

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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Kazuaki Tanahashi e Edward Espe Brown (Treasury of the True Dharma Eye – Zen Master Dogen's Shobo Genzo, 2013):

[https://docs.google.com/document/d/1jbaZBvpyKdJ8rLUECZYJNhkubDLt7Y\\_uwutfErLEt6U/edit?usp=sharing](https://docs.google.com/document/d/1jbaZBvpyKdJ8rLUECZYJNhkubDLt7Y_uwutfErLEt6U/edit?usp=sharing)

Zuzana Kubovčáková (Linguistic analysis, 2020) | Undivided Activity (Kazuaki Tanahashi, KT), Full Function (STP), Zenki (Abe e Waddell):

<https://drive.google.com/file/d/1IOzFoYeK9yEPBzT6XeHPNmVAt7AmdcYA/view?usp=sharing>

Kazuaki Tanahashi e Edward Espe Brown (Enlightenment Unfolds, 1999):

<https://docs.google.com/document/d/1ouXR6vOzQGp5RUPgLL6ZoER2ZipvECcgyrmfeAN26Zk/edit?usp=sharing>

Kazuaki Tanahashi e Edward Espe Brown (Moon in a Dewdrop: Writings of Zen Master Dogen, 1985):

[https://docs.google.com/document/d/1hhTH4YH4eMzgrf\\_HJdfNojRErcf4MCf\\_5Og9ur4Egzo/edit?usp=sharing](https://docs.google.com/document/d/1hhTH4YH4eMzgrf_HJdfNojRErcf4MCf_5Og9ur4Egzo/edit?usp=sharing)

Sōtō Zen Text Project, Carl Bielefeldt - Full Function (Publication draft, 2021):

<https://drive.google.com/file/d/1-QzXJa8nOHX7tDQxiYr5zhnPFXj8azP/view?usp=sharing>

Gudo Wafu Nishijima and Chodo Cross (Shobogenzo: The True Dharma-eye Treasury, 1999/2007):

[https://drive.google.com/file/d/1yJJu3eFKArFPwZ4I5I40IF\\_oU2yfr33/view?usp=sharing](https://drive.google.com/file/d/1yJJu3eFKArFPwZ4I5I40IF_oU2yfr33/view?usp=sharing)

Thomas Cleary (Classics of Buddhism and Zen v.2, 1986):

<https://docs.google.com/document/d/1x3dV0kmwSK7B5ivliZhxbUXjIM-RKFfuL0xhb4rJSGY/edit?usp=sharing>

Rev. Hubert Nearman (The Treasure House of the Eye of the True Teaching, Shasta Abbey Press, 2007):

<https://drive.google.com/file/d/1xTZ3JpJYKeVOuvctDFLNe5FXff0wUu4N/view?usp=sharing>

Anzan Hoshin e Yasuda Joshu Dainen (Chapters of the Shōbōgenzō, 1987):

<https://drive.google.com/file/d/1IhtRcN34YCibSUq3mFzFjQC7z8iPch9/view?usp=sharing>

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Eihei Dogen

全機

# Zenki

## Undivided Activity

TTDE: In the section Two days after presenting his “Painting of a Rice Cake,” Dogen taught “The Buddhas’ Teaching” to his monastic community for the second time. In the following month, close to the end of the year, Dogen was invited to give a dharma talk at the Kyoto residence of Lord Yoshishige Hatanao, who was going to be his primary supporter. Yoshishige was a high-ranking officer in the Kyoto office of Minamoto Clan Shogun, then ruler of Japan. This office was close to the Rokuharamitsu (Six Paramita) Monastery, in the Rokuhara area—east of the Kamo River, between Gojo Dori (Fifth Avenue) and Shichijo Dori (Seventh Avenue) in Kyoto. Addressing an audience of mostly laypeople, in this brief discourse Dogen stresses that each individual should live fully and actively. Possibly this presentation was decisive in Yoshishige’s invitation to Dogen to move to Echizen and found a monastery. (Dogen moved most of his community to Echizen seven and a half months later.) Did Yoshishige already have a strong commitment to build a full-scale monastery and support the community? The monastery opened one and a half years later, and Dogen described practice period in a full-scale monastery in “Practice Period” three years later, in 1245. Colophon: “Presented to the assembly at the residence of the former governor of Izumo Province, next to the Rokuharamitsu Temple, Kyoto, on the seventeenth day, the twelfth month, the third year of the Ninji Era [1242].” Translated by Edward Brown and the Editor. Dogen gave twenty-six formal dharma talks in 1242

Kazuaki Tanahashi e Edward Espe Brown (EU, 1999): Undivided Activity

Kazuaki Tanahashi (MD, 1985): Undivided Activity<sup>1</sup>

1. Presented as a lecture at the house of Yoshishige Hatano in the city of Kyoto in the twelfth month of 1242, while Dogen was still residing at Koshu Horin Monastery. Twenty-second fascicle of the primary version of TTDE. Other translations: Nishiyama and Stevens, vol. 1 pp. 81-82, “The total activity of life and death.” Waddell and Abe, “Total Dynamic Working,” pp. 74-77.

Zuzana Kubovčáková (2020): Full Activity

Sōtō Zen Text Project, Carl Bielefeldt (Publication draft, 2021): Full Function

Introduction: This essay, number 22 in the seventy-five-chapter Shōbōgenzō, is number 23 in the sixty-chapter compilation and number 41 in the Honzan edition. According to its colophon, it was delivered at the residence of Dōgen’s warrior patron, Hatano Yoshishige 波多野義重, located in Rokuharamitsuji 六波羅蜜寺, a quarter of Heiankyō that housed the offices of the new military

government in the imperial capital. “Zenki” is dated in the winter of 1243; in the spring of this year, Dōgen would deliver another text, the “Kobutsushin” 古佛心, at this location, and in the summer, he would abandon his mission in the capital area to take up residence in his patron’s domain in Echizen. This brief essay, one of the shortest pieces in the Shōbōgenzō, reflects a verse by the famed Song-dynasty master Yuanwu Keqin 圓悟克勤. Commenting on the Tang figure Daowu Yuanzhi’s 道吾圓智 refusal to say whether a corpse was alive or dead, Yuanwu said, “Alive, the manifestation of the full function; dead, the manifestation of the full function.” In his own comments, Dōgen explores this “complete working,” or fundamental activity, that encompasses both life and death.

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 道吾圓智 (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.

Norman Waddell and Masao Abe: Zenki

Nishijima and Cross (1999): All Functions

Translator’s Note: Zen means “all” or “total” and ki means “functions,” so zenki means “all functions” or “the total function.” From the Buddhist standpoint, we can say that this world is the realization of all functions. Master Dōgen explained this state of the world, quoting the words of Master Engo Kokugon that life is the realization of all functions and death is the realization of all functions.

## Thomas Cleary (1986): The Whole Works

This essay is strongly reminiscent of the central teaching of the philosophy of the Kegon school: interdependent origination, and its corollaries dealing with the interpenetration of existence and emptiness, unity and multiplicity.

The word *zenki* consists of two elements: *zen* means "whole" or total or complete; *ki* has many meanings, those relevant to this case including "works" in the sense of machinery, potential, impetus, pivot or vital point, and the flux of nature. *Ki* therefore refers to phenomena in respect to their dynamic aspect, and to the dynamic or vital point itself which underlies, and is revealed by, the active coexistence of phenomena. In Kegon terms, *ki* includes both senses of phenomena and principle, phenomena being interdependent things, the principle being that of interdependence itself. *Zen* refers to the inclusiveness and pervasiveness of *ki* in both senses. We translate *zenki* as "the whole works" to convey by the colloquial sense of this expression the notion of inclusion of the totality of existence, and by the standard sense the notion of the total dynamic underlying the manifestations of existence.

