to be said? Without words, ancient buddhas said something.

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Moon in a Dewdrop (1985): If you are asked in this way, how can you answer so as to keep the dharma body alive and avoid sinking in the ocean of suffering? In that case, say, "The entire universe is the dharma body of the self." When you say that the entire universe is the dharma body of the self, words cannot express it. When words cannot express it, should we understand there is nothing to be said? Without words, ancient buddhas said something.

Carl Bielefeldt e STP (Draft, 2021): When asked in this way, what should we say to keep alive the dharma body and not sink into the sea of suffering? At this time, we should say, "All the whole earth is one's own dharma body." If this is the truth, when we say, "All the whole earth is one's own dharma body," we have said it.<sup>8</sup> Again, when we cannot speak, we should set our minds not to speak at all.

8. we have said it (iwarenu いはれぬ): Presumably, meaning, "[if what we say is true,] we have spoken of the way out of the body."

Kosen Nishiyama and John Stevens (1975): A Buddha, without the use of words, once related the following, "There is life in death, and death in life; there is death in death, and life in life." This is an unquestionable fact and occurs regardless of man's wishes. This is the Dharma. The Buddha Shakyamuni, when proclaiming the Law, spoke of life and death as one, the ultimate Buddhist truth. He spoke of it emerging as a brilliant light and as the voice of wisdom.

Shasta Abbey (2017): For those who may fail to express what this way of extricating themselves is, the very life of the Dharma Body will immediately cease to exist for them, and they will sink down into the sea of suffering for ever so long. Were the question raised like this, how would you respond so that you would keep your Dharma Body alive and not sink into the sea of suffering? At such a time you should say something to express that the whole of the great earth is your very Dharma Body. If what you offer is indeed this fundamental principle, then at the very moment when you would say, "The whole of the great earth is my very Dharma Body," you would do well not to speak. And also, at the time when you would be silent, you may get to the heart of what goes beyond words. A monk of ancient times, who remarked that he did not say what went beyond saying, once commented,

Gudo Wafu Nishijima and Chodo Cross (1999/2007): If asked a question like this, what should we express, to let the Dharma body live and so as not to sink into the sea of suffering? At such a time we should express, "The whole earth is our own Dharma body." If this truth is present, the moment expressed as "The whole earth is our own Dharma body" is beyond expression. Moreover, when it is beyond expression we should promptly notice the possibility of not expressing it. There is an expression of an eternal buddha who did not express it: [namely,]

There is birth in death, and there is death in birth. Death is entirely death, and birth is entirely birth. This is so not because you make it so, but because dharma is like this. This being so, when a buddha turns the dharma wheel, there is insight such as this and expression such as this. Know that it is also like this when a buddha manifests a [buddha] body and awakens sentient beings. This is called “awareness beyond birth.”

Moon in a Dewdrop (1985): There is birth in death, and there is death in birth. Death is entirely death, and birth is entirely birth. This is so not because you make it so, but because dharma is like this. Therefore, when Buddha turns the dharma wheel, there is insight such as this and expression such as this. Know that it is also like this when Buddha manifests a body to awaken sentient beings. This is called “awareness of no-birth.”

Carl Bielefeldt e STP (Draft, 2021): The old buddha who “doesn’t say, doesn’t say” has a saying that, in death there is being alive; in being alive there is being dead.<sup>9</sup> Being dead is always being dead; being alive is always being alive. This is the way the dharma is, without anyone intentionally bringing it about. Thus, we should know that, when he turns the wheel of dharma, he has a radiance, he has a voice, such as this; and, when he manifests a body and delivers living beings, it is like this.<sup>10</sup> This is called “the knowledge of non-arising.”<sup>11</sup>

9. The old buddha who “doesn’t say, doesn’t say” (iwano, iwano kobutsu いはぬ、いはぬ古佛): Presumably, a reference to Daowu Yuanzhi 道吾圓智 (769-835), who, when asked at a funeral whether what was in the coffin was alive or dead, refused to say; but the saying attributed to him here does not, in fact, seem to be his words. Rather, it appears to be Dōgen’s interpretation of why he “doesn’t say,” perhaps inspired by the verse comment on the Daowu story by Yuanwu Keqin 圓悟克勤 (1063-1135), cited in “Shōbōgenzō zenki” 正法眼藏全機. For the story and Yuanwu’s verse, see Supplementary Notes s.v. “Manifestation of the full function.”

Supplementary Notes: manifestation of the full function (zenki gen 全機現): The glyph 機 (ki), translated here as “function,” has the basic meanings of 1) “pivot,” “spring,” “device,” or “mechanism.” Its extended meanings include: 2) the “impulse” or “motive power” that drives some activity; 3) an initial movement or action that signals or portends some future development; 4) a “suitable occasion” or “opportunity” to act; 5) the “pivotal issue,” “key,” or “main point” to something; and 6) the “capacities” or “talents” of a person, or the “capabilities” of a device. In Buddhist literature, the glyph 機 (ki) refers to the varying “abilities” of students, meaning their karmically determined level of perspicacity and potential for awakening. Zen literature refers to the “Zen function” (Zenki 禪機) of an awakened master, who can respond spontaneously and appropriately when asked questions and when confronted with students caught up in deluded thinking. The sayings and other teaching methods (e.g., shouts and blows) employed by Zen masters are also referred to as “devices” (kikan 機關).

As used by Dōgen, the glyphs 全機 (zenki) have at least two possible interpretations. When 全 (zen) is taken as an adjective with the meaning “full” or “complete,” it indicates that a person (a Zen master) is fully equipped with every sort of ability. ZGDJ (s.v. ぜんき) explains this kind of “full function” (zenki 全機) as follows:

Ki 機 means “function” (kiyō 機用), or “workings” (hataraki はたらき). “Full function” refers to the Zen person’s (Zensha 禪者) great activities (dai katsudō 大活動), which are free and unimpeded (jizai muge 自在無礙).

If, on the other hand, the glyph 全 (zen) is taken as a noun meaning “the whole,” or “everything,” then the glyphs 全機 (zenki) can be interpreted as “the function of the whole [of existence],” or perhaps as “the workings of the mind ground (shinji 心地), or buddha mind (busshin 佛心), or buddha nature (busshō 佛性),” which is conceived as underlying all of phenomenal existence.

The expression “manifestation of the full function” (zenki gen 全機現) comes from Yuanwu foguo chanshi yulu 圓悟佛果禪師語錄 (T.1997.47:793b29-c8), where it appears in a verse comment that Yuanwu Keqin 圓悟克勤 (1063–1135) attached to a kōan involving Daowu Yuanzhi 道悟圓智 (769–835) and the latter’s dharma heir Jianyuan Zhongxing 漸源仲興 (dates unknown):

舉。道吾漸源至一家弔慰。源撫棺木云。生耶死耶。吾云。生也不道死也不道。源云。爲什麼不道。吾云。不道不道。行至中路。源云。請和尚爲某甲道。若不道則打和尚去也。吾云。打即任打。道即不道。師拈云。銀山鐵壁有什麼階昇處。山僧今夜錦上鋪華。八字打開。商量這公案去也。生也全機現。死也全機現。不道復不道。箇中無背面。直下便承當。不隔一條線。逼塞大虛空。赤心常片片。

Raised [for comment]:

Daowu and Jianyuan went to a house for a funeral. Yuan put his hand on the coffin and said, “Alive or dead?”

Wu said, “I don’t say alive; I don’t say dead.”

Yuan said, “Why don’t you say?”

Wu said, “I don’t say, I don’t say.”

On their way back, Yuan said, “Please, Reverend, say it for me. If you don’t say it, I’ll hit the Reverend.” Wu said, “Hit me if you will, but I won’t say.”

The Master [Yuanwu] raised this, saying, “A silver mountain, an iron wall: what stairs are there to climb them? Tonight, this mountain monk will spread out flowers on brocade: fully exposing myself and opening his eight words, we consider this case:

Alive, the manifestation of the full function;

Dead, the manifestation of the full function.

He doesn’t say, and again doesn’t say;

Right here, he doesn’t turn away or face it.

Directly acceding to it,

Without the gap of a single thread.

Filling up the whole of empty space;

The bare mind always in pieces.”

The “eight glyphs” of the kōan that Yuanwu Keqin refers to are evidently those of Daowu’s initial utterance, “I don’t say alive; I don’t say dead” (shō ya fu dō shi ya fu dō 生也不道死也不道). The translation here reflects a double entendre that Yuanwu employs, for the glyphs 八字打開 (hachiji takai), which literally mean “eight glyphs opened up,” is also an idiom that means “to expose oneself” by fully opening one’s robes. The two halves of a robe, which cross at the neck in a “V” shape when one is properly dressed, take the shape of the glyph “eight” (hachi 八) when they are opened up.

10. **when he turns the wheel of dharma** (hōrin o tenzuru ori 法輪を轉ずるをり): The unexpressed grammatical subject is taken here as “the Buddha Śākyamuni.” The antecedent of “such as this” (kaku no gotoku 如是) and “like this” (shika ari しかあり) is unclear; the most likely interpretation of the sentence would seem to be that the

Buddha's teachings ("radiance" [hikari 光り], "voice" [koe こえ]) are like the saying of "the old buddha who 'doesn't say, doesn't say.'"

11. **This is called "the knowledge of non-arising"** (kore o, mushō no chiken, to wa iu 是を、無生の知見、とは云): "Non-arising" (mushō 無生) most often refers to the emptiness (kū 空; S. śūnyatā) of dharmas (i.e., that they do not really occur); but here Dōgen is quite likely playing on the glyph shō 生 in the sense "being alive" (ikeru 生ける), as in the old buddha's saying above, "in death there is being alive" (shi no naka ni ikeru koto ari 死のなかにいけること有).

Kosen Nishiyama and John Stevens (1975): The Buddha's appearance in the world was marked by the emergence of this brilliant light and voice of wisdom. Experiencing this light and voice is to realize enlightenment. The term "the Buddha appeared in the world to save sentient beings" should not simply be understood as, "he appeared and saved them"; saving sentient beings is the appearance of the Buddha. It is as a result of saving sentient beings that the dharmakaya emerges in the form of the actual body of the Buddha.

Shasta Abbey (2017): "In death there are occasions when one may be truly alive, and in life there are occasions when one may be truly dead; and there are those who are dead and are continually dead, and there are those who are alive and are continually alive." This is not a case where an ordinary person is trying to force things to be a certain way; it is precisely what accords with the Dharma. Thus, on the occasion when the Buddha turned the Wheel of the Dharma, He had such a glow from It, and such a voice for It, that you could recognize that He came into bodily form in order to aid all sentient beings. We call this His wise discernment that sees beyond birth and decay.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): in death there are instances of living; 7 in living there are instances of being dead; 8 there are the dead who will always be dead; 9 and there are the living who are constantly alive. People do not forcibly cause it to be so: the Dharma is like this. Therefore, when [buddhas] turn the wheel of Dharma they have light and they have sound like this, and we should recognize that in their "manifesting the body to save the living"<sup>10</sup> also, they are like this. This state is called "the wisdom of non-birth."<sup>11</sup>

7 For example, a person on a battlefield establishes the will to the truth.

8 For example, a person wastes time regretting something that has already happened.

9 People laid to rest in cemeteries, etc.

10 Genshin-doshō. See LS 3.252.

11 Mushō no chiken. Mushō, "nonappearance" or "non-birth," expresses reality, which is both instantaneousness (in the moment there is no appearance) and eternal (reality has no birth or beginning). Mushō is also used as a synonym for nirvana. Chiken, "knowl- edge" or "knowing," is used many times in the Lotus Sutra to represent prajñā, or the Buddha's wisdom. See, for example, LS 1.68; LS 1.88–90.

