

INTRODUCTION

CIRCUMSTANCES OF KAMAKURA JAPAN

- court vs bakufu and resulting instability

CIRCUMSTANCES OF KAMAKURA BUDDHISM

- existing sects, development of six new sects

DOGEN'S LIFE

- four periods of his life and work
- bringing from China both the doctrine he learned and the monastic container necessary for practice

MIRACLE TALES OF DOGEN

AFTER DOGEN'S DEATH

- Biographies

SOTO ZEN REFORMATION

- Commentaries

MEDIEVAL JAPANESE AESTHETICS

- *mono no aware, wabi, sabi, yugen*

SOME RELEVANT LITERARY GENRES AND FORMS

- biographies of eminent monks, *setsuwa bungaku, jodo* and *shosan*, Chinese commentaries, Chan meditation manuals, *yulu/goroku, chingui/shingi*, koan collections, *zuihitsu*, poetry

DOGEN'S CANON

LANGUAGE

- the nature of Chinese, Sino-Japanese and Japanese

WHAT MAKES TRANSLATION DIFFICULT

- Dogen's creative language
- Literary devices
  - Rearranging word order
  - Distorting structure and meaning
  - Using multiple meanings of words
  - Expressing things only in terms of themselves
  - Reclaiming negative or ordinary images
  - Use of homophones
  - Reinterpretation based on absolute nonduality/emptiness

BUILDING THE MONASTIC INSTITUTION

## PRECEPTS

### DOGEN AND THE LOTUS SUTRA

### DOGEN'S AESTHETICS

### DOGEN'S MAJOR THEMES

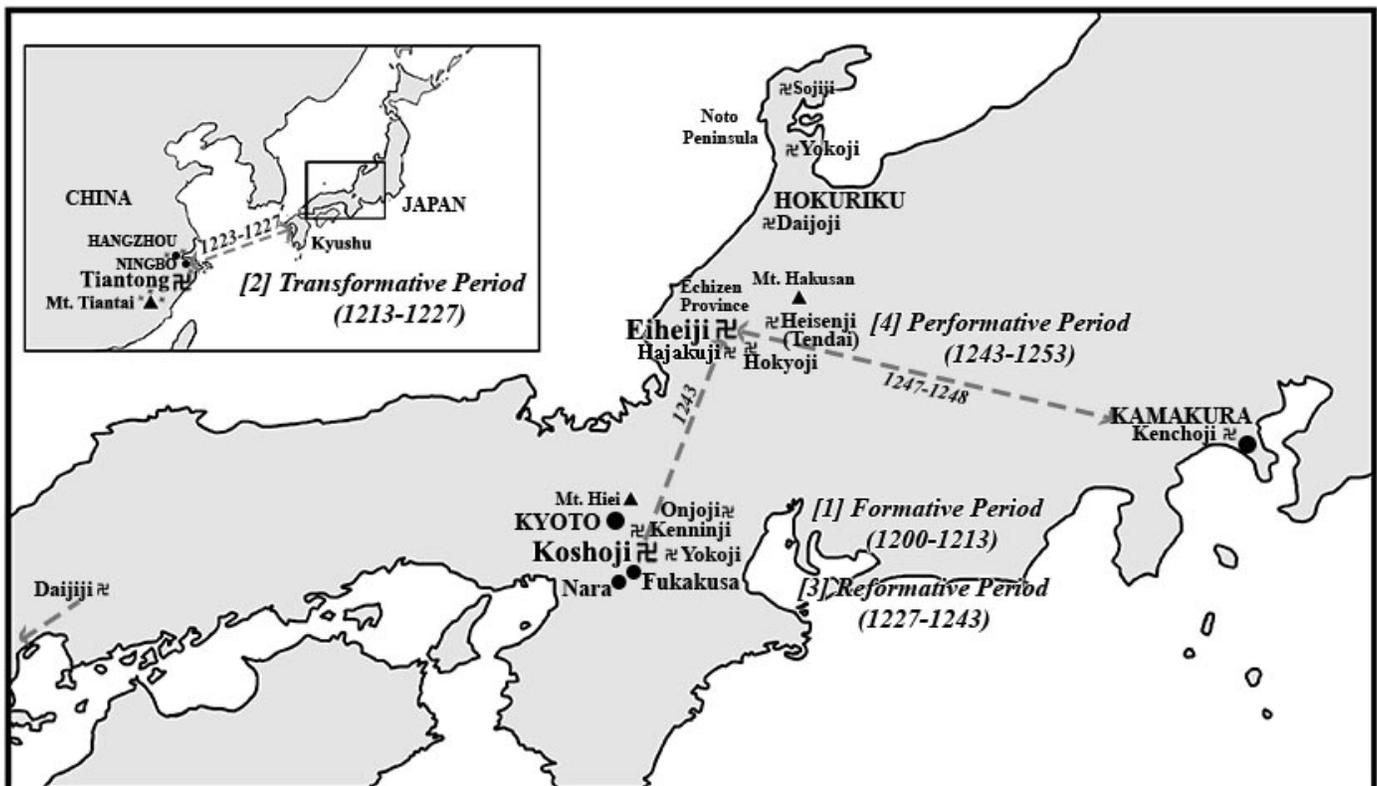
- Nonduality
- Authentic transmission
- Buddha nature
- Oneness of practice and awakening
- The nature of time
- Total exertion
- Faith
- Department
- Perfect expression
- Zazen