In the Zen classic *Blue Cliff Record*, the sixty-first case says, "If a single atom is set up, the nation flourishes; if a single atom is not set up, the nation perishes." This essay of Dogen's may be said to center around a restatement of this theme: "In life the whole works is manifest; in death the whole works is manifest," or, to render the same passage another way, "Life is the manifestation of the whole works; death too is the manifestation of the whole works."

In terms of the existence-emptiness equation, from the point of view of existence (represented by the terms "set up" and "life") all that exists, while from the point of view of emptiness ("not set up," "death") all is empty. The concurrence of existence and emptiness is not as separate entities, but as different aspects or perspectives on the same totality. To borrow Kegon terms again, life as the manifestation of the whole works illustrates *ki* as phenomena, while death as the manifestation of the whole works illustrates *ki* as noumenon.

The passage from the *Blue Cliff Record* alludes to the Kegon doctrine that phenomena do not exist individually but interdependently, that the manifold depends on the unit and the unit on the manifold. A refinement of this principle in Kegon philosophy is called the mystery of principal and satellites: this means that every element in a conditional nexus can be looked upon as the hub, or "principal," whereupon all the other elements become the cooperative conditions, or "satellites"-hence all elements are at once "principal" and "satellite" to all other elements. It is the mutuality, the complementarity, of the elements which makes them functionally what they are. Dogen presents this idea by likening life to riding in a boat-one is naught without the boat, yet it is one's riding in it that makes it in effect a "boat." Furthermore, "the boat is the world-even the sky, the water, and the shore are circumstances of the boat. . . . The whole earth and all of space are workings of the boat."

The distinction of existence and emptiness, the noncontradiction and mutual interpenetration of existence and emptiness, and thereby the transcendence of existence and emptiness-these are traditional steps of Mahayana Buddhist dialectic. In this essay they are presented by Dogen in his subtle, almost covert way, evidently to induce the reader to search out these insights by personal contemplation. The ultimate vision of totality, in which the whole and the individuals foster one another-the crown of Kegon Buddhist metaphysics-is one of the fundamental themes of Dogen's philosophical writings, to be met with time and again in various guises. In this essay it is conveyed in a most succinct manner, worthy of representing Zen Buddhist philosophy.

Rev. Hubert Nearman (Shasta Abbey, 2007): On Functioning Fully

Anzan Hoshin e Yasuda Joshu Dainen (1987): Complete Activity

1

The great way of all buddhas, thoroughly practiced, is emancipation and realization.

“Emancipation” means that in birth [life] you are emancipated from birth [life], and in death you are emancipated from death. Thus, there is detachment from birth-and-death and penetration of birth-and-death. Such is the complete practice of the great way. There is letting go of birth-and-death and vitalizing birth-and-death. Such is the thorough practice of the great way.

“Realization” is birth; birth is realization. At the time of realization there is nothing but birth totally actualized, nothing but death totally actualized.

Kazuaki Tanahashi e Edward Espe Brown (EU, 1999): The great way of all buddhas, thoroughly practiced, is emancipation and realization. “Emancipation” means that in birth you are emancipated from birth, in death you are emancipated from death. Thus, there is detachment from birth-and-death and penetration of birth-and-death. Such is the complete practice of the great way. There is letting go of birth-and-death and vitalizing birth-and-death. Such is the thorough practice of the great way. “Realization” is birth; birth is realization. At the time of realization there is nothing but birth totally actualized, nothing but death totally actualized.

Kazuaki Tanahashi (MD, 1985): The great way of all buddhas, thoroughly practiced, is emancipation and realization. Emancipation means that in birth you are emancipated from birth, in death you are emancipated from death. Thus, there is detachment from birth-and-death and penetrating birth-and-death. Such is the complete practice of the great way. There is letting go of birth-and-death and vitalizing birth-and-death. Such is the thorough practice of the great

way. "Realization" is birth, birth is realization. At the time of realization there is nothing but birth totally actualized, nothing but death totally actualized.<sup>2</sup>

2. As a complete, independent experience, without any reference to other moments, birth cannot be conceptualized dualistically.

Zuzana Kubovčáková (2020): The great way of the buddhas, completely mastered, is liberation, is realization. This liberation means that life itself (も) liberates life and death itself (も) liberates death. Therefore, there is abandoning life and death, and there is entering life and death. They are both a great way of thorough experience. There is relinquishing life and death and there is awakening life and death. They are both a great way of thorough experience. Realization is life, life is realization. At the time of the realization, there is nothing that cannot be regarded as "full realization of life", and nothing that cannot be regarded as "full realization of death".

Sōtō Zen Text Project, Carl Bielefeldt (Publication draft, 2021): The great way of the buddhas, where it is exhaustively investigated, is transcendence, is realization. This "transcendence" means life transcends life, and death transcends death.<sup>1</sup> Therefore, there is leaving life and death, and there is entering life and death; and both are the great way exhaustively investigated. There is abandoning life and death; there is delivering life and death; and both are the great way exhaustively investigated.<sup>2</sup> Realization is life; life is realization.<sup>3</sup> At the time of their realization, there is nothing that is not the full realization of life; there is nothing that is not the full realization of death.

1. **life transcends life, and death transcends death** (shō mo shō o tōdatsu shi, shi mo shi o tōdatsu suru 生も生を透脱し、死も死を透脱する): This could also be read "life liberates life; death liberates death." Here and below, the word shō 生, translated as "life," could also be rendered by "birth." The word is used in reference to the "arising" of phenomena, to the "birth" or the "lifetime" of a sentient being, to the state of "living," or being "alive," etc. Although, often in what follows, one would ordinarily prefer the English "birth," for the sake of semantic consistency, the translation will use "life" throughout, in order to reflect the sense of the word as "alive," in contrast to "dead," in the saying of Yuanwu Koqin 圓悟克勤 that is the focus of this essay.

2. **delivering life and death** (do shōji 度生死): An unusual expression that could be understood either as "deliverance from life and death" or "deliverance of life and death."

3. **Realization is life; life is realization** (genjō kore shō nari, shō kore genjō nari 現成これ生なり、生これ現成なり): "Realization" here translates genjō 現成, Dōgen's much loved term for "manifestation," "appearance," "occurrence," etc. — as in genjō kōan 現成公案 ("realized kōan").

Norman Waddell and Masao Abe: In the culmination of its quest, the great Way of all buddhas is emancipation and realization. "Emancipation" means that life emancipates life, and that death

emancipates death. For this reason, there is deliverance from birth and death, and immersion in birth and death. Both are the great Way totally culminating. There is discarding of birth and death, and there is crossing of birth and death. Both are the great Way totally culminated. Realization is life. Life is Realization. When [the great Way] is realized, it is nothing but life's total realization, it is nothing but death's total realization.

Nishijima and Cross (1999): [229] The buddhas' great truth, when perfectly mastered, is liberation<sup>1</sup> and is realization. This "liberation" describes that—for some—life liberates life and death liberates death. Therefore, there is getting out of life-and-death and there is entering into life-and-death, both of which are the perfectly mastered great truth. And there is abandoning of life-and-death and there is salvaging of life-and-death, both of which are the perfectly mastered great truth. Realization is life, and life is realization. At the moment of this realization, there is nothing that is not the "total"<sup>2</sup> realization of life, and there is nothing that is not the "total" realization of death.

