

cards because those are the things we need in our social life where the side of the bright jewel or emptiness is hidden.

There is an intimate friend who gives a jewel to you when you are drunk. We should give a jewel without fail to an intimate friend. When the jewel is hung, we are drunk without fail.

This intimate friend refers to Buddha. The Buddha gave the jewel to his poor friend when his friend was drunk. In the story the poor person was drunk with the wine of ignorance. Here Dogen says when we are drunk we are given the jewel. Being drunk here probably doesn't have a negative meaning. Bokusan Nishiari Zenji said in his *teisho* on this fascicle that "being drunk" in this case means being drunk with the dharma. He says when we are drunk with the wine of dharma, the bright jewel is given to us, referring to the Caoshan's saying, "Caoshan likes to get falling-down drunk," in case 73 of the Book of Serenity.

Thus is the one bright jewel that is the entire ten-direction world.

It is interesting that Dogen says a jewel is the entire ten-direction world. How can we give or receive the entire world to a friend? This does not make sense at all in our regular, habitual way of thinking. However, I think my teacher gave me the bright jewel that is the entire world by giving me an actual example of a person living out the universal self. Without any trading or giving and taking, the bright jewel has been transmitted from the Buddha through the generations of ancestors.

1. See lecture (5) for an explanation of $1=0=\infty$.

2. See lecture (2) for a discussion of this point.

3. Dogen's Pure Standards for the Zen Community : A Translation of *Eihei Shingi* (translated by Taigen Daniel Leighton and Shohaku Okumura, State University of New York Press, 1996) p. 43

Treasury of the True Dharma Eye
Book 5
The Mind Itself Is the Buddha
Soku shin ze butsu

Translated by
The Soto Zen Text Project

Introduction

This relatively short text occurs as number 5 in both the sixty- and seventy-five-chapter compilations of the *Shōbōgenzō*, and as number 6 in the vulgate edition. It was written at Kōshōji in the summer of 1239, toward the end of a five-year period during which Dōgen, no doubt preoccupied with the founding of his new monastery, seems to have done little work on the *Shōbōgenzō*. The doctrinal theme of the text stands out from Dōgen's other work dated to 1239 (*Jūundō shiki*, *Senjō*, *Senmen*), all of which tend to focus on monastic practice.

The title phrase, "the mind itself is the buddha" (or "this very mind is the buddha"), is a well-known saying in Chan literature, usually associated with the famous eighth-century master Mazu Daoyi. Dōgen opens his essay with a lament that so many Chan students misunderstand the saying,

thinking that “the mind” here refers to the consciousness present in all forms of awareness. Such a view, he identifies as the non-Buddhist understanding of the brahman Śreṇika, who argues in the *Nirvāṇa Sūtra* for a self that migrates from body to body.

For his part, Dōgen prefers a Chan saying that the mind is “the mountains, rivers, and earth; the sun, moon, and stars.” Yet, lest we think that he is talking simply of a cosmic buddha consciousness, he reminds us that the mind of the buddhas is also the mind of undefiled aspiration, practice and awakening. Finally, in a rather surprising turn, he ends by collapsing all the buddhas into the Buddha Śākyamuni, who is “the mind itself is the buddha.”

Because this text is quite brief, we have been able to include here the full annotation (*sans kanji*) provided in the Soto Zen Text Project’s forthcoming complete translation of the *Shōbōgenzō*, now in preparation. Passages in italics in this translation indicate that the original text is in Chinese, rather than Japanese.

The Mind Itself Is the Buddha

What buddha after buddha and ancestor after ancestor have maintained without fail is just “the mind itself is the buddha.”¹ However, “the mind itself is the buddha” did not exist in Sindh in the West; it was first heard in Cīnasthāna.² Since many students misunderstand it, they do not “take a mistake as a mistake”; and because they do not “take a mistake as a mistake,” many drop into other paths.³

Hearing the words “the mind itself,” the foolish think that the considering, knowing, thinking, and perceiving of living beings, not yet

having brought forth the mind of bodhi, is taken as “the buddha.”⁴ This is because they have never met a true teacher.