“A buddha manifests a body and awakens sentient beings” means that awakening sentient beings is itself the manifestation of the buddha body. In the midst of awakening sentient beings, do not pursue manifestation. Seeing manifestation, do not doubt awakening.

Moon in a Dewdrop (1985): “Buddha manifests a body and awakens sentient beings” means that awakening sentient beings is itself the manifestation of the buddha body. In the midst of awakening sentient beings, do not pursue manifestation. Seeing manifestation, do not look about for awakening.

Carl Bielefeldt e STP (Draft, 2021): “Manifesting a body and delivering living beings” means it was “delivering living beings and manifesting a body.”<sup>12</sup> We do not seek the “manifesting” while facing the “delivering”; we should not doubt the “delivering” while seeing the “manifesting.”<sup>13</sup>

12. **“Manifesting a body and delivering living beings” means it was “delivering living beings and manifesting a body”** (genshin doshō to wa, doshō genshin nite arikeru nari 現身度生とは、度生現身にて有りけるなり): The implication of the chiasmus here is subject to interpretation; often taken to mean that the deliverance of beings was (or caused) the manifestation of the body. The use of the past tense here (nite arikeru にて有りける) and below suggests that Dōgen has in mind the historical advent of the Buddha Śākyamuni. Though not identical, the language of “manifestation” and “deliverance” here is reminiscent of that used in the famous description in the Lotus Sūtra of the thirty-three manifestations of the Bodhisattva Avalokiteśvara, which begins (at Miaofa lianhua jing 妙法蓮華經, T.262.9:57a23-24):

若有國土衆生應以佛身得度者、觀世音菩薩即現佛身而爲說法。

If there are in the land living beings who ought to attain deliverance by a buddha body, the Bodhisattva Avalokiteśvara manifests a buddha body and preaches the dharma to them.

13. **We do not seek the “manifesting” while facing the “delivering”** (do ni mukaite gen o tadorazu 度にむかひて 現をたどらず): I.e., once we have the one, we already have the other; the following clause expresses the same point in reverse.

Kosen Nishiyama and John Stevens (1975): “Being saved” means to cross over to the other shore [enlightenment]. It is the ultimate of Buddhist practice, and the inevitable result of seeing the Buddha. We should immediately proclaim this truth to others and strive to reach the other shore ourselves.

Shasta Abbey (2017): ‘His coming into bodily form in order to aid all sentient beings’ means that His aiding all sentient beings is His manifesting what His Body is. When we focus on His giving aid, we do not call to mind His coming into bodily form, and when we see His coming into bodily form, we harbor no doubts as to His giving aid.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): Their “manifesting the body to save the living” is their “saving the living to manifest the body.” When we behold their “saving,” we do not see a trace of “manifestation,” and when we watch them “manifesting,” they may be free of concern about “salvation.”

Understand that in the midst of awakening sentient beings, the buddha dharma is totally experienced. Explain it and actualize it this way. Know that it is the same with manifestation and having the buddha body.

This is so because a buddha manifests a buddha body and awakens sentient beings. This principle is clarified from the morning of attaining the way until the evening of parinirvana; it is expounded freely, without words getting in the way.

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Moon in a Dewdrop (1985): Understand that in the midst of awakening sentient beings, the buddha- dharma is totally experienced. Explain it and actualize it this way. Know that it is the same with manifestation and having the buddha body.

This is so because "Buddha manifests a body and awakens sentient beings." This principle is clarified in that from the morning of attaining the way until the evening of parinirvana, Buddha discoursed freely, without words getting in the way.

Carl Bielefeldt e STP (Draft, 2021): Only

Kosen Nishiyama and John Stevens (1975): Emergence of the Buddha is the same as being saved. This is so as a result of the Buddha Shakyamuni's appearance in the world. The enlightened realize that although the Buddha Shakyamuni proclaimed much between his enlightenment and his entry into the parinirvana, actually he spoke not a word.

Shasta Abbey (2017): You need to comprehend that the Buddha Dharma is being fully realized in His giving spiritual aid, and then you need to give expression to this and fully experience it. Pay attention and give expression to His act of manifesting and to His bodily form, for they are in no way different from His giving aid. All this stems from the fact that the Buddha manifested His bodily form in order to aid all sentient beings. In His fully actualizing this purpose from the dawning of His realization of the Truth to the evening of His entering parinirvana, His expressing the Truth would have been freely given, even if He had not spoken a word.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): We should understand, should preach, and should experience that in this "saving" the Buddha-Dharma is perfectly realized. We hear and we preach that both "manifesting" and "the body" are as one with "saving." Here also, [the unity of] "manifesting the body to save the living" makes it so. When [buddhas] have substantiated this principle, from the morning of their attaining the truth to the evening of their nirvana, even if they have never preached a word, words of preaching have been let loose all around.

An ancient buddha said:

The entire earth is the true human body.

The entire earth is the gate of liberation.

The entire earth is the single eye of Vairochana.

The entire earth is the dharma body of the self.

The true human body means your own true body. Know that the entire earth is your own true body, which is not a temporary body.

If someone asks you why we do not usually notice this, say, "Just reflect within yourself that the entire earth is the true human body." Or say, "The entire earth is the true human body—you already know this."

Moon in a Dewdrop (1985): An ancient buddha said:

The entire universe is the true human body.

The entire universe is the gate of liberation.

The entire universe is the eye of Vairochana.

The entire universe is the dharma body of the self.

"The true human body" means your own true body. Know that the entire universe is your own true body, which is not a temporary body.

If someone asks you why we do not usually notice this, say, "Just reflect within yourself that the entire universe is the true human body." Or say, "The entire universe is the true human body—already you know this."

Carl Bielefeldt's STP (Draft, 2021): An old buddha has said, "All the whole earth is the true human body; all the whole earth is the gate of liberation; all the whole earth is the single eye of Vairocana; all the whole earth is one's own dharma body."<sup>14</sup> The meaning of this is that the "true" is the real "body." We should recognize "all the whole earth" as, not our provisional, but our real body. If someone asks, "Why did I not know this before?" we should say, "Give me back my saying that 'all the whole earth is the true human body.'"<sup>15</sup> Or we should say, "We know like this that 'all the whole earth is the true human body.'"

14. **An old buddha** (kobutsu 古佛): Words akin to one or another of these sayings, given here in mixed Chinese and Japanese, can be found in the records of various Chan masters; but a source for the four together in this form seems extant only in a lecture by Chan Master Renwang Qin of Xishu 西蜀仁王欽禪師, in a passage that also contains the verse by Xingjiao Hongshou (944-1022) quoted below, section 15 (Jiatai pudeng lu 嘉泰普燈錄, ZZ.137:342b17-343a1):

要見一切諸法不離本心。大地虛空非心外法。所以撲落非他物、縱橫不是塵。山河及大地、全露法王身。方明山河及大地、全露法王身。方明盡大地是真實人體。大地是解脫門。盡大地是毘盧一隻眼。盡大地是自己法身。怎麼見得。心外無法

You must see that all the dharmas are not apart from the original mind; the whole earth and empty space are not dharmas outside the mind. Therefore,

Scattered, but not another thing;

Their dimensions, not a mote of dust.

The mountains, rivers, and the whole earth

Fully expose the body of the Dharma King.

Only then will you clarify that all the whole earth is the true human body; the whole earth is the gate of liberation; all the whole earth is the single eye of Vairocana; all the whole earth is one's own dharma body. When you can see like this, there is no dharma outside the mind.

15. **“Give me back my saying”** (iitsuru koto o ware ni kaese いひつることを我にかへせ): Japanese rendering of a Chinese linguistic pattern that appears elsewhere in the Shōbōgenzō: kan ga . . . rai 還我...來 (“give me back. . .”).

Kosen Nishiyama and John Stevens (1975): An ancient Buddha said, “The entire world is the real body of man, the gateway to detachment, the eye of Vairocana Buddha, and our own dharmakaya.” This means that truth is the real body, or, in other words, the entire world is not part of our own body, but is the real body. In regard to this the following question was once asked: “Why am I unaware that the entire world is the real body. The reply was, “It is because ignorance has prevented true understanding of these words.” Having failed to comprehend the meaning of “the entire world is the real body,” one should not repeat it. Although, in general, people are unaware that the entire world is the real body of man, this is of no real importance, for man's opinions cannot alter what is fact. We should know this.

Shasta Abbey (2017): The Old Buddha, Meditation Master Chōsa, once said in verse:

The whole of the great earth is the Body of a True Human Being,

The whole of the great earth is the gateway to liberation,

The whole of the great earth is the Solitary Eye of Vairocana,\*

The whole of the great earth is our own Dharma Body.

In other words, what we are calling real is, in essence, our True Being. You need to realize that ‘the whole of the great earth’ is not some provisional term, for our being is its true form. If someone were to ask you, “Why have I never known this before?” say to that one, “Give me back my words, “The whole of the great earth is my own True Body.” Or tell that person to say, “The whole of the great earth is the real Human Being,” even though this is something he already knows.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): [79] An eternal buddha said:12

The whole earth is the real human body,

The whole earth is the gate of liberation,

The whole earth is the one Eye of Vairocana,<sup>13</sup>

The whole earth is our own Dharma body.<sup>14</sup>

The point here is that “the real” is the real body. We should recognize that “the whole earth” is not our imagination; it is the body that is real. If someone asks, “Why have I not noticed this so far?” we should say, “Give me back my words that ‘the whole earth is the real human body.’”<sup>15</sup> Or we might say, “That ‘the whole earth is the real human body,’ we know like this!”

12 Master Chōsha Keishin (d. 868), a successor of Master Nansen Fugan.

13 Vairocana is the Sun Buddha, a symbol of universal light.

14 A slightly different version of Master Chōsha’s words is quoted in the Engozenji-goroku, chap. 6.

15 A person who can only understand the words intellectually does not deserve to have the words.

Also, The entire earth is the gate of liberation means that you are not at all entangled or captivated. What is called the entire earth is intimate—not divided from the moment, the ages, mind, and words. This limitless and boundless experience is the entire earth. Even if you seek to enter or go through this gate of liberation, it cannot be done. How is this so? Reflect on the question raised. If you intend to seek outside what it is, nothing will be attained.

The entire earth is the single eye of Vairochana means that buddhas have a single eye. Do not suppose that a buddha’s eye is like those of human beings.