1. *Tōdatsu* stands for *tōtai-datsuraku*, "penetrating through to the substance and dropping free." *Tō* includes the meanings of penetration, clarification, and transparency. *Datsuraku*, "dropping off," most commonly appears in the phrase *shinjin-datsuraku*, "dropping off body and mind."

2. Zen, as in the chapter title.

Thomas Cleary (1986): The Great Path of the Buddhas, in its consummation, is passage to freedom, is actualization. That passage to freedom, in one sense, is that life passes through life to freedom, and death too passes through death to freedom. Therefore, there is leaving life and death, there is entering life and death; both are the Great Path of consummation. There is abandoning life and death, there is crossing over life and death; both are the Great Path of consummation. Actualization is life, life is actualization.

Rev. Hubert Nearman (Shasta Abbey, 2007): When we thoroughly explore what the Great Way of the Buddhas is, we find that It is liberation from delusion and letting our True Self manifest to the full. For some, this liberation from delusion means that life liberates us from life, and death liberates us from death. Therefore, both our getting out of birth-and-death and our entering into birth-and-death are the Great Way. Both our laying birth-and-death aside and our going beyond birth-and-death to the Other Shore are also the Great Way. Our True Self revealing Itself to the full is what life is, and life is our True Self revealing Itself to the full. At the time when our True Self reveals Itself, we can say that there is nothing that is not a full displaying of life, and there is nothing that is not a full displaying of death.

Anzan Hoshin e Yasuda Joshu Dainen (1987): To sum it up, the Vast Path of all the Awakened Ones is liberation<sup>1</sup> and realization. "Liberation" means that life liberates life and that death liberates death. Thus there is being free of birth and death and being soaked in birth and death. Both are the Vast Path's fruit. There is shedding birth and death and there is crossing birth and death.



Both are the Vast Path's fruit. Realization is life. Life is realization. When this is realized, this is just life wholly<sup>2</sup> realizing itself, just death wholly realizing itself.

1. **Todatsu.** This term is quite interesting. It is a short form for totai-datsuraku: totai is "penetrating to the matter" or "clear right through" along with datsuraku which means "shaken away" or "dropped through."

2. **Zen.** This term is translated as "complete" elsewhere.

2

Such activity makes birth wholly birth and death wholly death. Actualized just so at this moment, this activity is neither large nor small, neither immeasurable nor measurable, neither remote nor near. Birth right now is undivided activity. Undivided activity is birth right now.

Kazuaki Tanahashi e Edward Espe Brown (EU, 1999): Such activity makes birth wholly birth, death wholly death. Actualized just so at this moment, this activity is neither large nor small, neither immeasurable nor measurable, neither remote nor urgent. Birth in its right-nowness is undivided activity. Undivided activity is birth in its immediacy.

Kazuaki Tanahashi (MD, 1985): Such activity makes birth wholly birth, death wholly death. Actualized just so at this moment, this activity is neither large nor small, neither immeasurable nor measurable, neither remote nor urgent<sup>3</sup>. Birth in its right-now-ness is undivided activity. Undivided activity is birth in its immediacy.

3. In the midst of undivided activity or total experience, one cannot analytically view the experience from outside, judging with dualistic standards.

Zuzana Kubovčáková (2020): This activity makes life fully life and makes death fully death. The very time/moment of realization of such activity is neither large nor small, it is neither covering the entire world, nor limited (in a small area); neither far nor near. Life at this moment is in this activity and this activity is in life at this moment.

Sōtō Zen Text Project, Carl Bielefeldt (Publication draft, 2021): This function makes life what it is, makes death what it is.<sup>4</sup> At the very moment that this function occurs, it is not necessarily great, is not necessarily small; it is not the realms everywhere, is not restricted; it is not long-lasting, is not brief. The present life is in this function; this function is in the present life.

4. **This function** (kono kikan この機関): The antecedent of the pronoun “this” (kono この) is not clear; perhaps the “realization” of life and death. The translation takes kikan 機関 (“function,” “workings,” “mechanism,” “device,” etc.) to be equivalent to the ki 機 of zenki 全機 (“full function”).

Norman Waddell and Masao Abe: This dynamic working readily brings about life and readily brings about death. At the very time this dynamic working is thus realized, it is not necessarily large, it is not necessarily small; it is not limitless, it is not limited; it is not long or far, short or near. One’s present life exists within the dynamic working: this dynamic working exists within this present life.

Nishijima and Cross (1999): This momentary pivot-state<sup>3</sup> can cause life to be and can cause death to be. The very moment of the present in which this pivot-state is realized is not necessarily great and not necessarily small, is neither the whole world nor a limited area, and is neither long-lasting nor short and pressed. Life in the present exists in this pivot-state, and this pivot-state exists in life in the present.

3 Kikan. As a compound, kikan means a mechanism, especially the central mechanism of a machine: a mainspring, a hinge, or a pivot. At the same time, ki carries the meaning of a momentary opportunity for action. So here kikan, “momentary pivot-state,” suggests the state that is the total realization of life and death in each moment.

Thomas Cleary (1986): When that actualization is taking place, it is without exception the complete actualization of life, it is the complete actualization of death. This pivotal working can cause life and cause death. At the precise moment of the actualization of this working, it is not necessarily great, not necessarily small, not all-pervasive, not limited, not extensive, not brief. The present life is in this working, this working is in the present life.

Rev. Hubert Nearman (Shasta Abbey, 2007): It is the operating of this True Self that causes life to come about and causes death to come about. At the very moment when we fully manifest this functioning of our True Self, it will not necessarily be something great or something small, or the whole universe or some limited bit of it, or something drawn out or something short and quick. Our life at this very moment is the True Self in operation, and the operating of our True Self is our life at this very moment.

Anzan Hoshin e Yasuda Joshu Dainen (1987): This complete activity<sup>3</sup> naturally brings forth life and brings forth death. At the moment of realizing this complete activity it isn't large, isn't small. It is not limitless, it is not limited. It is not long or far, not short or near. This present life arises within this complete activity. Complete activity arises within this present life.

3. **Kikan** 機関. "Interlocking devices," "skilful means,"

Birth neither comes nor goes. Birth neither appears nor is already existing. Thus, birth is totally manifested and death is totally manifested.

Kazuaki Tanahashi e Edward Espe Brown (EU, 1999): Birth neither comes nor goes. Birth neither appears nor is already existing. Thus, birth is totally manifested, and death is totally manifested.

Kazuaki Tanahashi (MD, 1985): Birth neither comes nor goes. Birth neither appears nor is already existing<sup>4</sup>. Thus, birth is totally manifested, death is totally manifested.

4. Birth is not viewed as permanent or impermanent.

Zuzana Kubovčáková (2020): Life is not coming, life is not going, it neither appears nor becomes. And yet, life is manifestation of full activity and death is manifestation of full activity.

Sōtō Zen Text Project, Carl Bielefeldt (Publication draft, 2021): Life is not coming; life is not going; life is not manifestation; life is not realization.<sup>5</sup> Nevertheless, it is “alive, the manifestation of the full function; dead, the manifestation of the full function.”<sup>6</sup> We should recognize that among the incalculable dharmas in the self, there is life and there is death.

5. **Life is not coming**; life is not going (shō wa rai ni arazu, shō wa ko ni arazu 生は來にあらず、生は去にあらず): Reflecting the common phrase, occurring often in the Shōbōgenzō, “birth (or life) and death, coming and going” (shōji korai 生死去來), used in reference to life after life in saṃsāra. **life is not manifestation; life is not realization** (shō wa gen ni arazu, shō wa jō ni arazaru 生は現にあらず、生は成にあらざる): Dōgen has here split into its two elements the compound term genjō 現成, translated above as “realization” and “realized.”