To say that they join other paths refers to one such member of another path in the Land of Sindhu in the West, whose name was Śreṇika.⁵ His viewpoint was that the great way is in our present body, and that its true state is easily knowable. It distinguishes pleasure and pain, knows of itself cold and heat, cognizes pains and itches. It is unimpeded by the myriad phenomena and unassociated with its objects. Although things come and go, and its objects arise and cease, the spiritual knowing always exists and is unchanging.⁶ This spiritual knowing extends everywhere; there is no division among commoners, the holy, and all the animate.⁷ Within it, there may temporarily be the “sky flowers” of false objects, but when the wisdom of a single thought’s correspondence appears, when things die out and objects cease, the original nature of the spiritual knowing alone is clear and constant.⁸ Though the corporeal form may break down, the spiritual knowing departs intact. It is just as the owner of a house departs when the house is destroyed by fire.⁹ Its existence is luminous and spiritual, and it is said to be “the nature of the awakened and the wise.” It is spoken of as “buddha” and called “awakening.” It endows equally self and other; it pervades both delusion and awakening. The myriad dharmas and various objects be as they may, the spiritual knowing does not accompany the objects, is not the same as things; it constantly abides across the kalpas. The objects existing in the present, if they depend on the existence of the spiritual knowing, should also be spoken of as real: because they arise dependently from the original nature, they

are real phenomena. Nevertheless, they are not constantly abiding like the spiritual knowing, for they exist and vanish. It is unrelated to light and darkness, because it knows spiritually. This is called “spiritual knowing.”¹⁰ Again it is designated “the true self”; it is called “the source of awakening”; it is designated “the original nature”; it is designated “the original substance.” One who awakens to this kind of original nature is said to have returned to constant abiding and is called a great one returned to the true. Thereafter, without further drifting about in birth and death, one verifies and enters the ocean of the nature that neither arises nor ceases. Anything other than this is not the true. To the extent that this nature has not been manifested, the three realms and six paths [of saṃsāra] arise in profusion. This, then, is the view of Śreṇika, of another path.

The Reverend Huizhong, the National Teacher Dazheng, of the Land of the Great Tang, asked a monk, “Where do you come from?”¹¹

The monk said, “I came from the south.”

The master said, “What friends are there in the south?”¹²

The monk said: “There are a great number of friends.”

The master asked: “How do they instruct people?”

The monk said, “The friends there instruct their students straight away that the mind itself is the buddha.” [They say,]

“Buddha” means “awakened.” You are all already endowed with a nature that sees, hears, senses, and knows.¹³ This nature enables you to raise your eyebrows and blink your eyes, to come and go and make use of things. It pervades your body: when you poke your head, your head knows it; when you poke

your foot, your foot knows it. Therefore, it is called “correct pervasive knowing.”¹⁴ Apart from this, there is no other buddha. This body is subject to arising and cessation, but since the beginningless past, the nature of the mind has never arisen or ceased. The arising and ceasing of the body are like the dragon changing its bones, resemble the snake shedding its skin or the person leaving an old house.¹⁵

“What they say in the south is roughly like this.”

The master said, “If this is so, then there’s no difference from that Śreṇika, of another path.

He said, ‘Within this body of mine, there is a spirit nature.¹⁶ This nature knows pain and itching. When the body disintegrates, the spirit departs, like the owner of a house departs when the house burns. The house is impermanent, but the owner is permanent.’

“When we examine it, something like this fails to distinguish between true and false. Who would take it as right? When I was wandering about some time ago, I often encountered this type. These days, they’re particularly flourishing. They gather assemblies of three to five hundred and, gazing up at the milky way, tell them, ‘This is the message of the South.’¹⁷ They revise the Platform Sūtra, mixing in vulgar tales and erasing the holy one’s intent, misguiding and confusing later followers.¹⁸ How could it represent the oral instruction?¹⁹ How painful that our tradition has so declined. If we take seeing, hearing, sensing, and knowing as the buddha nature, Vimalakīrti would not have said, ‘The dharma is apart from seeing, hearing, sensing, and knowing. If we’re engaged in seeing, hear-

ing, sensing, and knowing, this is seeing, hearing, sensing, and knowing; it is not seeking the dharma.”²⁰

The National Teacher Dacheng was a superior disciple of the old buddha of Caoqi; he was a great good friend both in the heavens and among humans.²¹ We should clarify the message presented by the National Teacher and make it the model for our study.²² Knowing what is the viewpoint of Śreṇika, of another path, do not adopt it.