Moon in a Dewdrop (1985): Also, “The entire universe is the gate of liberation” means that you are not at all entangled or captivated. What is called “the entire universe” is undivided from the moment, the ages, mind, and words. This limitless and boundless experience is the “entire universe.” Even if you seek to enter or go through this gate of liberation, it cannot be done. How is this so? Reflect on the question raised. If you intend to seek outside what it is, nothing will be attained.

“The entire universe is the eye of Vairochana” means that buddhas have a single eye.\* Do not suppose that a buddha’s eye is like those of human beings.

\*single **eye**. See **eye; eye at the top of the head. / eye at the top of the head**. A heavenly deity, Maheshvara, is said in Zen tradition to have a single eye on top of his head. It represents the special capacity to understand the principle of nonduality with wisdom. 116

Carl Bielefeldt e STP (Draft, 2021): Again, “all the whole earth is the gate of liberation” designates having nothing at all to be entangled or burdened with. The words “all the whole earth” are closely, inseparably intimate with the time, the year, the mind, the words. We should call the limitless, the borderless, “all the whole earth.” When we seek to enter or to exit this “gate of liberation,” we cannot do it. Why is this so? We should reflect on this question. We may think to seek out some non-existing place, but this is something

impossible. Again, “all the whole earth is the single eye of Vairocana” says that the Buddha has one eye, but do not think that it is necessarily like a human eye.

Kosen Nishiyama and John Stevens (1975): From the statement “the entire world is the gateway to detachment,” we understand that on arriving at this stage we will be free of confusion and attachment. “The entire world” refers to the close relationship between time, thought, and speech; while it in itself is beyond the confines of time and space. A discriminative mind bars entry through the gateway of detachment. If we reflect further on the statement “the entire world is the gateway to detachment,” we will realize that seeking the gateway outside ourselves is useless. The term “eye” used in the statement “the entire world is one eye of Vairocana Buddha” does not mean the physical eye.

Shasta Abbey (2017): Also, what is described as “The whole of the great earth is the gateway to liberation” means that there is nothing to get entangled with or to embrace. The phrase ‘the whole of the great earth’ is closely connected with the moment and with the years, with the mind and with its expressions, and so intimately are they related that there is not the slightest gap between any of them<sup>5</sup>. What is unbounded and extends far out beyond us is what we should call ‘the whole of the great earth’. Should you seek to enter this gateway to liberation or to come out on the other side of it, this would not be possible. And why is that so? We need to reflect on whence springs the question. However much we might desire to visit a place that does not exist, that would be impossible to do<sup>6</sup>. Also, when it comes to “The whole of the great earth is the Solitary Eye of Vairocana,” we may speak of the One Eye of the Buddha, but do not think that it must be just like the eye of a human being.

5. That is, what physically exists is inseparable from time and mind.

6. That is, enlightenment is not a place and, in that sense, is not something to be reached.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): Next, “the whole earth is the gate of liberation” describes there being nothing at all to tangle with or to embrace. The words “the whole earth” are familiar to time, to the years, to the mind, and to words: they are immediate, without any separation. We should call that which is limitless and boundless “the whole earth.” If we seek to enter this “gate of liberation,” or seek to pass through it, that will be utterly impossible. Why is it so? We should reflect on the asking of the question. Even if we hope to visit a place that does not exist, that is not feasible. Next, “the whole earth is the one Eye of Vairocana”: though buddha is one Eye, do not think that it must necessarily be like a person’s eye.

Human beings have two eyes, but when you say “the human eye,” you don’t say “two eyes” or “three eyes.” Those who study the teaching should not understand that “the eye of a buddha,” “the eye of dharma,” or “the celestial eye” is like the two eyes of human beings. To believe that it is like human eyes is lamentable. Understand now that there is only a buddha’s single eye, which is itself the entire earth.

Moon in a Dewdrop (1985): Human beings have two eyes, but when you say "a human eye," you don't say "two eyes" or "three eyes." Those who study the teaching should not understand that "the eye of a buddha," "the eye of dharma," or "the celestial eye" is like the two eyes of human beings. To believe that it is like human eyes is lamentable. Understand now that there is only a buddha's single eye, which is itself the entire universe.

Carl Bielefeldt e STP (Draft, 2021): In humans, there are two eyes; so, in speaking of the eye, we just say "the human eye," without speaking of two or three. Those who study the teachings speak of the "buddha eye," the "dharma eye," the "deva eye," and the like; but they do not learn that these are eyes.<sup>16</sup> Those who understand them as being like eyes are called "unreliable." Here, we should just hear that "all the whole earth" existed as the one eye of the Buddha.<sup>17</sup>

16. **speak of the "buddha eye," the "dharma eye," the "deva eye," and the like** (butsugen, to ii, hōgen, to ii, tengen, nado to iu 佛眼、といひ、法眼、といひ、天眼、などといふ): Reference, no doubt, to the standard list of the "five eyes" (gogen 五眼), or levels of vision; variously interpreted in the Buddhist literature but most commonly understood as: (1) nikugen 肉眼 (S. māṃsa-caḥsus), the "physical eye" of ordinary sight; (2) tengen 天眼 (S. divya-caḥsus), the "deva eye" of the spiritual powers (jinzū 神通); (3) egen 慧眼 (S. prajñā-caḥsus), the "wisdom eye" that sees emptiness; (4) hōgen 法眼 (S. dharma-caḥsus), the "dharma eye" of the bodhisattva that seeks the welfare of others; and (4) butsugen 佛眼 (S. buddha-caḥsus), the omniscient "buddha eye."

17. **"all the whole earth" existed as the one eye of the Buddha** (hotoke no manako hitotsu nite, jin daiji arikeru 佛 けの眼こひとつにて、盡大地ありける): Taking nite にて as ni arite にありて: "The eye of the Buddha being one, there was 'the whole earth.'" The past tense here may represent a reference back to the quotation.

Kosen Nishiyama and John Stevens (1975): The physical eye usually numbers two; the eye referred to in the term "the eye of a human being" is neither limited to two or three. The eye in "the eye of the Buddha," "the eye of the Dharma," and "the eye of heaven," also does not mean the physical eye. It is a great shame that our understanding of the word "eye" is limited only to a physical organ. The Buddhist eye, we should realize, is the entire world;

Shasta Abbey (2017): People have two eyes, so when we speak of eyes, we are just talking about human beings and we do not speak of their having two or three. What we are being taught here is spoken of as being the Eye of Buddha, or the Eye of the Dharma, or the All-seeing Celestial Eye, and so forth. You are not learning about ordinary eyes. To understand It as being an ordinary eye is hopeless. What you need to learn now is that the Eye of the Buddha is solitary and that the whole of the great earth is contained within It.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): In people there are two eyes, 16 but when speaking of [our] Eye, 17 we just say "the human eye"; 18 we do not speak of two or three. When those who learn the teaching, also speak of the Buddha's Eye, the Dharma Eye, the Supernatural Eye, 19 and so on, we are not studying eyes. To have understood them as if they were eyes is called unreliable. Now we should just be informed that the Buddha's Eye is one, and in it the whole earth exists.

16 Me means ordinary eyes.

17 Manako is the Japanese pronunciation of gen, which means not only eyes but also Eye, view, experience, etc.—as in Shōbōgenzō, right Dharma-eye treasury.

18 Ningen. Here gen means not only the concrete eye but also the function of seeing.

19 Tengen refers to tengenzū, the power of supernatural vision, one of the six mystical powers. See Chapter Twenty-five (Vol. II), Jinzū.

A buddha may have one thousand eyes or myriad eyes. But at present it is said that the entire earth is the single eye. Thus, it is not mistaken to say that this eye is one of many eyes of a buddha, just as it is not mistaken to understand that a buddha has only one eye. A buddha, indeed, has many kinds of eyes—three eyes, one thousand eyes, or eighty-four thousand eyes. Do not be surprised to hear that there are eyes such as these.

Also, learn that the entire earth is itself the dharma body.

Moon in a Dewdrop (1985): A buddha may have one thousand eyes\* or myriad eyes. But presently it is said that the entire universe is the one eye or Vairochana. Therefore, it is not mistaken to say that this eye is one of many eyes of a buddha, just as it is not mistaken to understand that a buddha has only one eye. A buddha indeed has many kinds of eyes—three eyes, one thousand eyes, or eighty-four thousand eyes. Do not be surprised to hear that there are eyes such as these. Also learn that the entire universe is the dharma body of the self.

Carl Bielefeldt e STP (Draft, 2021): There may be a thousand eyes or ten thousand eyes; but first of all, for now, “the whole earth” is one among them. There is no error in saying that it is one among so many; nor are we mistaken in understanding that the Buddha has but a single eye. There should be various kinds of eyes: there are cases of three; there are cases of a thousand eyes; there are cases of eighty-four thousand; so, the ear should not be surprised to hear that the eye is like this.<sup>18</sup>

Again, we should hear that “all the whole earth is one’s own dharma body.”

18. **there are cases of three; there are cases of a thousand eyes; there are cases of eighty-four thousand** (mitsu aru mo ari, sengen aru mo ari, hachiman yonsen ari to iu koto mo areba 三あるもあり、千眼あるもあり、八萬四千ありと云事もあれば): “Three eyes” (sangen 三眼) may refer to the first three of the five eyes (q.v.) or, again, to the convention of the third, wisdom eye between the eyebrows. The most familiar instance of a “thousand eyes” is the thousand-armed, thousand-eyed Avalokiteśvara (senju sengen Kannon 千手千眼觀音). “Eighty-four thousand eyes” (hachiman yonsen gen 八萬四千眼) does not seem to be a common expression and probably represents here simply the use of this stock Buddhist number for “a multitude.”

Kosen Nishiyama and John Stevens (1975): it may be a composite of one thousand or even ten thousand eyes and the entire world representing one of them. This observation, however, is only one among many. This latter statement is not a contradiction of the former which states the Buddha has one eye, for this one eye is not restricted to only one kind; it may be of three, a thousand, or even eighty-four thousand kinds. We should not be surprised to learn this.

Shasta Abbey (2017): There may be a thousand eyes or myriad eyes, but first of all the whole of the great earth is the One among them. There is nothing wrong in saying that it is the One among so many, and at the same time, you would not be mistaken in realizing that a Buddha has just one, solitary Eye. Eyes may be of various kinds, so it should come as no surprise to our ears when we hear that there are occasions when there are three Eyes, and occasions when there are a thousand Eyes, and occasions when there are eighty-four thousand Eyes.<sup>7</sup> Also, you need to hear that the whole of the great earth is your own Dharma Body.

7. The Three Eyes are an awakened person's two conventional eyes plus the opened spiritual Third Eye. The Thousand Eyes are those associated with the Thousand-armed Kanzeon, who is the manifestation of the all-seeing, all-helping Compassion inherent in Buddha Nature. The Eighty-four Thousand Eyes are those that a Buddha has for seeing through the eighty-four thousand forms of delusion.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): There may be a thousand Eyes<sup>20</sup> or ten thousand Eyes, but to begin with "the whole earth" is one among them. There is no error in saying that it is one among so many; at the same time, it is not mistaken to recognize that in the state of buddha there is only one Eye. Eyes may be of many kinds. There are instances of three being present, there are instances of a thousand Eyes being present, and there are instances of eighty-four thousand being present; so the ears should not be surprised to hear that the Eye is like this. Next, we must hear that "the whole earth is our own Dharma body."