6 **“alive, the manifestation of the full function; dead, the manifestation of the full function”** (shō wa zenki gen nari, shi wa zenki gen nari 生は全機現なり、死は全機現なり): Dōgen here anticipates in Japanese the Chinese saying he will quote below, section 6.

Norman Waddell and Masao Abe: Life is not coming and it is not going; it is not an existing and it is not a becoming. Nevertheless, life is the manifestation of the total dynamic working; death is the manifestation of the total dynamic working.

Nishijima and Cross (1999): Life is not [a process of] appearance; life is not [a process of] disappearance; life is not a manifestation in the present; and life is not a realization. Rather, life is “the manifestation of all functions,”<sup>4</sup> and death is “the manifestation of all functions.”

4. Zenki [no] gen, from the words of Master Engo Kokugon quoted in paragraph 233. The character ki, which is explained in the previous note, here means “function,” as in the compound kino, “function.”

Thomas Cleary (1986): Life is not coming, not going, not present, not becoming. Nevertheless, life is the manifestation of the whole works, death is the manifestation of the whole works.

Rev. Hubert Nearman (Shasta Abbey, 2007): Life is not something that comes and life is not something that goes; life is not something that reveals itself and life is not something that is accomplished. Rather, life is a displaying of one’s Buddha Nature to the full, and death is also a displaying of one’s Buddha Nature to the full.

Anzan Hoshin e Yasuda Joshu Dainen (1987): Life is not a "coming" and not a "going". It is not "being" or "becoming". Life is the presentation of this complete activity,<sup>4</sup> death is the presentation of this complete activity.

4. Zenki.

4

Know that there are innumerable beings in yourself, where there is birth and there is death.

Quietly think over whether birth and all things that arise together with birth are inseparable or not. There is neither a moment nor a thing that is apart from birth. There is neither an object nor a mind that is apart from birth.

Kazuaki Tanahashi e Edward Espe Brown (EU, 1999): Know that there are innumerable beings in yourself. Also there is birth, and there is death. Quietly think over whether birth and all things that arise together with birth are inseparable or not. There is neither a moment nor a thing that is apart from birth. There is neither an object nor a mind that is apart from birth.

Kazuaki Tanahashi (MD, 1985): Know that there are innumerable beings in yourself. Also there is birth, and there is death. Quietly think over whether birth and all things that arise together with birth are inseparable or not. There is neither a moment nor a thing that is apart from birth. There is neither an object nor a mind that is apart from birth.

Zuzana Kubovčáková (2020): You should know that while there are immeasurable dharmas/beings in the self, there is life and there is death. Quietly consider whether this life and all things that arise together with this life – do they accompany with life or not? Not even one moment, one dharma does not accompany life, not even one thing, one thought does not accompany life.

Sōtō Zen Text Project, Carl Bielefeldt (Publication draft, 2021): We should quietly consider this present life and the multiple phenomena that are born together with life: do they accompany life, or do they not accompany life?<sup>7</sup> A single moment, a single dharma – there is nothing that does not accompany life; a single event, a single thought – there is nothing that does not accompany life.

7. **do they accompany life, or do they not accompany life?** (shō ni tomo nari to ya sen, shō ni tomo narazu to ya sen 生にともなりとやせん、生にともならずとやせん): A rhetorical question, presumably meaning “do the multiple phenomena occur together with life (or birth) or not?”

Norman Waddell and Masao Abe: You should know that within the incalculable dharmas that are in you, there is life and there is death. You must quietly reflect whether your present life and all the dharmas existing with this life share a common life or not. [In fact,] there can be nothing – not one instant of time or a single dharma – that does not share life in common. For all things as well as for a mind, there is nothing but sharing life in common.

Nishijima and Cross (1999): Remember, among the countless dharmas that are present in the self, there is life and there is death. Let us quietly consider whether our own present life, and the miscellaneous real dharmas that are coexisting with this life, nor a single dharma, that is not part of life. There is nothing, not a single matter nor a single state of mind, that is not part of life.

Thomas Cleary (1986): Know that among the infinite things in oneself, there is life and there is death. One should calmly think: is this present life, along with the myriad things concomitant with life, together with life or not? There is nothing at all, not so much as one time or one phenomenon, that is not together with life. Even be it a single thing, a single mind, none is not together with life.

Rev. Hubert Nearman (Shasta Abbey, 2007): You need to realize that both life and death occur in the immeasurable thoughts and things within ourselves. Also, calmly reflect upon whether this life of the present moment, as well as the various thoughts and things that co-exist with this life, are a part of life or are not a part of life. There is nothing—not a single moment, not a single thought or thing—that is not a part of life. There is nothing—not a single matter, not a single state of mind—that is not also a part of life.

Anzan Hoshin e Yasuda Joshu Dainen (1987): Know that in all of the numberless elements that emerge as you, there is life and there is death. You should look into whether your present life and all the experiences arising as this life share one life or not. Nothing, not one moment and not one thing, is apart from this one life. For each thing and for each mind there is nothing but this one life.

5

Birth is just like riding in a boat. You raise the sails and you steer. Although you maneuver the sail and the pole, the boat gives you a ride, and without the boat you couldn't ride. But you ride in the boat, and your riding makes the boat what it is. Investigate a moment such as this. At just such a moment, there is nothing but the world of the boat. The sky, the water, and the shore are all the boat's world, which is not the same as a world that is not the boat's. Thus, you make birth what it is, you make birth your birth.

When you ride in a boat, your body, mind, and environs together are the undivided activity of the boat. The entire earth and the entire sky are both the undivided activity of the boat. Thus, birth is nothing but you; you are nothing but birth.

Kazuaki Tanahashi e Edward Espe Brown (EU, 1999): Birth is just like riding in a boat. You raise the sails and row with the pole. Although you row, the boat gives you a ride, and without the boat you couldn't ride. But you ride in the boat and your riding makes the boat what it is. Investigate a moment such as this. At just such a moment, there is nothing but the world of the boat. The sky, the water, and the shore are all the boat's world, which is not the same as a world that is not the boat's. When you ride in a boat, your body and mind and the environs together are the undivided activity of the boat. The entire earth and the entire sky are both the undivided activity of the boat. Thus birth is nothing but you; you are nothing but birth.

Kazuaki Tanahashi (MD, 1985): Birth is just like riding in a boat. You raise the sails and row with the oar. Although you row, the boat gives you a ride and without the boat no one could ride. But you ride in the boat and your riding makes the boat what it is. Investigate a moment such as this. At just such a moment, there is nothing but the world of the boat. The sky, the water, and the shore all are the boat's world, which is not the same as a world that is not the boat's. When you ride in a boat, your body and mind and the environs together are the undivided activity of the boat. The entire earth and the entire sky are both the undivided activity of the boat. Thus birth is nothing but you; you are nothing but birth.<sup>5</sup>

5. Here, Dogen challenges a conventional view that a person was born, and that the person is apart from his birth.

Zuzana Kubovčáková (2020): That which we call life is like when one is riding a boat. In this boat, one hoists the sails and steers the oar. Even though one poles the boat, the boat carries one and there is no one apart from the boat. One rides in the boat and one makes this boat a boat. Investigate this very moment thoroughly. At this very moment, there is nothing that is not the world of the boat. The sky, the water, the shore – they all have become the moment of the boat and are not the same as the moment that is not the boat. Therefore, life is what one causes to be born in oneself and life makes one become the self of life. When one rides in a boat, one's body, mind, and environs together are activities of the boat. The entire great earth and the entire open sky, they are all activities of the boat. The self that is life and life that is the self – it is like this.