### THE STATE OF DOGEN STUDIES TODAY

- how we can usefully study Dogen's teachings

## CONCLUSIONS

### Four Main Periods in the Life of Dogen (1200-1253)



## Dogen's canon

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### ***Eihei Koroku or Dogen-osho-koroku (Dogen's Extensive Record)***

Ten volumes of recorded lectures, sermons, sayings and poetry from 1247 to 1252, organized into sections from Kōshōji, Daibutsuji, and Eiheiiji. Includes Dōgen's comments on approximately 298 kōan.

***Eihei Shingi***: In 1667, monks at Eiheiiji compiled a collection of Dōgen's independent essays on monastic procedures, which they published as *Eihei shingi*; detailed guideline for monastic life modeled on earlier *shingi*. Dogen never claimed that this was original work; he saw himself as transmitting what he learned and practiced in China. He saw the rules as coming straight from the Buddha through the vinaya, to China, to him and Japan. What is innovative is that he doesn't just give dry lists of do-s and don't-s; he mixes them with teachings, koan stories and other things to bring them to life. At the same time, combining the stories and commentary with concrete rules and regulations grounds those stories and makes them more understandable.

*Eihei Shingi* includes:

- *Tenzo Kyokun (Instructions for the Cook)*  
Written in 1237, the text encourages seeing cooking (and by extension all daily activities) as practice
- *Bendoho (Procedures for Pursuing the Way)*  
Written between 1244 and 1246, the text provides detailed instructions on zazen, washing the face, wearing the robe, and other activities of monastic life.
- *Fushukuhanpo (Procedures for Taking Food)*  
Written between 1246 and, the text gives minute instructions for table manners and other related conduct.
- *Shuryo shingi or Kichijozan Eiheiiji shuryo shingi (Regulations for the Common Quarters)*  
Written in 1249, the text lays out rules for the study hall at Eiheiiji.
- *Taitaikohō (Regulations for Treating One's Seniors)*  
Written in 1244, the text consists of sixty-two rules and instructions for inferiors' conduct toward their superiors.
- *Chiji Shingi or Nihon-koku Echizen Eiheiiji Chiji Shingi (Guidelines for Officers of Eiheiiji)*  
Written in 1246, the text provides instructions for the six temple administrators in dealing with the monks. In contrast to the *Taitaikohō*, this work was written for monastic leaders.

### ***Fukanzazengi (Universal Recommendation for Zazen)***

Probably written immediately after Dōgen's return from China in 1227 and revised later in his life. Written in Chinese and summarizes Dogen's intentions for establishing Zen practice in Japan. Some regard it, along with *Shobogenzo Bendowa*, as the manifesto of Dogen's view of Buddhism. Draws heavily on pre-existing and well-known Chinese meditation manuals

### ***Gakudo Yojinshu or Eihei shoso gakudō-yōjinshū (Advice on Studying the Way)***

Probably written in 1234, and possibly collected and edited by Ejo. Ten sections that address various problems of faith, zazen, and other areas of practice. First published in 1357—the earliest of Dogen's works to be published—indicating that it was very highly regarded by sectarians in the Soto tradition.