20 Sengen alludes to the thousand eyes of Bodhisattva Avalokiteśvara. See Chapter Thirty-three (Vol. II), Kannon.

To seek to know the self is always the wish of living beings. However, those who see the true self are rare. Only buddhas know the true self. People outside the way regard what is not the self as the self. On the other hand, what buddhas call the self is the entire earth. Thus, there is never an entire earth that is not the self, with or without our knowing it. On this matter, refer to the words of the ancient buddhas.

Moon in a Dewdrop (1985): To seek to know the self is invariably the wish of living beings. However, those who see the true self are rare. Only buddhas know the true self. People outside the way regard what is not the self as the self. But what buddhas call the self is the entire universe. Therefore, there is never an entire universe that is not the self, with or without our knowing it. On this matter defer to the words of the ancient buddhas.

Carl Bielefeldt e STP (Draft, 2021): Seeking to know oneself is the fixed intention of living beings. Yet, those who see their true self are rare; only a buddha knows it. Others, on other paths, think in vain of only what does not exist as their self. The self of which the buddhas speak is "all the whole earth." Thus, for everyone,

whether they know or do not know themselves, there is no “all the whole great earth” that is not their own. The words of this time, we should defer to people of that time.

Kosen Nishiyama and John Stevens (1975): With regard to the statement “the entire world is our dharmakaya it is natural for man to wish to know his true self; few, however, do so, for it is only the Buddhas who can fully realize their true nature. Non-believers mistakenly believe themselves to be other than their true existence. The Buddha has taught that we, ourselves, are the entire world. Whether we realize this now is not important; it will be understood when experienced.

Shasta Abbey (2017): That which seeks to know what we truly are is the resolute heart of someone who is truly alive. Even so, those who see what their True Self is are few. Only a Buddha alone knows this Self. Others who are off the Path, such as non-Buddhists, vainly take their unreal, false self to be their True Self. The Self that Buddhas speak of is synonymous with the whole of the great earth. Thus, whether we know or do not know our True Self, in either case, there is no ‘whole of the great earth’ that is other than our True Self. But let us leave to those of other times what we are talking about at this moment.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): To seek to know oneself is the inevitable will of the living. But those with Eyes that see themselves are few: buddhas alone know this state. Others, non-Buddhists and the like, vainly consider only what does not exist to be their self. What buddhas call themselves is just the whole earth. In sum, in all instances, whether we know or do not know ourselves, there is no whole earth that is other than ourselves. The matters of such times we should defer to people of yonder times.<sup>21</sup>

21. We should rely on traditional expressions of the truth.

Long ago a monk asked a master, “When hundreds, thousands, or myriads of objects come all at once, what should be done?”

The master replied, “Don’t try to control them.”

What he means is that in whatever way objects come, do not try to change them. Whatever comes is the buddha dharma, not objects at all. Do not understand the master’s reply as merely a brilliant admonition, but realize that it is the truth. Even if you try to control what comes, it cannot be controlled.

An ancient buddha said, “Mountains, rivers, and earth are born at the same moment with each person. All buddhas of the past, present, and future are practicing together with each person.”

Moon in a Dewdrop (1985): Long ago a monk asked an old master, “When hundreds, thousands, or myriads of objects come all at once, what should be done?”

The master replied, "Don't try to control them".<sup>4</sup>

What he means is that in whatever way objects come, do not try to change them. Whatever comes is the buddha-dharma, not objects at all. Do not understand the master's reply as merely a brilliant admonition, but realize that it is the truth. Even if you try to control what comes, it can not be controlled.

An ancient buddha said, "The mountains, rivers, and earth are born at the same moment with each person. All buddhas of the three worlds\* are practicing together with each person."

4. Zhenzhou Baoshou's words. JRTL, chap. 12.

*three worlds*. 1. 三界 (*sangai*). Desire world (*kāma-dhātu*), form world (*rūpa-dhātu*), and formless world (*arūpya-dhātu*). 2. 三世 (*sanze*). Same as 去來現 (*ko rai gen*), past, future, and present. 3. 三世間 (*sanseken*). See *three thousand realms*. 165, 166

Carl Bielefeldt e STP (Draft, 2021): Long ago, there was a monk who asked an old worthy, "When a hundred thousand myriad objects all come at once, what should we do?"<sup>19</sup>

The old worthy said, "Don't deal with them."

What this means is that, let their "coming" be as it may, in any case we should not move them.<sup>20</sup> They are the pure buddha dharma, not "objects."<sup>21</sup> We should not take these words as a clear warning; we should take them as the truth: however much we try to deal with them, they cannot be dealt with.<sup>22</sup>

An old buddha said, "Mountains, rivers, and the whole earth are born together with all of you; the buddhas of the three times have been practicing together with all of you."<sup>23</sup>

19. **there was a monk** (sō arite 僧有て): Dōgen's Japanese version of this exchange seems to be combining two Chinese sources:

1) *Jingde chuandeng lu* 景德傳燈錄 (T.2076.51:294c13-15):

鎮州寶壽沼和尚僧問、萬境來侵時如何。師曰、莫管他。僧禮拜。師曰、不要、動即打折汝腰。

Reverend Zhao, Baoshou of Zhenzhou, was asked by a monk, "How about when the ten thousand objects assail you?"

The Master said, "Don't deal with them."

The monk bowed. The Master said, "Don't move. If you move, you'll break your back."

2) *Liandeng huiyao* 聯燈會要 (ZZ.136:544a17-18; see also *Tanzhou Weishan Lingyu chanshi yulu* 潭州潯山靈祐禪師語錄, T.1989.47:579c26-28):

仰山問、百千萬境一時來作麼生。師云。青不是黃、長不是短。諸法各住自位、非干我事。仰山乃作禮。

Yangshan [Huiji] asked, "When a hundred thousand myriad objects all come at once, what should we do?"

The Master said, "Green is not yellow; long is not short. Each of the dharmas abides in its own position and is none of my business."

Yang made a bow.

20. **we should not move them** (ugokasu bekarazu うごかすべからず): Perhaps based on Baoshou's telling the monk, "Don't move" (buyao dongje 不要動著) – though one would then expect an intransitive form. The object of the verb here is unexpressed; presumably, the "objects" that are "coming" at us.

21. **They are the pure buddha dharma, not “objects”** (kore, sumiyaka naru buppō nite ari, kyō nite wa nashi 是、すみやかなる佛法にてあり、境にてはなし): Or, perhaps, “they are pure buddha dharmas” – i.e., what is coming at us are sacred phenomena (or truths), not merely the objects of our senses.

22. **We should not take these words as a clear warning** (kono kotoba o ba, heikai to wa kokoro u bekarazu このことばをば、炳誠とは心うべからず): I.e., the sentence, “don’t deal with them,” is not to be understood as an imperative.

23. An old buddha (furuki butsu ふるき佛): Seeming to reflect the opening lines of the lecture by Yaoshan Liyu 藥山利昱 suggested by the quotation in section 4, above (q.v.) (Tiansheng guangdeng lu 天聖廣燈錄, ZZ.135:837b3-4):

山河大地日月星辰與諸上座同生。三世諸佛與諸上座同參。

Mountains, rivers, and the whole earth, the sun, moon, and the stars, are born together with you senior seats; the buddhas of the three times study together with you senior seats.

Kosen Nishiyama and John Stevens (1975): Long ago a monk posed a question to a high priest, “Virtuous priest, should, suddenly, a hundred thousand objects simultaneously rise before me, what should I do?” The priest replied, “Do not be concerned with the objects.” Thus we understand that unforeseen events, which inevitably arise, should neither be eliminated nor held on to. This expresses the true spirit of Buddhism. Do not think of the objects as your enemy; such thoughts are the result of being entangled in the situation, a situation which in reality does not exist. An ancient Buddha said, “Mountains, rivers, and the great earth are born together with human life,

Shasta Abbey (2017): Long ago, there was a novice monk who asked the Venerable Abbot Hōju Chinshu, “When a hundred thousand myriad conditions come at me all at one time, what should I do about them?”. The Venerable One responded, “Do not try to control them.” The essence of what Chinshū is saying is “Let come what may. In any event, you cannot influence what comes.” This is on-the-spot Buddha Dharma. It is not about conditions. You should not understand these words as being a rebuke, but understand them as sheer Truth. Even if you were to consider how you might control conditions, they are beyond being controlled.

An Old Buddha once said: The whole earth with its mountains and rivers has come into being in much the same way that we human beings have. The Buddhas of the three temporal worlds of past, present, and future have customarily done a practice that is the same as the practice that we ordinary human beings do.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): [82] In ancient times a monk asked a venerable patriarch, “When a hundred thousand myriad circumstances converge all at once, what should I do?” The venerable patriarch said, “Do not try to manage them.”<sup>23</sup> The meaning is, “Let what is coming come! In any event, do not stir!” This is immediate Buddha-Dharma: it is not about circumstances. These words should not be understood as an admonition; they should be understood as enlightenment in regard to reality. [Even] if we consider how to manage [circumstances], they are beyond being managed.

[83] An ancient buddha said, “Mountains, rivers, the earth, and human beings, are born together. The buddhas of the three times and human beings have always practiced together.”

22 Master Chinshū Hōju (dates unknown), a successor of Master Hōju Enshō, who was the successor of Master Rinzai Gigen. Another of Master Chinshū’s conversations is quoted in Shinji-shōbōgenzō, pt. 1, no. 40.

23 Ta [o] kan[suru koto] naka[re], or “Do not care about them.” Keitokudentōroku, chap. 12.

If we look at mountains, rivers, and earth when a person is born, this person’s birth does not seem to be bringing forth additional mountains, rivers, and earth on top of the existing ones. Yet, the ancient buddha’s words should not be a mistake. How should we understand this? Even if you do not understand it, do not ignore it, but be determined to understand it. Since these words are already expounded, listen to them. Listen until you understand.

Moon in a Dewdrop (1985): If we look at the mountains, rivers, and earth when a person is born, his birth does not seem to be bringing forth additional mountains, rivers, and earth on top of the existing ones. Yet the ancient buddhas word cannot be mistaken. How should we understand this? Even if you do not understand it, you should not ignore it. So, be determined to understand it. Since this word is already expounded, you should listen to it. Listen until you understand.

Carl Bielefeldt e STP (Draft, 2021): This being the case, when a person is born, when we look at the mountains, rivers, and whole earth, we do not see that anything has been added on top of the mountains, rivers, and whole earth that were there before the person was born.<sup>24</sup> Still, the words of old are not empty. How should we understand them? Since we should not ignore them just because we have not understood them, we should definitely understand them, definitely ask about them. Since they are clearly the words of a buddha, we should listen to them and, having listened, should understand them.