In recent times among those fellows who serve as the heads of monasteries in the Land of the Great Song, there could be none like the National Teacher. Since long ago, no friend to equal the National Teacher has appeared in the world. However, people of the world mistakenly believe that Linji and Deshan must be the equal of the National Teacher.²³ Only such fellows are numerous. How deplorable that there are no teachers with the clear eye.

“The mind itself is the buddha” maintained by the buddhas and ancestors is not something even dreamt of by the other paths or the two vehicles [of *śrāvaka* and *pratyeka-buddha*]. “Only buddhas and ancestors with buddhas and ancestors” alone have been doing “the mind itself is the buddha,” have been thoroughly investigating it.²⁴ They have the hearing of it; they have the practice of it; they have the verification of it.

“The buddha”: he has been taking away, has been losing, the hundred grasses.²⁵ Nevertheless, he is not talked of as the sixteen-foot golden body.²⁶ “Itself”: there is a *kōan*; it does not depend on realization; it does not escape destruction.²⁷ “Is”: there are the three realms.²⁸ It is not that one withdraws; it is not that they are only mind.²⁹ “Mind”: there are fences and walls.³⁰

They do not [consist of] mud and water; they are not constructed.³¹ We investigate “the mind itself is the buddha,” or we investigate “itself the mind the buddha is,” investigate “the buddha itself is the mind,” investigate “the mind itself the buddha is,” investigate “is the buddha the mind itself.”³² This kind of investigation is truly “the mind itself is the buddha,” which takes this up and directly transmits it to “the mind itself is the buddha.”³³ Directly transmitted in this way, it has come down to the present day.

The mind said to have been “directly transmitted” means “one mind is all dharmas, all dharmas are one mind.”³⁴ Therefore, a man of old has said, “If a person knows the mind, there isn’t an inch of ground in the whole earth.”³⁵ We should know that, when we know the mind, the whole of heaven crashes down and the entire earth is rent asunder.³⁶ Or, when one knows the mind, the earth gets three inches thicker.

*A virtuous one of old has said, “What is the wondrous, pure, clear mind? The mountains, rivers, and the whole earth; the sun, moon, and stars.”*³⁷

It is clearly understood that “the mind” is “the mountains, rivers, and the whole earth,” is “the sun, moon, and stars.” Although this is so, in what is said here, when you advance, it is not enough, when you retreat, it is too much.³⁸ The mind of “mountains, rivers, and the whole earth” is just mountains, rivers, and the whole earth: there are no additional waves and billows, no winds and vapors.³⁹ The mind of “sun, moon, and stars” is just sun, moon, and stars: there is no additional fog, no mist.⁴⁰ The mind of “birth and death, coming and going,”⁴¹ is just birth and death, coming and going: there is no additional delusion, no awakening. The mind of “fences,

walls, tiles, and pebbles”⁴² is just fences, walls, tiles, and pebbles: there is no additional mud, no water.⁴³ The mind of “the four elements and five aggregates” is just the four elements and five aggregates: there are no additional horses, no monkeys.⁴⁴ The mind of the chair and the whisk is just the chair and the whisk⁴⁵: there is no additional bamboo, no wood.⁴⁶ Since it is like this, “the mind itself is the buddha” is an undefiled mind itself is the buddha. The buddhas are “undefiled buddhas.”⁴⁷