Sōtō Zen Text Project, Carl Bielefeldt (Publication draft, 2021): “Life” is like that time when a person is riding in a boat. On this boat, although I may use a sail, I may take the rudder, or I may do the poling, the boat carries me, and I do not exist apart from the boat. I make this boat a boat by riding on it. We should make concentrated effort and study this very moment. At this very moment, there is nothing that is not the world of the boat. The heavens, the water, the sky – all have become the time of the boat, not the same as the time that is not the boat. Therefore, life gives life to me; life makes me into me. When I am riding in the boat, my body and mind, my secondary and primary recompense, are all the function of the boat.<sup>8</sup> All the whole earth, all empty space, are all the function of the boat. The I that is alive, the life that is I, are like this.

8. **secondary and primary recompense** (eshō 依正): A standard Buddhist term for the results of past karma reflected respectively in the circumstances into which one is born and the mental and physical makeup of the person; an abbreviation of ehō shōbō 依報正報.

Norman Waddell and Masao Abe: Life is like a man riding a boat. Aboard the boat, he uses a sail, he takes the tiller. Yet the boat carries him, and without the boat it is not there. By riding the boat, he makes it a boat. You must concentrate yourself to studying and penetrating this very time. At this time, all is the world of the boat. The heavens, the water, the shore – all become the boat's time, and they are not the same as time which is not the boat. It is for this reason that life is what I make to exist, and I is what life makes me. In boarding the boat, one's body and mind and the entire surrounding environment (eshō) are all the boat's dynamic working; both the entire earth and all space are the boat's dynamic working. The I that is living, the life that is I, is just like this.

Nishijima and Cross (1999): Life can be likened to a time when a person is sailing in a boat. On this boat, I am operating the sail, I have taken the rudder, I am pushing the pole; at the same time, the boat is carrying me, and there is no “I” beyond the boat. Through my sailing of the boat,

this boat is being caused to be a boat—let us consider, and learn in practice, just this moment of the present. At this very moment, there is nothing other than the world of the boat: the sky, the water, the shore have all become the moment of the boat, which is utterly different from moments not on the boat. So life is what I am making it, and I am what life is making me. While I am sailing in the boat, my body and mind and circumstances and self are all essential parts<sup>5</sup> of the boat; and the whole earth and the whole of space are all essential parts of the boat. What has been described like this is that life is the self, and the self is life.

5 Kikan. See note 3.

Thomas Cleary (1986): Life is like when one rides in a boat: though in this boat one works the sail, the rudder, and the pole, the boat carries one, and one is naught without the boat. Riding in the boat, one even causes the boat to be a boat. One should meditate on this precise point. At this very moment, the boat is the world—even the sky, the water, and the shore all have become circumstances of the boat, unlike circumstances which are not the boat. For this reason life is our causing to live; it is life's causing us to be ourselves. When riding in a boat, the mind and body, object and subject, are all workings of the boat; the whole earth and all of space are both workings of the boat. We that are life, life that is we, are the same way.

Rev. Hubert Nearman (Shasta Abbey, 2007): For instance, life is like a time when I am on board a boat. While I'm on this boat, I manipulate the sails, I handle the rudder, I push the punting pole. At the same time, the boat is carrying me along, and there is no 'I' that is outside this boat. My sailing in a boat is what makes this boat be a boat. You need to do your utmost to explore through your training what is going on at this very moment, for at this very moment there is nothing other than the world of the boat. The sky, the water, the shore—all have become this moment of the boat, which is completely different from occasions when I am not on a boat. Thus, life is what I am making life to be, and I am what life is making me to be. While being carried on a boat, my body and mind, with their inner causes and outer conditions, are, all together, a part of the way a boat functions. The whole of the great earth and the whole of the expanse of space are, likewise, a part of the way a boat functions. What this metaphor is saying is that life is what 'I' is, and 'I' is what life is.

Anzan Hoshin e Yasuda Joshu Dainen (1987): Life is like a person in a boat. Aboard the boat, one uses a sail, holds a tiller, poles the boat along. Yet the boat carries you and without the boat you are not there. Riding the boat is what makes it a boat. You must study and penetrate this very moment. In this moment, the whole world is this boat. Thus "life" is what I live and "I" is life living me. Getting aboard the boat, this bodymind and all that is around are all the complete activity<sup>5</sup> of the boat. Both the whole world and the vast sky are the boat's complete activity. This I that lives and the life that is I is just like this.



Keqin, Zen Master Yuanwu of Mount Jia, said, "Birth is undivided activity. Death is undivided activity."

Clarify and investigate these words. What you should investigate is: While the undivided activity of birth has no beginning or end, and covers the entire earth and the entire sky, it hinders neither birth's undivided activity nor death's undivided activity. At the moment of death's undivided activity, while it covers the entire earth and the entire sky, it hinders neither death's undivided activity nor birth's undivided activity. This being so, birth does not hinder death; death does not hinder birth.

Kazuaki Tanahashi e Edward Espe Brown (EU, 1999): JIASHAN KEQIN, Zen Master Yuanwu, said, "Birth is undivided activity. Death is undivided activity." Clarify and investigate these words. What you should investigate is: While the undivided activity of birth has no beginning or end and covers the entire earth and the entire sky, it hinders neither birth's undivided activity nor death's undivided activity. At the moment of death's undivided activity, while it covers the entire earth and the entire sky, it hinders neither death's undivided activity nor birth's undivided activity. This being so, birth does not hinder death; death does not hinder birth.

Kazuaki Tanahashi (MD, 1985): Zen Master Yuanwu, priest Keqin, said, "Birth is undivided activity. Death is undivided activity."<sup>6</sup> Clarify and investigate these words. What you should investigate is: While the undivided activity or birth has no beginning or end and covers the entire earth and the entire sky, it hinders neither birth's undivided activity nor death's undivided activity. At the moment of death's undivided activity, while it covers the entire earth and the entire sky, it hinders neither death's undivided activity nor birth's undivided activity<sup>7</sup>. This being so, birth does not hinder death; death does not hinder birth.

6. Recorded Sayings of Zen Master Fuguo Yuanwu\* chap. 17

7. Here, Dogen presents the understanding that a person's birth at one moment is boundless and all-inclusive, yet this does not exclude others' births (which are likewise all-inclusive) at the same moment, or the person's birth at other moments, and similarly that the all-inclusive experience in birth does not obstruct the all-inclusive experience in death.

Zuzana Kubovčáková (2020): Chan Master Yuanwu, priest Keqin, said: “Life is manifestation of full activity, death is manifestation of full activity.” You should clarify and penetrate this expression. Saying what you should study is this: although the principle of “Life is the manifestation of full activity,” covers the entire great earth and the entire vast sky without regard to its beginning or end “Life is the manifestation of full activity” does not only hinder “Life is the manifestation of full activity” but also “Death is the manifestation of full activity.” Although at the time of “Death is the manifestation of full activity,” it covers the entire great earth and the entire open sky, it does not only hinder “Death is the manifestation of full activity” but also “Life is the manifestation of full activity.” Therefore, life does not hinder death and death does not hinder life.

Sōtō Zen Text Project, Carl Bielefeldt (Publication draft, 2021): Reverend Keqin, Chan Master Yuanwu, said, “Alive, the manifestation of the full function; dead, the manifestation of the full function.”<sup>9</sup> all the whole earth and all empty space, this not only does not obstruct “alive, the manifestation of the full function,” it also does not obstruct “dead, the manifestation of the full function.” And, when it is “dead, the manifestation of the full function,” while it may be all the whole earth and all empty space, this not only does not obstruct “dead, the manifestation of the full function,” it also does not obstruct “alive, the manifestation of the full function.” Therefore, life does not obstruct death; death does not obstruct life.