24. This being the case (shika areba sunawachi 然あればすなはち): Presumably, meaning that, if mountains, rivers, and the whole earth are born together with people, we would expect some change in them when a person is born, but we do not see that.

Kosen Nishiyama and John Stevens (1975): likewise are the Buddhas in the three worlds.” Some argue that mountains, rivers, and the great earth existed before birth, as they do after. If this were true then everything would be in duplicate. Even if we accept this point of view, we must not consider the words of the Buddha frivolous, instead we should resolve to consider the matter further. This is true because it has been taught by an ancient Buddha.

Shasta Abbey (2017): Thus, on the occasion of someone’s being born, when we look at the whole earth with its mountains and rivers, what we do not see is that person’s being born has now added another layer upon the whole earth of mountains and rivers that existed before he or she was born. Having said this does not mean that his words may not have a deeper meaning. So, how can it be understood? If you do not give up by saying, “I can’t understand this,” then by all means, you will be able to understand, for you will be able to ask

about it. Since they are words that have already been voiced by a Buddha, you should listen to them, and by having listened, you may also come to understand them.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): Thus, if we look at the mountains, rivers, and earth while one human being is being born, we do not see this human being now appearing through isolated superimposition upon mountains, rivers, and earth that existed before [this human being] was born. Having said this, still the ancient words may not be devoid of further meaning. How should we understand them? Just because we have not understood them, we should not disregard them; we should resolve to understand them without fail. They are words that were actually preached, and so we should listen to them. Having listened to them, then we may be able to understand them.

This is how to understand: Is there anyone who knows what a person's birth is like in its beginning or end? No one knows either birth's end or its beginning; nevertheless everyone is born. Similarly, no one knows the extremities of mountains, rivers, and earth, but all see this place and walk here. Do not think with regret that mountain, rivers, and earth are not born with you. Understand that the ancient buddha teaches that your birth is not separate from mountains, rivers, and earth.

Moon in a Dewdrop (1985): This is how to understand. Is there anyone who knows what his birth in its beginning or end is like? No one knows either birth's end or its beginning; nevertheless everyone is born. Similarly, no one knows the extremities of the mountains, rivers, and earth, but all see this place and walk here. Do not think with regret that the mountains, rivers, and earth are not born with you. Understand that the ancient buddha teaches that your birth is nonseparate from the mountains, rivers, and earth.

Carl Bielefeldt e STP (Draft, 2021): The way to understand them is [to ask], when we inquire about this birth from the side of the person who was born, who is the person who has clarified the beginning and end of what this birth is? Although we do not understand the end or the beginning, we have been born. It is like the fact that, although we do not know the boundaries of the mountains, rivers, and whole earth, we see here and walk about in this place. Do not resent the mountains, rivers, and the whole earth for not being like birth; we should clarify the mountains, rivers, and the whole earth as they are said to be equivalent to our birth.<sup>25</sup>

25. **Do not resent the mountains, rivers, and the whole earth for not being like birth** (shō no gotoku ni aranu sankā dachi yori to, uramuru omoi nakare 生のごとくにあらぬ山河大地よりと、うらむるおもひなかれ): Reading yo to よと for yori to よりと.

Kosen Nishiyama and John Stevens (1975): The first question we must ask ourselves is, "Is there anyone who can clarify or define birth and death?" The answer, of course, is no—yet still we have been born. Similarly there is no one who can define the limitations of the mountains, rivers, and great earth. Although we live among the latter, we can only observe parts of the whole. Rather than lament the separate existence of mountains, rivers, and great earth from our own life, we should endeavour to clarify the Buddha's words "Mountains, rivers, and great earth exist simultaneously with us."

Shasta Abbey (2017): One way that you may come to understand them is to inquire from the perspective of someone who has been born, “What is this ‘being alive?’” Who of us has clarified from beginning to end what it is? Though we do not know our end or our beginning, even so, we have come to be alive. Well, it is like our seeing the great earth with its mountain and rivers and treading upon it, even though we do not know its limits. Do not be argumentative, holding to the opinion that the great earth with its mountains and rivers is in no way like our life. You need to be clear about His having said that the great earth with its mountains and rivers is exactly the same as our being alive.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): A way in which to understand them [is as follows]: Who is the person that has clarified, by investigating this birth<sup>24</sup> from the side of this human being being born, just what is, from beginning to end, this thing called “birth”? We do not know the end or the beginning, but we have been born. Neither, indeed, do we know the limits of mountains, rivers, and the earth, but we see them here; and at this place, it is as if they are walking.<sup>25</sup> Do not complain that mountains, rivers, and the earth are not comparable with birth. Illuminate mountains, rivers, and the earth as they have been described, as utterly the same as our being born.

24. Shō means both “birth” and “life.”

25. Master Fuyō Dōkai said, “The blue mountains are constantly walking.” See Chapter Fourteen (Vol. I), Sansuigyō.

Again, all buddhas of the past, present, and future have already practiced, attained the way, and completed realization. How should we understand that those buddhas are practicing together with us? First of all, examine a buddha’s practice. A buddha’s practice is to practice in the same manner as the entire earth and all beings. If it is not practice with all beings, it is not a buddha’s practice. This being so, from the moment of arousing the aspiration for enlightenment to the moment of attaining enlightenment, all buddhas realize and practice the way together with the entire earth and all beings.

Moon in a Dewdrop (1985): Again, all buddhas of the three worlds have already practiced, attained the way, and completed realization. How should we understand that those buddhas are practicing together with us? First of all, examine a buddhas practice. A buddhas practice is to practice in the same manner as the entire universe and all beings. If it is not practice with all beings, it is not a buddhas practice. This being so, all buddhas, from the moment of attain- ing realization, realize and practice the way together with the entire universe and all beings.

Carl Bielefeldt e STP (Draft, 2021): Again, “the buddhas of the three times” having practiced, have already attained the way and completed awakening. How, then, are we to understand this [saying that] the buddhas are the same as us? First of all, we should understand the practice of a buddha. The practice of a buddha is carried out together with all the whole earth, together with all living beings. If it is not all of everything, it is

not the practice of a buddha. Thus, from bringing forth the mind [of bodhi] until attaining awakening, both the awakening and the practice invariably take place with all the whole earth and all living beings.

Kosen Nishiyama and John Stevens (1975): When one is aware that the Buddhas have complete practice and are fully enlightened beings, it is difficult to realize the concept that we co-exist with them. To elucidate this point, we must further consider their actions. The Buddhas act simultaneously with the entire world and with all sentient beings. If unable to fulfil the needs of practice, then it is not the deed of the Buddhas. All things become enlightened simultaneously with the Buddhas.

Shasta Abbey (2017): Further, the Buddhas of the three temporal worlds have already done the practice, completed the Way, and fully awakened Themselves. How, then, are we to understand this notion of the Buddhas being the same as us? Well, first off, we need to understand what the practice of a Buddha is. The practice of a Buddha is done in the same manner as the practice of the whole earth, and it is done together with all sentient beings. If it were not so, all the practices of the Buddhas would not yet exist. Therefore, from the first arising of one's intention up to the attainment of its realization, beyond any question, both the realizing and the practice are done together with the whole of the great earth and with every single sentient being.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): [85] Again, "the buddhas of the three times" have already through their practice accomplished the truth and perfected realization. How, then, are we to understand that this state of buddha is the same as us? To begin with, we should understand the action of buddha. The action of buddha takes place in unison with the whole earth and takes place together with all living beings. If it does not include all, it is never the action of buddha. Therefore, from the establishment of the mind until the attainment of realization, both realization and practice are inevitably done together with the whole earth and together with all living beings.

You may have doubts about this. But the ancient buddha's word was expounded in order to clarify your confused thinking. Do not think that buddhas are other than you. According to this teaching, when all buddhas of the past, present, and future arouse the aspiration for enlightenment and practice, they never exclude our body-and-mind. Understand this. To doubt this is to slander buddhas of the past, present, and future.

Moon in a Dewdrop (1985): You may have doubts about this. But the ancient buddhas word was expounded in order to clarify your confused thinking. Do not think that buddhas are other than you. According to this teaching, when all buddhas of the three worlds arouse the thought of enlightenment and practice, they never exclude our body-and-mind. You should understand this. To doubt this is to slander the buddhas of the three worlds.

Carl Bielefeldt e STP (Draft, 2021): Should we have doubts about this, in seeking to clarify what seems to mix in what we cannot know, we should not be suspicious like [ordinary] people when we hear a voice such as this. As the teaching to be understood, we should know that there is a principle that the bringing forth of

the mind and the practice of the buddhas of the three times never exclude our body and mind. To doubt this is surely to slander the buddhas of the three times.

Kosen Nishiyama and John Stevens (1975): Many people express doubt about this; we, on the other hand, should accept that we both co-exist with the Buddhas and that all things are simultaneously enlightened with the Buddhas. To doubt this is to slander the Buddhas in the three worlds. This is the Buddhist Dharma. The principle that states all sentient beings can awaken the Buddha-seeking mind, as the Buddhas have done, also accords with the Dharma.

Shasta Abbey (2017): Doubts may arise concerning this, but keep in mind that when we attempt to clarify matters that appear to be all mixed up with issues that are unknowable, the voice of such doubts is heard, so do not be skeptical about the arising of doubts being the way it is with ordinary humans. This is a teaching you need to be aware of, for you need to know that when we give rise to the intention that the Buddhas of the three temporal worlds hold to, there is invariably the underlying principle that we do not exclude our own body and mind. However, to deliberately harbor doubts about this is already a defaming of the Buddhas of the three temporal worlds.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): Some doubts may arise in regard to this: when we seek to clarify that which seems to be mixed into ideas that are unknowable, such [doubting] voices are heard; but we should not wonder whether [the state of oneness] is the situation of [other] people. This is a teaching to be understood, and so we should recognize that when we establish, and practice, the mind of the buddhas of the three times, the principle is inevitably present that we do not let our own body and mind leak away. To have doubts about this is actually to disparage the buddhas of the three times.

When we reflect quietly, it appears that our body-and-mind has practiced together with all buddhas of the past, present, and future, and has aroused the aspiration for enlightenment together with them. When we reflect on the past and future of our body-and-mind, we cannot find the boundary of self or others. With what delusion do we believe our body-and-mind is apart from all buddhas of the past, present, and future? Such delusion is groundless. How, then, can delusion hinder the arousing of the aspiration for enlightenment and practice of the way by all buddhas of the past, present, and future? Thus, understand that the way is not a matter of your knowing or not knowing.

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Moon in a Dewdrop (1985): When we reflect quietly, it appears that our body-and-mind has practiced together with all buddhas of the three worlds and has together with them aroused the thought of enlightenment. When we reflect on the past and future of our body-and-mind, we cannot find the boundary of self or others. By what delusion do we believe our body-and-mind is apart from all buddhas of the three worlds? Such delusion is groundless. How then can delusion hinder the arousing of the thought of enlightenment and the practicing of the way by all buddhas of the three worlds? Thus, understand that the way is not a matter of your knowing or not knowing.