Such being the case, “the mind itself is the buddha” means the buddhas who bring forth the mind [of bodhi], practice, attain bodhi, and enter nirvāṇa. Without bringing forth the mind, practicing, attaining bodhi, and entering nirvāṇa, it is not “the mind itself is the buddha.” If we bring forth the mind and practice and verify even for one moment, it is “the mind itself is the buddha”; if we bring forth the mind and practice and verify even within one atom, it is “the mind itself is the buddha”; if we bring forth the mind and practice and verify even for innumerable kalpas, it is “the mind itself is the buddha”; if we bring forth the mind and practice and verify even within one thought, it is “the mind itself is the buddha”; if we bring forth the mind and practice and verify even in half a fist, it is “the mind itself is the buddha.” However, those who say that to practice over long kalpas to make a buddha is not “the mind itself is the buddha” have not yet seen “the mind itself is the buddha,” not yet understood it, not yet studied it. They have not seen a true teacher who expounds “the mind itself is the buddha.”

“The buddhas” here means the Buddha Śākyamuni. The Buddha Śākyamuni is “the mind itself is the buddha.” When any of the buddhas of past, present, and future become buddhas,

they invariably become the Buddha Śākyamuni. This is “the mind itself is the buddha.”

Treasury of the True Dharma Eye
The Mind Itself Is the Buddha
Number 5

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Notes

1. **“the mind itself is the buddha”** (*soku shin ze butsu*): Or “this very mind is the buddha.” A very common phrase in Chan literature, with slight variants such as *ze shin soku butsu*, *soku shin soku butsu*, *ze shin ze butsu*. Often associated especially with Mazu Daoyi (709-788), in response to a question by Damei Fachang (752-839), an exchange cited in Dōgen’s *Mana Shōbōgenzō* (DZZ.5:266, case 278) and many other Chan sources; see, e.g., *Jingde chuandeng lu* (T.2076.51:254c3-4):

[Damei Fachang] asked, “What is the buddha?”
Daji [i.e., Mazu] said, “This very mind is the buddha.”

The master [Damei] immediately had a great understanding.

2. **“the mind itself is the buddha” did not exist in Sindh in the West; it was first heard in Cīnasthāna** (*Saiten ni wa soku shin ze butsu nashi, Shintan ni wa hajimete kikeri*): Dōgen uses here a Chinese transliteration (*Shintan*) of the Sanskrit term for China. The claim seems to be that it was the Chinese who first gave voice to what the buddhas and ancestors of India had “maintained” (*hōnin*) without expressing. While the particular phrase, “the mind itself is the buddha,” does seem first to occur in China, there is Indian precedent for the equation of the mind and the buddha — most famously, perhaps, in the line from the *Avataṃsaka Sūtra*, “mind, buddha, and living beings — these three are without distinction” (*xin fo ji zhongsheng shi san wu chabie*) (*Huayan jing*, T.278.9:465c29). Though its provenance is in fact uncertain, the Chan tradition sees an early precedent in the *Xin wang ming*, a verse attributed to the sixth-century figure, Fu dashi (497-569), that asserted “the mind is the buddha; the buddha is the mind” (*shi xin shi fo shi fo shi xin*) (*Jingde chuandeng lu*, T.2076.51:457a2-3).

3. **“take a mistake as a mistake”** (*shōshaku jushaku*): An idiom, found in Chan texts, meaning “to recognize one’s mistake as such” or “to turn a mistake to one’s advantage.”

other paths (*gedō*): I.e., [the views of] non-Buddhist religions.

4. **considering, knowing, thinking, and perceiving** (*ryo chi nen kaku*): A tentative translation of an unusual list of terms for cognitive functions appearing several times in the *Shōbōgenzō*. Depending on one’s interpretation of its individual members, the set might also be rendered,

for example, “discriminative knowledge, recollection, and sensing.”

not yet having brought forth the mind of bodhi (*mihotsu bodai shin*): I.e., without the bodhisattva’s aspiration for buddhahood, or “thought of bodhi” (*bodai shin*; S. *bodhi-citta*).

5. **Śreṇika** (*Senni*): Tentative reconstruction of the Chinese Xianni, the name of a brahman appearing in the *Nirvāṇa Sūtra* (*Da banniepan jing*, T.374.12:594a14-596b10), who argues for a self that transmigrates from body to body. The views expressed here suggest he was an exponent of the Sāṃkhya philosophy, a prime target of Buddhist criticism, in part for its doctrine of a transcendental subject (S. *puruṣa*).