9. **Reverend Keqin, Chan Master Yuanwu** (Enko zenji Kokugon oshō 圓悟禪師克勤和尚): I.e., Yuanwu Keqin 圓悟 克勤 (1063–1135). Yuanwu 圓悟 is a posthumous title granted by the Emperor Gaozong 高宗. Also known as Foguo Keqin 佛果克勤, after the posthumous title granted by the Emperor Huizong 徽宗. This quotation derives from a verse comment that Yuanwu attached to an exchange involving Daowu Yuanzhi 道悟圓智 (769–835) and the latter’s dharma heir Jianyuan Zhongxing 漸源仲興 (dates unknown); for the exchange and Yuanwu’s verse, see Supplementary Notes, s.v. “Manifestation of the full function.”

Norman Waddell and Masao Abe: Zen master Yūan-wu K’o-ch’in said: “Life is the manifestation of the total dynamism: death is the manifestation of the total dynamism.” You should clarify and penetrate this utterance in practice. What you must penetrate is this: although the principle of “life is the manifestation of the total dynamism” covers all the world and all space, without concern for beginnings or endings, not only does it not hinder [any] “life as the manifestation of the total dynamism,” it does not even hinder [any] “death as the manifestation of total dynamism”. Although when “death is the manifestation of the total dynamism”, it covers all the world and all space, not only does it not impere [any] “death as the manifestation of the total dynamism,” it does not even impede [any] “life as the manifestation of the total dynamism.” Therefore, life does not impede death; death does not impede life.

Nishijima and Cross (1999): Master Kokugon, Zen Master Enko,<sup>6</sup> said: Life is the

manifestation of all functions, Death is the manifestation of all functions.<sup>7</sup> We should clarify these words and master them. To master them means 167c as follows: The truth that “life is the manifestation of all functions”—regardless of beginning and end, and although it is the whole earth and the whole of space—not only does not stop “life being the manifestation of all functions” but also does not stop “death being the manifestation of all functions.” The moment that death is the manifestation of all functions—although it too is the whole earth and the whole of space—not only does not stop “death being the manifestation of all functions” but also does not stop “life being the manifestation of all functions.” Thus, life does not get in the way of death and death does not get in the way of life.

6. Master Engo Kokugon (1063–1135).

7. Engozenjigoroku, chapter 17. See also Chapter Thirty-seven, Shinjin-gakudō.

Thomas Cleary (1986): Zen Master Engo Kokugon said, “In life the whole works appears; in death the whole works appears.” One should thoroughly investigate and understand this saying. What thorough investigation means is that the principle of in life the whole works appears has nothing to do with beginning and end; though it is the whole earth and all space, not only does it not block the appearance of the whole works in life, it doesn't block the appearance of the whole works in death either. When the whole works appears in death, though it is the whole earth and all space, not only does it not block the appearance of the whole works in death, it doesn't block the appearance of the whole works in life either. For this reason, life doesn't obstruct death, death doesn't obstruct life.

Rev. Hubert Nearman (Shasta Abbey, 2007): The venerable monk Meditation Master Engo Kokugon once said, “Life is a manifestation of one's entire being, and death is a manifestation of one's entire being.” We need to thoroughly explore this saying and clarify what it means. In the present instance, what ‘thoroughly exploring this saying’ refers to is the principle that life is a manifestation of one's entire being and is not concerned with beginnings and endings, for life is the whole of the great earth and the whole of unbounded space. At the same time, not only does this principle not stand against life's being a manifestation of one's entire being, but it also does not stand against death's being a manifestation of one's entire being. When death is also a manifestation of one's entire being, it is the whole of the great earth and the whole of unbounded space. And at the same time, not only does this principle not stand against death's being a manifestation of one's entire being, but it also does not get in the way of life's being a manifestation of one's entire being. Hence, life does not get in the way of death, and death does not get in the way of life.

Anzan Hoshin e Yasuda Joshu Dainen (1987): Zen Master Yuanwu Keqin<sup>6</sup> said, "Life is the presentation of complete activity, death is the presentation of complete activity."<sup>7</sup> You should clarify and penetrate these words through practice. What you must penetrate is that, although the teaching that "life is the presentation of complete activity" fills the whole world and all of space and is not concerned with beginnings or endings, it doesn't obstruct "death is the presentation of complete activity." Although "death is the presentation of complete activity" covers the whole world and all space, it doesn't obstruct "death is the presentation of complete activity," it also doesn't obstruct "life is the presentation of complete activity." Thus, life does not obstruct death. Death does not obstruct life

6. Yuanwu Keqin (Yuan-wu K'o-ch'in, Engo Kokugon)圓悟克勤, 1063-1135. Compiled the Blue Cliff Records from Xuedou's collection and capping verses.

7. In Yuanwu Fuguo Chanshi yulu (Engo Bukkozenji goroku), 17. See also Shinjin-gakudo: Study of the Way Through the Bodymind and Kuge.

Both the entire earth and the entire sky appear in birth as well as in death. However, it is not that one and the same entire earth and sky are fully manifested in birth and in death: although not one, not different; although not different, not the same; although not the same, not many.

Similarly, in birth there is the undivided activity of all things, and in death there is the undivided activity of all things. There is undivided activity in what is not birth and not death. There is birth and there is death in undivided activity.

Kazuaki Tanahashi e Edward Espe Brown (EU, 1999): Both the entire earth and the entire sky appear in birth as well as in death. However, it is not that one and the same entire earth and sky are fully manifested in birth and also fully manifested in death: although not one, not different; although not different, not the same; although not the same, not many. Similarly, in birth there is undivided activity of all things, and in death there is undivided activity of all things. There is undivided activity in what is not birth and not death. There is birth and there is death in undivided activity.

Kazuaki Tanahashi (MD, 1985): Both the entire earth and the entire sky appear in birth as well as in death. However, it is not that one and the same entire earth and sky are fully manifested in birth and also fully manifested in death: although not one, not different; although not different,

not the same; although not the same, not many.<sup>8</sup> Similarly, in birth there is undivided activity of all things, and in death there is undivided activity of all things. There is undivided activity in what is not birth and not death. There is birth and there is death in undivided activity.

8. The "world," in which the boundless and all-inclusive experience takes place, is beyond the categories of dualistic standards.

Zuzana Kubovčáková (2020): The entire great earth and the entire open sky are both within life and within death. However, it is not that a single entire great earth and a single entire open sky are fully active within life and within death. Even though not one, not different. Even though not different, not identical. Even though not identical, not many. Therefore, in life there are all dharmas/all things that are manifestation of full activity, and in death there are all dharmas/all things that are manifestation of full activity. There is manifestation of full activity in what is neither life, nor death. In manifestation of full activity there is life and there is death.

Sōtō Zen Text Project, Carl Bielefeldt (Publication draft, 2021): All the whole earth and all empty space are both in life and in death. Nevertheless, it is not that a single "all the whole earth" or a single "all empty space" fully functions in life and fully functions in death.<sup>10</sup> They are not one, yet they are not different; they are not different, yet they are not identical; they are not identical, yet they are not many. Therefore, there are the multiple phenomena of the manifestation of the full function in life; there are the multiple phenomena of the manifestation of the full function in death; there is the manifestation of the full function in what is neither life nor death. There is life and there is death in the manifestation of the full function.