Carl Bielefeldt e STP (Draft, 2021): When we quietly reflect, we can see that in fact there must be a truth that our bodies and minds have been practicing with, a truth that we brought forth the mind [of bodhi] with, the buddhas of the three times. When we reflect and illumine the before and after of our bodies and minds, since the person we should be looking for is neither ourselves nor another, where do we think they are stuck, such that they are separated from the three times? These thoughts are by no means of ourselves.<sup>26</sup> Why, furthermore, should we obstruct the time of the practice of the way of the original mind of the buddhas of the three times? For now, let us just call it “the way is neither knowing nor not knowing.”<sup>27</sup>

26. **These thoughts are by no means of ourselves** (kono omoidomo shikashi nagara are ni arazu このおもひども、しかしながらあれにあらず): Reading ware われ for are あれ. Perhaps the sense here is that the thoughts that suppose we are separated from the buddhas of the three times are not thoughts about ourselves “before and after our bodies and minds.”

27. **“the way is neither knowing nor not knowing”** (dō wa, chi fuchi ni wa aranu 道は、知不知にはあらぬ): Likely reflecting the words of Nanquan Puyuan 南泉普願 (748-835) to Zhaozhou Congshen 趙州從諗 (778-897), recorded in Dōgen’s Mana Shōbōgenzō 眞字正法眼藏 (DZZ.5:134, case 19); here is the version of the Jingde chuandeng lu 景德傳燈錄 (T.2076.51:276c14-19):

異日問南泉、如何是道。南泉曰、平常心是道。師曰、還可趣向否。南泉曰、擬向即乖。師曰、不擬時如何知是道。南泉曰、道不屬知不知。

Another day, he [i.e., Zhaozhou] asked Nanquan, “What is the way?”

Nanquan said, “The ordinary mind is the way.”

The Master said, “Should we head for it?”

Nanquan said, “If we try to head toward it, we turn away from it.”

The Master said, “When we don’t try, how do we know it’s the way?” Nanquan said, “The way has nothing to do with knowing or not knowing.”

Kosen Nishiyama and John Stevens (1975): If, based on the light of the Buddha’s wisdom, we reflect on our life before and after awakening the Buddha-seeking mind, we will realize that what we seek to be neither in ourselves or others. What form of attachment is it, then, that has resulted in the rift between the three worlds? Having to assert our own ego consequently becomes unnecessary. Why do we doubt that the Buddhas have come from the real mind of all the Buddhas in the three worlds?

Shasta Abbey (2017): When we tranquilly reflect upon this, the principle that our body and mind are behaving exactly like that of the Buddhas of the three temporal worlds, as well as the principle that we are giving rise to the intention to realize Buddhahood, will both be apparent. If, in reflecting, we shed light upon the before and after of this body and mind of ours, the One we will be searching for is beyond an ‘I’ and beyond an ordinary, mundane person. So, do not be rigid in your thinking and do not believe that you have stagnated and are therefore separated from the three temporal worlds. Such thoughts, however, do not belong to you. When the Original Mind of the Buddhas of the three temporal worlds is practicing the Way, what could possibly come from left field to turn It aside? In short, the Way should be called, ‘That which goes beyond intellectual knowing and not knowing’.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): If we quietly reflect on ourselves, the truth exists in the fact that our own body and mind has been practicing in the same manner as the buddhas of the three times, and the truth is evident also that we have established the mind. If we reflect upon and illuminate the moment before and the moment behind this body and mind, the human being under investigation is not I and is not [another] person; in which case, as what stagnant object can we see it, and thereby consider it to be separated from the three times? All such thoughts do not belong to us. When the truth is being practiced by the original mind of the buddhas of the three times, how is it possible for anything at all to hinder that moment? The truth, in short, should be called “beyond knowing and not knowing.”

A teacher of old said, “Chopping down is nothing other than chopping down; moving about is beyond discussion. Mountains, rivers, and earth are the entirely revealed body of the dharma king.”

A person of the present should study this phrase of the teacher of old. There is a dharma king who understands that the body of the dharma king is not different from chopping down, just as mountains are on earth and the earth is holding up mountains.

Moon in a Dewdrop (1985): A teacher of old said, "Chopping down\* is nothing other than chopping down; moving about is beyond discussion. Mountains, rivers, and earth are the entirely revealed body of the dharma king." <sup>5</sup> A person of the present should study this phrase of the teacher of old. There is a dharma king who understands that the body of the dharma king is not different from chopping down, just as mountains are on earth, and the earth is holding up mountains.

\*chopping down. (bokuraku) . Same as dropping away. // TTDE: drop away: 脱落(す) [datsuraku(-su)]. Let go; be released. To experience complete freedom beyond delusion and enlightenment, with nonattachment to body and mind. // Sônia Régis Barreto: mudar de direção, o mesmo que abandonar

5. Xingjiao Xiaoshou's words. Record of the Forests \* chap. I // Kakuhan Eko. Editor of Record of the Forests. // Juefan Huihong. Editor of Record of the Forests.

*Record of the Forests*. Linjian-lu 林間錄 (Rinkan-roku). A collection of Zen Buddhist stories edited by Juefan Huihong 覺範慧洪 (Kakuhan Ekō) of the Linji School. Published in 1107.

Carl Bielefeldt e STP (Draft, 2021): An ancient said,<sup>28</sup>

Scattered, but not another thing;

Their dimensions beyond discussion.

The mountains, rivers, and the whole earth

Fully expose the body of the Dharma King.

People today also should learn according to what was said by a person of the past. Since they are “the body of the Dharma King,” there was a Dharma King who understood that “though scattered, they were not

another thing.” The meaning of this is like the mountains being on the earth, like the earth supporting the mountains.<sup>29</sup>

28. **An ancient** (furuki hito ふるき人): Japanese rendering of a verse appearing in several Chinese texts, including the Jiatai pudeng lu 嘉泰普燈錄 passage (at ZZ.137:342b16-17) that seems to have provided Dōgen’s quotation in section 6, above. Most often cited as a source are the opening lines of the Linjian lu 林間錄, by Juefan Huihong 覺 範慧洪 (1071-1128):

杭州興教小壽禪師、初隨天台韶國師。普請、聞墮薪而悟。作偈曰、撲落非他物、縱橫不是塵。山河及大地、全露法王身。

Chan Master Hongshou [reading hong 洪 for xiao 小], Xingjiao of Kangzhou, initially followed the National Teacher Shao of Tiantai. At communal labor, upon hearing a faggot of firewood fall, he was awakened and composed a gāthā:

Scattered, but not another thing;  
Their dimensions, not a mote of dust.  
The mountains, rivers, and the whole earth  
Fully expose the body of the Dharma King.

29. **like the mountains being on the earth, like the earth supporting the mountains** (yama no, chi ni aru ga gotoshi, chi no, yama o nosete aru ni nitari 山の、地にあるが如し、地の、山をのせてあるにいたり): Perhaps meaning that the “scattered” phenomena are to the Buddha’s “body” as the mountains are to the earth. The image may reflect a saying of the eighth-century figure Panshan Baoji 盤山寶積 (dates unknown) invoked in the “Shōbōgenzō sanjūshichi hon bodai bunpō” 正法眼藏三十七品菩提分法; found at Jingde chuandeng lu 景德傳燈錄, T.2076.51:253b20-21:

似地擎山不知山之孤峻。如石含玉不知玉之無瑕。

It is like the earth that bears the mountain not knowing the mountain is steep, like the stone that contains the gem not knowing the gem is flawless.

Kosen Nishiyama and John Stevens (1975): Ancient people once said, “The Buddhist Way transcends discriminative thought and leads to undefiled judgement.” If many things drop down in front of a man or surround him, they are nothing but dharma-svāmin<sup>2</sup>; no further consideration is necessary. Likewise, mountains, rivers, and great earth are nothing but manifestations of dharma-svāmin. Latter day people should clarify these words of the ancients. Things which drop down before a man are manifestations of dharma-svāmin; similarly holding up mountains is a manifestation of the same [This latter situation exists without either the mountains or the earth being aware of their co-existence]

2. “The king of the Dharma” i.e., the totality and complete majesty of the Dharma.

Shasta Abbey (2017): One of old once said in verse:

Even what we cast aside is nothing other than the Body of the Dharma Lord<sup>8</sup>;  
That It permeates the three temporal worlds is beyond dispute.  
The mountains and rivers, along with the great earth itself,

Completely reveal the Dharma Body of the Awakened Lord.

We people today should learn from what this person of old said. Since everything is already the Body of the Dharma Lord, there appeared a Lord of Dharma who understood that there is nothing different from the Body of the Dharma Lord. This Mind of His is like a mountain upon the earth and resembles the earth holding up mountains.

8. 'To cast aside' is synonymous with Dōgen's 'to drop off body and mind'.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): [87] An ancient person said:<sup>26</sup>

Even the crashing down [of illusions] is nothing different;  
Fluency<sup>27</sup> is beyond discussion.  
Mountains, rivers, and the earth,  
Are just the total revelation of the Dharma King's body.

People today also should learn in accordance with the saying of [this] person of ancient times. [Mountains, rivers, and the earth] already are the body of a king of Dharma. Therefore there existed a king of Dharma who understood that even the crashing down was nothing different. This idea is like the mountains being on the earth, and like the earth bearing the mountains.

26. Master Kōkyō Shōju, quoted in the Sekimonrinkanroku (Sekimon's Forest Record), vol. 1.

27. Jū-ō, lit., "vertical and horizontal," describes the fluency of a buddha's preaching of Dharma. The same words appear in the opening paragraph of Chapter One (Vol. I), Bendōwa: "When we speak [of Dharma], it fills the mouth: it has no restriction ver- tically or horizontally."

When you understand this, a moment of beyond understanding does not come and hinder understanding, and understanding does not break beyond understanding. Instead, understanding and beyond understanding are just like spring and autumn.

However, when you do not understand, the pervasive voice of dharma does not reach your ears; in the midst of the voice your ears remain idle. But when you understand, the voice has already reached your ears; samadhi has emerged.

Moon in a Dewdrop (1985): When you understand, a moment of no-understanding\* does not come and hinder understanding, and understanding does not break no-understanding. Instead, understanding and no-understanding are just like spring and autumn.

However, when you do not understand, the pervasive voice of dharma does not reach your ears; in the midst of the voice your ears dally about. But when you understand, the voice has already reached your ears; samadhi has emerged.

\* no-understanding. Neither apart from nor separated by subject - object dichotomy, hence intimate understanding. 77, 100 / TTDE: beyond understanding: 不會 [fue]

Carl Bielefeldt e STP (Draft, 2021): When we understand, the time when we did not understand does not come back to interfere with our understanding. Also, understanding does not destroy not understanding; rather, understanding and not understanding have the colors of spring and the sounds of autumn.<sup>30</sup> Our failure to understand this too is because, while it was said in a loud voice, that voice did not enter our ears; our ears were wandering about within the voice. Understanding should be when, the voice having entered our ears, samādhi appears.