6. **spiritual knowing** (*reichi*): Or, perhaps, “numinous knower.” The term is not used in the *Nirvāṇa-sūtra* account of Śreṇika’s views but is quite common in Chinese Buddhist texts, including those of Chan.

7. **commoners, the holy, and all the animate** (*bonshō ganrei*): A fixed expression for ordinary humans, advanced Buddhist adepts, and all sentient beings. “The animate” renders *ganrei* (“beings endowed with spirit”), a translation that loses the syntactic continuity here with *reichi* (“spiritual knowing”)

8. **“sky flowers” of false objects** (*mōbō no kūge*): I.e., illusions. “Flowers in the sky” (*kūge*) is a standard Buddhist expression for spots appearing as a result of visual impairment. Note, however, that below Dōgen reports that the objects (*shokyō*) of spiritual knowing are held to be real (*shinjitsu*) — a position more in line with the Sāṃkhya

treatment of the object realm (S. *prakṛti*).

the wisdom of a single thought's correspondence (*ichinen sōō no chie*): A fixed expression for a state in which one is (a) cognizant of the truth and/or (b) in full accord with one's true nature.

9. **just as the owner of a house departs when the house is destroyed by fire** (*tatoeba ninsha no shikka ni yakuru ni, shashū idete saru ga gotoshi*): A simile drawn from Śreṇika's account of his position in the sūtra (*Da banniepan jing*, T.374.12:594a28-b1).

10. **It is unrelated to light and darkness, because it knows spiritually. This is called spiritual knowing.** (*meian ni kakawarezu, reichi suru ga yue ni. Kore o reichi to iu*): The translation here follows Kawamura's punctuation. The passage could also be parsed, "Because, unrelated to light and darkness, it knows spiritually, this is called spiritual knowing."

11. **The Reverend Huizhong, the National Teacher Dazheng, of the Land of the Great Tang** (*Daitō koku Daishō kokushi Echū oshō*): I.e., Nanyang Huizhong (d. 775), disciple of the Sixth Ancestor and the subject of a number of famous kōan. The conversation quoted here occurs at *Jingde chuandeng lu*, T.2076.51:437c17-438a6.

12. **"What friends are there in the south?"** (*nanpō u ka chishiki*): "Friends" (*chishiki*) is a standard term for a Buddhist teacher. Dazheng lived in the north, at the capital, Chang'an.

13. **"Buddha" means "awakened." You are all already endowed with a nature that sees, hears, senses, and knows** (*butsu ze kaku gi, nyo kon*

shitsu fu ken mon kaku chi shi shō). The translation obscures the recurrence of the term *kaku* here, rendered first as "awakened" and then as "senses." The expression "sees, hears, senses, and knows" (*ken mon kaku chi*) is a standard fixed set, standing for the operations of the six consciousnesses.

14. **Therefore, it is called "correct pervasive knowing"** (*ko myō shōhenchi*): The translation seeks to preserve the word play in the original, which here provides its teaching of the pervasiveness of consciousness throughout the body as an etymology for the term *shōhenchi*, one Chinese rendering of the buddhas' epithet "perfectly awakened one" (S. *samyak-sambuddha*).

15. **like the dragon changing its bones** (*nyo ryū kan kotsu*): Based on the belief that a dragon "changes" its bones as it outgrows them.

16. **"Within this body of mine, there is a spirit nature"** (*ga shi shin chū u ichi shinshō*): Judging from its description here, we can probably take the term "spirit" (*shin*) here as more or less synonymous with the "spiritual knowing" (*reichi*) used by Dōgen above.

17. **gazing up at the milky way** (*mokushi unkan*): A fixed expression, typically for an idle or vacant state.

"This is the message of the South" (*ze nanpō shūshi*): Likely here a reference, not merely to southern China, but to the so-called Southern school, whose members claimed descent from Huizhong's master, the Sixth Ancestor, Huineng (638-713).