10. it is not that a single "all the whole earth" or a single "all empty space" fully functions in life and fully functions in death (ichimai no jin daichi, ichimai no jin kokū o, shō ni mo zenki shi, shi ni mo zenki suru ni wa arazaru nari 一枚の盡大地、一枚の盡虚空を、生にも全機し、死にも全機するにはあらざるなり): Perhaps meaning "it is not the case that there is a single 'thing' (all the whole earth or all empty space) that is manifest as life and death."

Norman Waddell and Masao Abe: All the world and all space exist equally within life and within death. This does not mean, however, that one single world, or one single space, is totally dynamically worked within life and within death. Though this is not oneness, it is not difference; though it is not difference, it is not sameness; though it is not sameness, this is not multifariousness. Therefore, within life there are multitudinous dharmas manifesting their total dynamic working, and within death there are multitudinous dharmas manifesting their total dynamic working. And the manifestation of their total dynamic working exists within what is neither life or death. In the manifestation of the total dynamic working, there is life, and there is death.

Nishijima and Cross (1999): The whole earth and the whole of space are both present in life and

are both present in death. But it is not that, through the whole earth as one entity and the whole of space as another entity, all functions operate in life on the one hand and all functions operate in death on the other hand. It is not a matter of unity, but neither is it a matter of variance; it is not variance, but neither is it identity; it is not identity, but neither is it multiplicity. Therefore, in life there are miscellaneous real dharmas that are “the manifestation of all functions,” and in death there are miscellaneous real dharmas that are “the manifestation of all functions.” And in the state beyond “life” and beyond “death” there is “the manifestation of all functions.” In “the manifestation of all functions” there is life and there is death.

Thomas Cleary (1986): The whole earth and all space are in life and in death too. However, it is not fulfilling the potential of one whole earth and one whole space in life and fulfilling their potential in death too. Though they are not one, they are not different; though they are not different, they are not identical; though they are not identical, they are not multiple. Therefore, in life there are myriad phenomena of the appearance of the whole works, and in death too there are myriad phenomena of the appearance of the whole works. There is also the manifestation of the whole works in what is neither life nor death. In the manifestation of the whole works there is life and there is death.

Rev. Hubert Nearman (Shasta Abbey, 2007): Both the whole of the great earth and the whole of unbounded space exist within life, and they exist within death as well. Even so, it is not that the whole of the great earth is one thing and the whole of unbounded space is another thing; both operate to the full in life and both operate to the full in death. Therefore, even though it is not a matter of their being one single thing, it is also not a matter of their being different things. And even though it is not a matter of their being different things, it is also not a matter of their being identical things. And even though it is not a matter of their being identical things, it is also not a matter of their being many things. Hence, there are the various thoughts and things that are manifestations of one’s entire being in life, and there are also the various thoughts and things that are manifestations of one’s entire being in death, and there are the manifestations of one’s entire being that are beyond ‘life’ and beyond ‘death’. Both life and death exist within the manifestation of one’s entire being.

Anzan Hoshin e Yasuda Joshu Dainen (1987): The total universe<sup>8</sup> and vast space all exist within life and within death. This does not mean that one single world or one single space is the completed activity within life and within death. This is not oneness but it is also not difference. Though it is not different, everything is not the same. Though it is not sameness, it is not myriad. Thus, within life there are myriad experiences<sup>9</sup> presenting their complete activity, and within death there are myriad experiences presenting their complete activity. The presentation of their whole complete activity arises within what is not life and not death. In the presentation of this complete activity, there is life and there is death.

8. Jindaichi.

9. Dharmas.

8

This being so, the undivided activity of birth and death is like a young person bending and stretching, or it is like someone asleep at night searching for the pillow. This is realization in vast, wondrous light.

Kazuaki Tanahashi e Edward Espe Brown (EU, 1999): This being so, the undivided activity of birth and death is like a young man bending and stretching his arm, or it is like someone asleep searching with his hand behind his back for the pillow. This is realization in vast wondrous light.

Kazuaki Tanahashi (MD, 1985): This being so, the undivided activity of birth and death is like a young man bending and stretching his arm<sup>9</sup>, or it is like someone asleep searching with his hand behind his back for the pillow<sup>10</sup>. This is realization in vast wondrous light.

9. An immediate, vivid activity.

10. An activity beyond conscious decision or control

Zuzana Kubovčáková (2020): Therefore, full activity of life and death is like a young man's stretching and bending of his arms. It is like "a person (one) reaching for a pillow at night." In it – a young man's stretching and bending of his arms, like a person (one) reaching for a pillow at night – there are numerous radiant miracles, and full activity of life and death manifests.

Sōtō Zen Text Project, Carl Bielefeldt (Publication draft, 2021): Therefore, the full function of life and death must be like a strong youth bending and flexing his arm, must be "like a person groping behind for a pillow in the night."<sup>11</sup> It is realized with so many spiritual powers and radiances.<sup>12</sup>

11. **like a strong youth bending and flexing his arm** (sōshi no hiji o kusshin suru ga gotoku 壯士の臂を屈伸するがごとく); **"like a person groping behind for a pillow in the night"** (nyo nin yakan hai shu mo chinsu 如人夜間背手摸 枕头): The former phrase derives from a simile in the Guan wuliangshou jing 觀無量壽經 (T.365.12:345c4-5) for the speed with which one could be born after death into the Pure Land of Amitābha. The latter phrase is from the saying attributed to Daowu Yuanzhi 道吾円智 (769-835) in answer to the question of how the thousand-armed Bodhisattva Avalokiteśvara uses so many hands – a case that Dōgen records in his Mana Shōbōgenzō 眞字正法眼藏 (DZZ.5:182, case 105) and discusses at length in his "Shōbōgenzō Kannon" 正法眼藏觀音.

12. **so many spiritual powers and radiances** (kota no jinzū kōmyō 許多の神通光明): Two properties with which buddhas are endowed: the paranormal powers of a realized yogi and the nimbus that surrounds his body. Presumably, the unexpressed grammatical subject here and in the next sentence is still “the full function.”

Norman Waddell and Masao Abe: Therefore, the total dynamic working of birth and death could be likened to the bending and extending of a young man’s arm, or to a person reaching out for his pillow in the night. It is manifested by means of the great many all-pervading powers and radiant brightness within it.

Nishijima and Cross (1999): For this reason, all functions as life-and-death may be present in a situation like a strong man flexing and extending an arm. Or they may be present in a situation “like a person in the night reaching back with a hand to grope for a pillow.”<sup>8</sup> They are realized where there is limitlessly abundant mystical power and brightness.

8. Master Dōgo Enchi’s words to Master Ungan Donjō. See Chapter Thirty-three, *Kannon*.

Thomas Cleary (1986): Therefore, the whole works of life and death must be like a man bending and straightening his arm. Herein there are so many spiritual powers and lights which are manifest.

Rev. Hubert Nearman (Shasta Abbey, 2007): Thus, all functions in life-and-death will be present, like a strong-armed man flexing his muscles or like someone at night reaching behind himself to grope for his pillow. They come forth whenever there is abundant luminosity from one’s marvelous innate spiritual abilities.

Anzan Hoshin e Yasuda Joshu Dainen (1987): Thus, this complete activity is like a young person bending and stretching out an arm, or someone reaching for a pillow in the night.<sup>10</sup> It presents itself through its all-pervading activity<sup>11</sup> and radiance.<sup>12</sup>

10. Dogen comments at length on this phrase in the essay *Kannon*. The phrase is a quotation from Daowu Yuanjie’s teaching to Yunju Daoying.

11. Jinzu.

12. Komyo.



At just such a moment you may suppose that because realization is manifested in undivided activity, there was no realization prior to this. However, prior to this realization, undivided activity was manifested. The undivided activity manifested previously does not hinder the present realization of undivided activity. Thus your understanding can be manifested moment after moment.