30. **understanding and not understanding have the colors of spring and the sounds of autumn** (kokoro uru to, kokoro enu to no, haru no koro, aki no koe ari 心うると、心えぬとの、はるのころ、あきのこえあり): Reading iro いろ for koro ころ; the Honzan edition reads kokoro ころ. Whatever the reading, the sense is probably that both understanding and not understanding are equally valuable phases of the spiritual life.

Kosen Nishiyama and John Stevens (1975): —thus a parallel may be drawn between the unenlightened and enlightened mind: both exist while both are unaffected by each other. They are like spring and autumn. The non-receptive gain nothing from these words, and one may as well preach to the wind. The receptive, on the other hand, awake to enlightenment and become one with all things. Those who have not attained enlightenment should abandon thoughts that this is because the voice that teaches the Dharma is either too quiet or too loud.

Shasta Abbey (2017): Once you have arrived at the heart of the Matter,\* the time when you did not understand will not have impeded your arrival. Further, getting to the heart of the Matter has not changed the fact that, previously, you did not understand. Even so, in your getting to the heart of the Matter and in your previous non-understanding, there have been the times of spring and the sounds of autumn. The reason why you have not understood even these is because your ears have been wandering about within their voices, despite the fact that they have been giving expression to It ever so loudly. As a result, their voices have not entered your ears. Your getting to the heart of the Matter will occur when their voices have penetrated your ears and you have entered a meditative state.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): When we understand, the time when we did not understand does not return to impede understanding. At the same time, there is no case of understanding being able to destroy past non-understanding. Still, both in understanding and in non-understanding, there is the mind of spring and the voice of autumn. The reason we have not understood even them is that, although [spring and autumn] have been preaching at the top of their voices, those voices have not entered our ears—our ears have been idly wandering inside the voices. Understanding will take place when, with the voice already having entered the ears, samādhi becomes evident.

Do not think that understanding is small and that beyond understanding is large.

Know that beyond understanding cannot be discerned by a self; the dharma king's understanding is just like this.

In the dharma king's body the eye is just like the body, and the mind is the same as the body. There is not the slightest gap between mind and body; everything is fully revealed. Similarly, understand that in illumination and discourse the dharma king's body is revealed.

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Moon in a Dewdrop (1985): Know that no-understanding cannot be discerned by a self; the dharma king's understanding is just like this. In the dharma king's body the eye is just like the body, and the mind is the same as the body. There is not the slightest gap between mind and body; everything is fully revealed. Similarly you should understand that in illumination and discourse the dharma king's body is revealed.

Carl Bielefeldt e STP (Draft, 2021): We should not think that this understanding is small, while not understanding was large: we should recognize that, because it is not something we could think up, the Dharma King was like this.<sup>31</sup> "The body of the Dharma King" means that his eye is also like his body; his mind must also be the same as his body. His mind and his body must be "fully exposed," without a hair's breadth of separation. We understand that, in his radiance as well, his preaching the dharma is also the body of the Dharma King as it is discussed above.<sup>32</sup>

31. **We should not think that this understanding is small, while not understanding was large** (kono kokoro uru wa, chiisaku, kokoro enu wa, ooki nite arikeru to mo omowazaru beshi この心うるは、ちひさく、心えぬは、おほきにありけるとも思はざるべし): Perhaps meaning that we should not overemphasize the significance of our earlier misunderstanding of the body of the Dharma King: that body was like this quite apart from our misunderstanding of it.

32. **in his radiance as well, his preaching the dharma is also the body of the Dharma King as it is discussed above** (kōmyō ni mo seppō mo, kami ni iu ga gotoku ni, hōō shin nite ari 光明にも説法も、かみに云が如くに、法王身にてあり): The Honzan text has here kōmyō ni mo seppō ni mo 光明にも説法も, which suggests a reading, "In his radiance and in his preaching the dharma, it is also the body of the Dharma King as it is discussed above." "Radiance" (kōmyō 光明) can refer both to the physical aureola said to emanate from a buddha's body and to a buddha's wisdom that illumines the world.

Kosen Nishiyama and John Stevens (1975): Through our own efforts alone we cannot awaken enlightenment; it occurs as the result of dharma-svāmin. "Dharma-svāmin" refers to the unity of the eye, mind, and enlightenment with the entire body. With enlightenment all differentiation between body and mind is removed, and all are realized as one. The Buddha, who was enlightened by the divine light of wisdom, proclaims the Law to sentient beings in the form of dharma-svāmin.

Shasta Abbey (2017): Do not fancy [sic] that your having arrived at the heart of the Matter is of little importance and that your non-understanding was something large. You need to realize that because you will be beyond what you conceived of as being 'you,' you will not be different from the Lord of Dharma. As to

the meaning of 'the Body of the Dharma Lord', the Eye is like the Heart of It, and the Heart of It will be like the Body. Not a single hair separates the Heart from the Body, for They will be fully revealed. You will understand that within the brightness of the Light and within giving expression to the Dharma, there exists the Body of the Dharma Lord as just described.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): We should not think, though, that this understanding is small whereas the non-understanding was great. We should remember that because we are beyond matters we have conceived privately, "the Dharma King" is like this. As to the meaning of "the body of the Dharma King," the Eye is like the body and the mind may be equal to the body. It may be that both the mind and the body, without the slightest separation, are "totally revealed." We understand that in the brightness of light and in the preaching of Dharma, there exists, as described above, the body of the Dharma King.

There has been a saying since olden times: "No one except a fish knows a fish's heart; no one except a bird follows a bird's trace."

Yet those who really understand this point are rare. To think that no person knows a fish's heart or a bird's trace is mistaken. Know that fish always know one another's heart, unlike people who do not know one another's heart. When the fish try to go up through the Dragon Gate [a waterfall], they know one another's intention and have the same heart. Or they share the heart of breaking through the Nine Great Bends. Those who are not fish hardly know this.

Moon in a Dewdrop (1985): There has been a saying since olden times: "No one except a fish knows a fish's heart, no one except a bird follows a bird's trace." Yet those who really understand this principle are rare. To think that no one knows a fish's heart or a bird's trace is mistaken. You should know that fish always know one another's heart, unlike people who do not know one another's heart. But when the fish try to go up through the Dragon Gate,\* they know one another's intention and have the same heart. Or they share the heart of breaking through the Nine Great Bends.\* Those who are not fish hardly know this.

\* Dragon Gate: 龍門 [Ryūmon]. Rapids midway up the Huang River, where fish who pass are said to turn into dragons.

\*Nine great Bends. The Huang River in its entirety is said to have nine great bends.

Carl Bielefeldt e STP (Draft, 2021): From long ago, there has been a saying that, if you are not a fish, you do not know the mind of the fish; if you are not a bird, you cannot follow the traces of the bird.<sup>33</sup> The people who know the reasoning in this are rare. Those who have thought only that humans do not know the mind of the fish and that humans do not know the mind of the fish have misunderstood: the way to understand this is that fish invariably know each other's minds; they do not fail to understand as humans do.<sup>34</sup> Even when they think to go back through the dragon gate, they all know it and are all of one mind about it.<sup>35</sup> The determination to push through the ninefold breaks is shared and known to them; those who are not fish do not know it.<sup>36</sup>

33. **From long ago, there has been a saying** (mukashi yori mizukara ieru koto ari 昔より自いへること有り): The odd mizukara 自 (onozukara?) here, though apparently found across witnesses, looks suspiciously like a copyist's kanbun duplication of the preceding yori より ("from").

34. **Those who have thought only that humans do not know the mind of the fish and that humans do not know the mind of the fish** (hito no, uo no kokoro o shiranu to, hito no, uo no kokoro o shiranu to nomi omoeru 人の、うをの心をしらぬと、人の、うをの心をしらぬとのみおもへる): Some MS witnesses, as well as the Honzan edition, read the oddly repetitive clause following the conjunction as "humans do not know the mind of the bird" (hito no tori no kokoro o shiranu 人の鳥の心をしらぬ).

35. **the dragon gate** (ryūmon 龍門): Or the Yu Gate (Umon 禹門), the rapids on the Yellow River at Longmen (in present-day Shansi Province) beyond which the climbing carp is said to change into a dragon.

36. **the ninefold breaks** (kyūsetsu 九浙): Taking kyū 九 ("nine") as "manifold," "multiple" (as in kyūen 九淵; "ninefold abyss"), and reading setsu 浙 as setsu 折, in reference to the bends (or rapids?) in a river. Some take setsu 浙 as a reference to the Zhe River 浙江. Dōgen uses the term kyūsetsu 九折 in a verse recorded in the Eihei kōroku 永平廣錄 (DZZ.4:230, no. 70).

Kosen Nishiyama and John Stevens (1975): In former times, it was acknowledged that only fish could know the mind of fish, and only birds could know the path of migration. Few in the latter day, however, possess this knowledge. Humans cannot know the mind of either fish or birds. One must fully clarify this, a mere superficial understanding is insufficient. If we have profound understanding, we will realize that fish are aware of each other's minds and thus, in this regard, are different from humans. There is unity of mind when fish swim against a strong current or negotiate a swift meandering river. Only fish can co-ordinate in this way.

Shasta Abbey (2017): There is a saying from olden days, "If you are not a fish, you do not know what is in the mind of a fish, and if you are not a bird, you do not know how to follow the traces of birds." People who have been able to grasp the principle of this are rare indeed. Those who fancy that this simply means that humans do not know what the mind of a fish or the mind of a bird is have misunderstood it. The following is the way to understand this. A fish together with other fish invariably know what is on each other's mind. Unlike humans, they are not ignorant of each other's intentions, so that when they are about to swim upstream through the Dragon's Gate, they all know this and they all alike make their intention as one<sup>9</sup>. And when they are about to swim through the nine rapids of Chekiang, again they all know this and make their intention as one, but it is only the fish that know what this intention is.

9. It is said that when a fish swims up through the rapids of the Dragon's Gate at Chekiang, it is transformed into a dragon. This has been used in Zen Buddhist texts as a metaphor for someone like Prince Siddhārtha becoming a Buddha, together with all other beings.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): [89] There is a saying from ancient times that none other than fish knows the mind of fish, and none other than birds can follow the traces of birds. Few people have been able to know this principle. Those who have interpreted only that human beings do not know the mind of fish and that human beings do not know the mind of birds, have misconstrued [the saying]. The way

to understand it is [as follows]: Fish together with fish always know each other's mind. They are never ignorant [of each other] as human beings are. When they are going to swim upstream through the Dragon's Gate, 28 this is known to all, and together they make their mind one. The mind to get through the nine [rapids] of Zhekiang, 29 also, is communicated in common. [But] none other than fish know this [mind].

28 Dragon's Gate is the name of a set of rapids on the Yellow River. It is said that a carp that gets through the Dragon's Gate becomes a dragon.

29 Kyū-setsu. Kyū, "nine," means many. Setsu means Sekkō, which is both the name of a province (Zhejiang) and of a fast-flowing river in which there are many rapids.

Again, when a bird flies in the sky, beasts do not even dream of finding or following its trace. As they do not know that there is such a thing, they cannot even imagine this. However, a bird can see traces of hundreds and thousands of small birds having passed in flocks, or traces of so many lines of large birds having flown south or north. Those traces may be even more evident than the carriage tracks left on a road or the hoof-prints of a horse seen in the grass. In this way, a bird sees birds' traces.