18. **The Platform Sūtra** (*Dankyō*): I.e., the *Plat-*

form *Sūtra of the Sixth Ancestor* (*Liuzu tanjing*, T.2007) the text purporting to record the teachings of Huineng. The work, originating in the second half of the eighth century, underwent much revision over the centuries. In his *Shōbōgenzō shizen biku*, Dōgen also dismisses the text current in his time as not the teachings of the Sixth Ancestor. **erasing the holy one's intent** (*sakujo shōi*): Presumably, “the holy one” here refers to the Sixth Ancestor. Some would take the expression (*shōi*) here to mean “sacred meaning.”

19. **How could it represent the oral instruction?** (*ki jō gonkyō*): Presumably, here again, the teachings of the Sixth Ancestor.

20. **Vimalakīrti** (*Jōmyō*): From Kumārajīva's translation of the *Vimalakīrti Sūtra* (*Yuima kyō*, T.475.14:546a23-25). The actual sūtra passage begins following the first sentence here.

21. **the old buddha of Caoqi** (*Sōkei kobutsu*): I.e., the Sixth Ancestor, Huineng (638-713) of Caoqi. **he was a great good friend both in the heavens and among humans** (*tenjō ningen no dai zenchishiki nari*): Allusion to the tradition, mentioned elsewhere in the *Shōbōgenzō*, that Huizhong was teacher, on earth, to the emperors of China and, in the heavens, to Indra, king of the devas.

22. **model for our study** (*sangaku no kikan*): “Model” here loosely translates the term “tortoise mirror” (*kikan*), something that provides a “pattern” for behavior, as cracks in a heated tortoise shell were used by diviners in ancient China.

23. **Linji and Deshan** (*Rinzai Tokusan*): I.e., Linji Yixuan (d. 867), founder of the Linji lineage; and

his contemporary Deshan Xuanjian (780-865). These two figures are singled out for criticism elsewhere in the *Shōbōgenzō*.

24. **“Only buddhas and ancestors with buddhas and ancestors” alone have been doing “the mind itself is the buddha”** (*yui busso yo busso nomi soku shin ze butsu shikitari*): Dōgen here turns the phrase “the mind itself is the buddha” into a verb. The expression “only buddhas and ancestors with buddhas and ancestors” recalls the famous line in Kumārajīva's translation of the Lotus *Sūtra*, “only buddhas with buddhas can exhaustively investigate the real marks of the dharmas” (*wei fo yu fo nai neng jiu jin zhufa shixiang*) (*Miaofa lianhua jing*, T.262.9:5c10-11).

25. **“The buddha”** (*butsu*): Dōgen here begins a set of short comments on each of the four words in the expression “the mind itself is the buddha.” The translation treats each of the words as the topic, rather than the grammatical subject of the comment that follows. Dōgen's order here rearranges the expression to “the buddha itself is the mind.”

he has been taking away, has been losing, the hundred grasses (*hyakusō o nenkyaku shikitari, dashitsu shikitaru*): “The hundred grasses” (*hyakusō*) is a common term for the manifold phenomena of the world. The point here may be that the buddha is beyond the phenomenal world.

26. **he is not talked about as the sixteen-foot golden body** (*jōroku no konjin ni setsuji sezu*): Reference to the body of a buddha (or the image of a buddha). The association here with “the hundred grasses” may reflect the well-known Chan saying, referred to several times in the *Shōbōgenzō*,

“to use one blade of grass as a sixteen-foot golden body.” See, for example, the *Biyān lu* (T.2003.48:148a27-28):

Sometimes we take one blade of grass and use it as a sixteen-foot golden body; sometimes we take a sixteen-foot golden body and use it as one blade of grass.

27. **“Itself”:** there is a *kōan* (*soku kōan ari*): An obscure remark, which could also be read “there is a *kōan* of “itself”; presumably the sense is that the term “itself” is itself a *kōan*.

it does not depend on realization (*genjō o sōtai sezu*): From the well-known “realized *kōan*” (or “resolved case,” *genjō kōan*).