Kazuaki Tanahashi e Edward Espe Brown (EU, 1999): About just such a moment you may suppose that because realization is manifested in undivided activity, there was no realization prior to this. However, prior to this realization, undivided activity was manifested. But the undivided activity manifested previously does not hinder the present realization of undivided activity. Because of this your understanding can be manifested moment after moment.

Kazuaki Tanahashi (MD, 1985): About just such a moment you may suppose that because realization is manifested in undivided activity, there was no realization prior to this. However, prior to this realization, undivided activity was manifested. But undivided activity manifested previously does not hinder the present realization of undivided activity. Because of this your understanding can be manifested moment after moment<sup>11</sup>.

11. Realization cannot be grasped as something fixed or unchanging, and is not limited to the moment in which it is presently recognized.

Sōtō Zen Text Project, Carl Bielefeldt (Publication draft, 2021): When it is realized, since it is being fully functioned by the realization, we assume that prior to the realization there was no realization.<sup>13</sup> However, prior to this realization, there is a prior manifestation of the full function. And, though there may be a prior manifestation of the full function, it does not obstruct the present manifestation of the full function. It is for this reason that such assumptions are realized in profusion.

13. **since it is being fully functioned by the realization** (genjō ni zenki seraruru ni yorite 現成に全機せらるるによりて): An awkward attempt to render Dōgen's creation of a passive verb from the term "full function." The point here would seem to be that each event in each moment, even if new, is an expression of the full function.

Norman Waddell and Masao Abe: When it is thus manifested, since the total dynamic working is being activated by the manifestation, it is thought that it has not been manifest prior to the present manifestation. However, prior to its present manifestation was the previous manifestation of the total dynamic working. Although there was a previous manifestation of the total dynamic working, it does not impede the present manifestation of the total dynamic working. That is the reason for competing manifestations of such thoughts.

Nishijima and Cross (1999): In the very moment of realization, because we are being totally activated<sup>9</sup> by realization itself, we feel that before [this] realization there was no realization. Nevertheless, the state before this realization was the previous manifestation of all functions. Although there has been previous manifestation of all functions, it does not get in the way of the present manifestation of all functions. Thus, views such as these vie to be realized.

9 Zenki, “all functions,” is here used as a passive verb *zenki seraruru*, “to be totally activated.”

Thomas Cleary (1986): At the moment of manifestation, because it is completely activated by manifestation, one sees and understands that there is no manifestation before manifestation. However, prior to this manifestation is previous manifestation of the whole works. Although there is previous manifestation of the whole works, it does not block the present manifestation of the whole works. For this reason, such a vision and understanding vigorously appears.

Rev. Hubert Nearman (Shasta Abbey, 2007): At the very moment of their coming forth, because the person is functioning fully within their coming forth, such a one may think that before they fully appeared in front of him, they had not appeared at all. Yet, before this full manifestation, there were previous manifestations of that person’s True Nature. Even though such a person may say that he had some previous manifestation of his True Nature, it has not inhibited the present appearance of his True Nature. Thus it is that discriminatory opinions may arise before one’s very eyes.<sup>1</sup>

1. Such as the opinion that the manifestation of one’s True Nature is a one-time thing.

Anzan Hoshin e Yasuda Joshu Dainen (1987): When it displays itself, since this complete activity is active as this display, it can seem as if it was not manifest before its display. However, before this present manifestation there was the way in which complete activity had already displayed itself. Although there was a previous presentation of complete activity, this does not obstruct the display of complete activity as the present. Thus this thought displays itself.

#### Colofão

Presented to the assembly at the residence of the former governor of Izumo Province, next to the Rokuharamitsu Temple, Kyoto, on the seventeenth day, the twelfth month, the third year of the Ninji Era [1242].

Kazuaki Tanahashi e Edward Espe Brown (EU, 1999): Presented to the assembly at the residence of the former governor of Izumo Province, next to the Rokuharamitsu Temple, Kyōto, on the seventeenth day, the twelfth month, the third year of the Ninji Era [1242].

Kazuaki Tanahashi (MD, 1985): Taught to the assembly at the residence of the former governor of Izumo Province, next to Rokuharamitsu Temple, on the seventeenth day, twelfth month, third year of Ninji [1242].

Zuzana Kubovčáková (2020): Shōbō genzō, Full Activity, fascicle 22

Sōtō Zen Text Project, Carl Bielefeldt (Publication draft, 2021): [Ryūmonji MS:] 爾時仁治三年壬寅十二月十七日、在雍州六波羅蜜寺側雲州刺史幕下示衆 – Presented to the assembly at the residence of the governor of Unshū, by Rokuharamitsuji, in Yōshū; seventeenth day, twelfth month of the senior water year of the tiger, the third year of Ninji [9 January 1243]<sup>14</sup> [Tōunji MS:] 同四年癸卯正月十九日、書寫之。懷柴 – Copied this the nineteenth day, first month of the junior water year of the rabbit, the fourth year of the same [era] [9 February 1243]. Ejō

14. The Tōunji 洞雲寺 MS shares an identical colophon. governor of Unshū (Unshū shishi 雲州刺史): Dōgen's patron, Hatano Yoshishige 波多野義重, former governor of Izumo 出雲 (Unshū 雲州). Rokuharamitsuji 六波羅蜜寺 is a quarter in the capital city of Heiankyō that housed the offices of the military government.

Norman Waddell and Masao Abe: The Treasury of the True Dharma Eye, Full Function, Number 22 | At this time, on the seventeenth day, the twelfth month, the third year of Ninji Era [1242], the year of water-senior tiger; lectured to the dharma assembly while being at the camp/office (residence) of former Governor of Izumo Province [Yoshishige Hatano], at the side of Rokuharamitsu Temple (Kyoto), Yamashiro Province. On the nineteenth, the first month of the fourth year, the year of water junior rabbit, of the same era [1243], I have copied this. Ejō

Nishijima and Cross (1999): Preached to the assembly at the Office of the Governor of Unshū<sup>10</sup> near Rokuharamitsuji in Yōshū,<sup>11</sup> on the seventeenth day of the twelfth lunar month in the third year of Ninji.<sup>12</sup> This was copied on the nineteenth day of the first lunar month in the fourth year of the same era – Ejō

10. Unshū stands for Izumo-no-kun. The governor of this district was Yoshishige Hatano, Master Dōgen's principal sponsor. His office was the Kamakura government's center of administration in what is now Kyoto prefecture.

11. Corresponds to present-day Kyoto prefecture.

12. 1242.

Thomas Cleary (1986): (1242)

Rev. Hubert Nearman (Shasta Abbey, 2007): Delivered to the assembly in the Kyoto office of the

Governor of Izumi Province on the seventeenth day of the twelfth lunar month in the third year of the Ninji era (January 10, 1243).<sup>2</sup> Copied by me on the nineteenth day of the first month in the fourth year of the same era (February 9, 1243)<sup>3</sup>. Ejō

2. The governor, Yoshishige Hatano, was one of Dōgen's principle supporters.

3. The seeming contradiction that both the third and the fourth years of the Ninji era occurred in 1243 is due to the fact that, in the lunar calendar, the last day of the third year fell on January 21, 1243, according to the Western solar calendar. The new lunar year, by our reckoning, then began on January 22.

Anzan Hoshin e Yasuda Joshu Dainen (1987): Given on December 17th, 1242, to the governor of Unshu,<sup>13</sup> at this dwelling near the Rokuharamitsu-ji, Yoshu. Copied January 19th, 1243, by Ejo.

13. Yoshishige Hatano, a strong patron of Dogen's.

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