Moon in a Dewdrop (1985): Again, when a bird flies in the sky, beasts do not even dream of finding or following its trace. As they do not know that there is such a thing, they cannot even imagine this. However, a bird can see traces of hundreds and thousands of small birds having passed in flocks, or traces of so many lines of large birds having flown south or north. Those traces may be even more evident than the carriage tracks left on a road or the hoofprints of a horse seen in the grass. In this way, a bird sees birds' traces.

Carl Bielefeldt e STP (Draft, 2021): Again, with the flight of birds in the sky, other animals have never imagined, even in their dreams, knowing their tracks or seeing and following their traces. Since they do not know that such a thing exists, they do not try to imagine it. Birds, however, see in many ways the traces of small birds passing in a flock of some hundred thousand, or see that this is the trace of so many large birds that went south or flew north. They are even less hidden than the traces left by a cart on a road or the traces of a horse seen in the grass. Birds see the traces of birds.

Kosen Nishiyama and John Stevens (1975): Not leaving a trace or mark, birds in flight are impossible to track. To animals on the ground, a migrating flock of a hundred thousand small birds would appear as a continuous line of large birds flying north or south. Leaving clear distinct marks, both a wagon passing down a muddy lane, and a horse in a field are easy to track. A bird, however, does not need such marks in order to follow birds that have gone before. In principle this is the same as following the Buddhist Way; the Buddhas are aware of all the Buddhas that have passed before—small and large Buddhas and lesser known Buddhas.

Shasta Abbey (2017): Also, when birds are flying through the sky, no beast on the ground, even in its wildest imaginings, knows what the traces of their tracks are, much less sees and follows them. Such a beast does not have even an inkling that such tracks exist. At the same time, a bird can see the various ways a swarm of hundreds of thousands of small birds have flown off, or see the traces of birds that have flown south or

north. For birds, these traces are no more hidden than the tracks left on a path by a cart or than the hoofprints of horses seen on grass, since birds see the traces of birds.

Shōhaku Okumura (The Dōgen Institute, 2016\*): Also, about birds' flying in the sky, there is no way for animals walking [on the earth] to know the [birds'] tracks. They cannot follow the birds' path by seeing the trace even in their dream. Because they don't know that there is such [a path of birds], they cannot even imagine it. And yet a bird can see the traces of hundreds or thousands of small birds having passed in flocks, or the tracks of so many lines of large birds having flown to the South or migrated to the North.

*\*Poem on "Activating the Mind Without Dwelling"*

詠応無所住而生其心 Omushoju nisho go-shin wo yomu

水鳥の	Mizudori no	Water birds
行くも帰るも	yuku mo kaeru mo	go and come back
跡たえて	ato taete	without leaving any trace behind.
されども路は	Saredomo michi wa	Even so, they do not forget
わすれざりけり	wasure zari keru	the path.

This expression, "activating the mind without dwelling" appears in the Chinese translation of the Diamond Sutra by Kumarajiva. The meaning is that we should keep our mind functioning without attachment toward any object; a sight, a sound, a smell, a taste, a touch or an object of mind. A bodhisattva is free from attachment to objects and yet, his/her mind does not become lifeless. Bodhisattva practice is not to bring our mind to halt.

This expression has been important in Zen tradition since it was used in the Sixth Ancestor, Huineng's, enlightenment story. One version says that Huineng became awakened when he heard someone chanting the Sutra in the town when he was selling firewood. Another version says that he was awakened when the Fifth Ancestor taught about this expression in the Sutra on the occasion of Huineng's dharma transmission in the middle of the night.

In this poem, Dōgen Zenji expresses the bodhisattva practice using the analogy of migratory birds. Migrating birds fly amazingly long distance each year without leaving any trace, but do not forget the destination and the path that leads them to the exact place. They transmit the path, generation to generation, without a trace.

[...]

Dongshan Liangjie's koan "the path of birds," and Hongzhi Zhengjue's "The sky is infinitely vast, a bird is flying far away" in his verse Zazenshin, are the source of Dōgen's inspiration to compose this Waka.

Translation and commentary by Shōhaku Okumura Roshi, 2016:

<https://dogeninstitute.wordpress.com/tag/diamond-sutra>

Gudo Wafu Nishijima and Chodo Cross (1999/2007): Again, when birds are flying through the sky, walking creatures never imagine even in a dream the knowing of these tracks or the seeing and the following of these traces; [walking creatures] do not know that such [traces] exist, and so there is no example of [walking creatures] imagining [such traces]. Birds, however, can see in many ways that hundreds or thousands of small birds have flocked together and flown away, or that these are the traces of big birds that

have gone south or flown north in so many lines. [To birds, those traces] are more evident than wheel tracks in a lane, or a horse's hoofprints visible in the grass. Birds see the traces of birds.

Buddhas are like this. You may wonder how many lifetimes buddhas have been practicing. Buddhas, large or small, although they are countless, all know their own traces. You never know a buddha's trace when you are not a buddha.

Moon in a Dewdrop (1985): Buddhas are like this. You may wonder how many lifetimes buddhas have been practicing. Buddhas, large or small, although they are countless, all know their own traces. You never know a buddhas trace when you are not a buddha.

Carl Bielefeldt e STP (Draft, 2021): This principle also holds for the buddhas. They think of how many ages the buddhas have spent in practice and know small buddhas and large buddhas in numbers beyond reckoning. When we are not buddhas, this is something we cannot possibly know.

Kosen Nishiyama and John Stevens (1975): Only Buddhas can know Buddhas. Anyone who questions this would be answered, "It is because the Buddhas alone possess the Buddha eye; without this eye the way can neither be seen nor identified." Thus it is only the Buddhas who know and understand the teachings. Those who cannot grasp this should try and follow the path left by the Buddhas.

Shasta Abbey (2017): This principle also applies to Buddhas. It is apparent to Them how many eons a Buddha has spent in training, and They know who is a small Buddha and who a large Buddha, even among Those who have gone uncounted. This is something that cannot possibly be known when someone is not yet a Buddha.

Gudo Wafu Nishijima and Chodo Cross (1999/2007): This principle also applies to buddhas. They suppose how many ages buddhas have spent in practice, and they know small buddhas and great buddhas, even among those who have gone uncounted. These are things that, when we are not buddha we never know at all.

You may wonder why you do not know. The reason is that, while buddhas see these traces with the buddha's eye, those who are not buddhas do not have the buddha's eye: they merely notice buddhas' attributes. All who do not know this should search out the trace of the buddhas' path. If you find footprints, you should investigate whether they are the buddhas'. Upon investigation, the buddhas' trace is known; and whether it is long or short, shallow or deep, is also known. To illuminate your trace is accomplished by studying the buddhas' trace. Accomplishing this is buddha dharma.

Moon in a Dewdrop (1985): You may wonder why you do not know. The reason is that, while buddhas see these traces with a buddha's eye, those who are not buddhas do not have a buddha's eye, and just notice the buddha's attributes. All who do not know should search out the trace of the buddha's path. If you find

footprints, you should investigate whether they are the buddha's. On being investigated, the buddha's trace is known; and whether it is long or short, shallow or deep, is also known. To illuminate your trace is accomplished by studying the buddha's trace. Accomplishing this is buddha-dharma.

Carl Bielefeldt e STP (Draft, 2021): There may be people who ask why we cannot know it. Because those traces must be seen with the eye of a buddha, and those who are not buddhas are not endowed with the eye of a buddha. [The number of buddhas] is a number counted by a buddha. If we do not know it, all should follow the traces on the road taken by the buddhas. If these traces appear, we should compare [our own] footprints to see if they are those of a buddha. Where we compare them, we recognize the traces of a buddha, we know the length and depth of the traces of a buddha; the clarification of our own traces is gained through taking the measure of the traces of a buddha. Gaining these traces should be called the buddha dharma.

正法眼藏第三十八唯佛與佛

*Treasury of the True Dharma Eye*

Number 38

*Only Buddhas with Buddhas*

弘安十一年季春晦日、於越州吉田縣志比莊、吉祥山永平寺知賓寮南軒書寫之。

*Copied this under the southern eaves of the guest quarters of Eihei Monastery, Mount Kichijō, Shiba Estate, Yoshida District, Eshū; last day of the end of spring, Kōan 11 [1 May 1288]*

Kosen Nishiyama and John Stevens (1975): Having seen the path, we should use it as a standard to check the way we ourselves walk. A comparison made in this way offers deeper understanding of the marks left by the Buddhas. They can be recognised as being short or long, deep or shallow. Only through clarifying the marks left by the Buddhas can we gain insight into the prints of our own path. Identified and understood, the marks left by the Buddhas should be followed with our entire body and mind; this is the Buddhist Dharma.

*This was transcribed in the guest master's quarters of Eiheiji, Mount Kichijo, Echizen, on March 31, 1288.*

Shasta Abbey (2017): And there may be someone who asks, "And why, pray, can I not know it?" Well, since it is with the Eye of a Buddha that someone sees the traces of a Buddha, one who is not a Buddha is not yet in possession of the Eye of a Buddha. The number of those who can see are a number that only a Buddha can count. Without realizing it, They have all been able to follow the traces of the Buddha's Path. If these traces are visible to your Eye, you are undoubtedly in the presence of Buddhas and will be able to compare Their footprints with those of others. In making that comparison, you will be able to recognize the traces of a Buddha, as well as the magnitude and depth of the traces that that Buddha has left, and, through consideration of that Buddha's traces, your own traces will become clear to you. When we learn what these traces of a Buddha are, we call them the Buddha Dharma, that is, our True Self.

*Copied at the end of the last month of spring in the eleventh year of the Kōan era (May 1, 1288), while staying in Shibi Manor, the Guestmaster's southern quarters at Eihei-ji Temple on Mount Kippō in the Yoshida district of Echizen Province.*

Gudo Wafu Nishijima and Chodo Cross (1999/2007): There might be someone who asks, "Why can I not know it?" Because it is with the Eye of Buddha that those traces can be seen; and those who are not buddha are not equipped with the Eye of Buddha. Buddhas are counted among those that count things; without knowing, [however,] they are totally able to trace the tracks of the paths of buddhas. If, with [our own] eyes we can see these traces, we may be in the presence of buddhas and we may be able to compare their footprints. In the comparing, buddhas' traces are known, the length and depth of buddhas' traces are known, and, through consideration of buddhas' traces, the illumination of our own traces is realized. To realize these traces may be called the Buddha-Dharma.

*Shōbōgenzō Yui-butsu-yo-butsu*

This was copied under the southern eaves of the guest quarters of Eihei-ji on Kichijōzan, in Shibi Manor in the Yoshida district of Eschū, 30 at the end of the last month in spring in the eleventh year of Kōan. 31

30. Corresponds to modern-day Fukui prefecture.

31. 1288, thirty-five years after Master Dōgen's death. The date on which Master Dōgen completed the chapter is not recorded.

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