28. **“Is”:** there are the three realms (*ze sangai ari*): Or, “‘is’ has three realms” or “there are three realms of ‘is.’” I.e., the realms of desire (*yokukai*, *S. kāma-dhātu*), the realm of form (*shikikai*, *S. rūpa-dhātu*), and the realm of formlessness (*mushikikai*, *S. ārūpya-dhātu*), which together make up existence in *saṃsāra*.

29. **It is not that one withdraws; it is not that they are only mind** (*taishutsu ni arazu, yuishin ni arazu*): The former phrase suggests the Buddhist goal of liberation from the threefold realm of *saṃsāra*; the latter, the common claim that “the three realms are only mind” (*sangai yuishin*).

30. **“Mind”:** there are fences and walls (*shin shō heki ari*): Or, “‘mind’ has fences and walls” or “there are fences and walls of ‘mind.’” Invoking the famous Chan saying, usually associated with the above-cited Nanyang Huizhong, that the buddha mind is “fences, walls, tiles, and pebbles” (*shō heki ga ryaku*), to which Dōgen will refer below.

31. **They do not [consist of] mud and water** (*imada deisui sezu*): seemingly a reference to the walls, but perhaps also invoking the common Chan use of “mud and water” for the “dirty” work of teaching Buddhism in the world — as in the expression “dragged through the mud and drenched in water” (*dadei taisui*). The use of *deisui* 泥水 as a verb also occurs in *Shōbōgenzō angō*.

32. **or we investigate “itself the mind the buddha is”** (*shin soku butsu ze*): The translation here and in the following three phrases struggles to express Dōgen’s four variations on the syntax of the saying, despite the grotesque linguistic consequences. Most interpreters take the point of this exercise to be that each of the four words in the saying is equal the others.

33. **This kind of investigation is truly “the mind itself is the buddha,” which takes this up and directly transmits it to “the mind itself is the buddha”** (*kaku no gotoku no sankyū, masa-shiku soku shin ze butsu, kore o ko shite sokushin ze butsu ni shōden suru nari*): A tentative translation of a sentence subject to varied readings. The sense seems to be that the expression “the mind itself is the buddha” is “directly transmitted” when it is subjected to “this kind of investigation.”

34. **“one mind is all dharmas, all dharmas are one mind”** (*isshin issai hō, issai hō isshin*): In his *Shōbōgenzō tsuki*, Dōgen repeats this sentence as the saying of “an old buddha” (*kobutsu*). While similar passages do appear in earlier texts, the actual source of Dōgen’s version has not been identified.

35. **a man of old has said** (*kojin iwaku*): I.e., Changling Shouzhou (1065-1123), whose saying can be found at *Jingde chuandeng lu*, T.2076.51:464a26. The expression “there isn’t an inch of ground in the whole earth” (*daichi mu sun do*) is a fairly common one in Chan texts and occurs elsewhere in the *Shōbōgenzō*.

36. **the entire earth is rent asunder** (*sōchi reppa*): Dōgen reuses this image, together with the “inch of ground” mentioned above, in his *Shōbōgenzō ango*: when the summer retreat is dissolved, “it rends asunder the entire earth, without an inch of ground remaining” (*sōchi o reppa su nokoreru sundo arazu*).

37. **A virtuous one of old** (*kotoku*): I.e., Weishan Lingyou (771-853). The quotation reworks a conversation between Lingyou and his disciple Yangshan Huiji (803-887), found at *Liandeng huiyao*, ZZ.136:544a5-7, and recorded in Dōgen’s *Mana Shōbōgenzō* (DZZ.5:212, case 168):

Dawei [Lingyou] asked Yangshan, “The wondrous, pure, clear mind — how do you understand it?”

Yang said, “The mountains, rivers, and the whole earth; the sun, moon, and stars.”

38. **when you advance, it is not enough, when you retreat, it is too much** (*susumeba fuzoku ari, shirizokureba amareri*): Likely meaning that we cannot add to or subtract from “what is said here.”

39. **no additional waves and billows, no winds and vapors** (*sara ni harō nashi, fūen nashi*): Dōgen begins here excluding a set of terms used to qualify or effect the mind. The mind, for example, is regularly likened to water, and medi-

tators, are told to still the “waves” of the mind, and to protect themselves from “winds and vapors.”

40. **no additional fog, no mist** (*sara ni kiri nashi, kasumi nashi*): As in the common simile of the mind likened to the sun (or moon) behind the “fogs” (*kiri*) and “mists” (*kasumi*) of ignorance.

41. **The mind of “birth and death, coming and going”** (*shoji korai shin*): I.e., the mind subject to the vicissitudes of rebirth.

42. **The mind of “fences, walls, tiles, and pebbles”** (*shō heki ga ryaku*): Likely reflecting the saying, alluded to elsewhere in the *Shōbōgenzō*, of Nanyang Huizhong (d. 775) (see, e.g., *Jingde chuandeng lu* (T.2076.51:438a9):

A monk asked further, “What is the buddha mind?”

The master answered, “Fences, walls, tiles, and pebbles.”

43. **no additional mud, no water** (*sara ni dei nashi, sui nashi*): Perhaps reflecting the common idiom “dragged through the mud and drenched with water” (*dadei taisui*), used in reference the Zen master’s teaching duties.

44. **no additional horses, no monkeys** (*sara ni ba nashi, en nashi*): From the common use of wild horses and forest monkeys as metaphors for the restless mind, as in the familiar expression “the will is a horse; the mind, a monkey” (*iba shin’en*).

45. **The mind of “the chair and the whisk”** (*isu hossu shin*): An unusual combination, the Zen master’s “whisk” (*hossu*) usually being paired

with his “staff” (*shujō*).

46. **no additional bamboo, no wood** (*sara ni chiku nashi, boku nashi*): From the conversation about a chair between Lohan Guichen (867-928) and his master, Xuansha Shibe (835-908) (*Jingde chuandeng lu*, T.2076.51:371a9-13), recorded in Dōgen’s *Mana Shōbōgenzō* (DZZ.5:186, case 112):

The Great Master Zhenying of the Dizangyuan was once asked by Xuansha, “‘The three worlds are but one mind.’ How do you understand this?”

The master pointed to a chair and said, “What do you call this?”

Xuansha said, “A chair.”

The master said, “The reverend does not understand ‘the three worlds are but one mind.’”

Xuansha said, “I call it bamboo and wood. What do you call it?”

The master said, “I also call it bamboo and wood.”

Xuansha said, I can’t find a single person anywhere on earth who understands the buddha dharma.”

47. **undefiled mind itself is the buddha** (*fu zenna soku shin ze butsu*): Recalls the conversation, alluded to throughout the *Shōbōgenzō*, between the Sixth Ancestor and his disciple Nanyue Huairang (677-744), to the effect that buddhas and ancestors are “undefiled” (*fu zenna*) by Buddhist practice and verification. (See Dōgen’s *Mana Shōbōgenzō*, DZZ.5:178, case 101).



My Footnotes on Zazen (16) “Just breathe naturally through your nose”(1)

Rev. Issho Fujita

At the end of my last article, I wrote, “Even without forcibly trying to raise the breath, it arose on its own.” In the *Bendoho* (“The Model for Engaging the Way”) chapter of Dogen Zenji’s *Eihei Shingi* (“The Pure Standards for the Zen Community”), Dogen Zenji wrote, “Just breathe naturally through your nose.” In this article, I would like to think about this statement, “just breathe naturally.”

In our zazen, it is important that regarding our breath now, there is nothing forced such as “this is the way it must be” or “this is the way I want it to be.” There mustn’t be control or expectations, or a push for some idealistic image. Rather, we should let the breath rise on its own, remaining in an accepting condition. In this way, this is to simply sense the breath, moment to moment, meticulously leaving it as it is. Then, the breath on its own will become steady and we can leave it be. Of course, this first becomes possible when we are sitting in the upright position.

But in fact, while this is easy to talk about, it is difficult to do. It is rather difficult for us to let the breath be spontaneous. The instant we become conscious of the breath, which until that time we have done habitually and unconsciously, we inevitably end up artificially interfering with the natural flow of the breath. Do you readers understand the subtle difference between these two