### ***Hokyoki or Hokyoloji (Journal of My Study in China, Record of the Baoqing Era or Memoirs of the Hokyo Period)***

The oldest of Dogen's works; a record of studying and practicing with Nyojo at Mt. Tientong between the first

and third year of the Baoqing or Hokyo Era (1225-1227). Ejo wrote that Dogen didn't show this text to him in his lifetime; he found the draft soon after Dogen's death and made a fair copy in 1253. Written in Chinese and first published in 1750.

***Sansho-doei or Dogen-zenji-waka-shu***

An anthology of Dogen's *waka* poems.

***Shari Soden-ki (Record of Bringing Master Myozen's Relics)***

Written in Japanese in 1227, soon after Dogen returned to Japan.

***Shinji Shobogenzo, Mana Shobogenzo, or Shobogenzo Sambyaku-soku (300 Cases for Study)***

Three hundred enlightenment stories from Chinese Zen literature chosen by Dogen and compiled without commentary.

***Shobogenzo Zuimonki (Record of Things Heard)***

Collection of Dogen's talks recorded in Japanese by his leading disciple, Ejo. Ejo collected content between 1235 and 1238, but some of his students completed the book after his death based on his notes. Major themes include practicing the way for the sake of the way and for liberating beings; freedom from entanglements and learned understanding; and selflessness. There are three versions: the first published edition of 1651; the so-called popular edition with a preface by Menzan Zuiho from 1770; and the Choenji edition discovered in 1941.

***Shobogenzo (Treasury of the True Dharma Eye)***

Collection of talks and essays written in Japanese that intersects two traditional aspects of teaching:

- studies of scriptures and texts of Buddhist teachings
- emphasis on direct experience of the essence of those teachings

Various versions exist with differing numbers of fascicles. Dogen may have been planning for 75 with an additional 12, or for a 100-fascicle version which was not completed before he died. The currently popular 95-fascicle version was edited in 1690 by Kozen (1648–1693), who arranged the fascicles chronologically; previous versions were arranged thematically.

Dogen typically quotes Chinese koan stories or other Chinese texts and provides commentary that deepens or expands the usual understanding of the passage. More than 500 koans are covered in the entire work.

After Dōgen's death, fascicles from various compilations were mixed together (sometimes with unrelated compositions) to produce many other separate editions, each independent from the others. In 1796, monks at Eihei-ji began work on publishing an officially sanctioned "head temple" (*honzan*) edition of the Shobogenzo. It was revised in 1906 to include 95 fascicles, arranged in a rough chronological order.

***The seventy-five fascicle edition***

1. Genjo-koan (The Koan Realized in Life)
2. Maka-hannya-haramitsu (The Perfection of Great Wisdom)
3. Bussho (Buddha-Nature)
4. Shinjin-gakudo (Understanding the Way with the Body-Mind)
5. Sokushin-zebutsu (This Mind Itself Is Buddha)
6. Gyobutsu-iigi (The Active Buddha's Venerable Demeanor)
7. Ikka-myōju (One Luminous Pearl)
8. Shin-fukatoku (The Mind Unattainable)
9. Kobutsushin (The Mind of the Ancient Buddha)
10. Daigo (Great Enlightenment)

11. Zazengi (The Method of Zazen)
12. Zazenshin (Admonitions for Zazen)
13. Kaiin-zammai (The Ocean-Reflections Samadhi)
14. Kuge (The Flowers of Emptiness)
15. Komyo (The Radiant Light)
16. Gyoji (I and II) (Activity)
17. Immo (Thusness)
18. Kannon (Avalokiteśvara)
19. Kokyo (The Primordial Mirror)
20. Uji or Yuji (Existence-Time)
21. Juki (The Assurance of Enlightenment)
22. Zenki (Total Dynamism)
23. Tsuki or Toki (The Moon)
24. Gabyo or Gabei (The Painted Picture of a Cake)
25. Keisei-sanshoku (Stream Sounds, Mountain Sights)
26. Bukkojoji (Going beyond Buddha)
27. Muchu-setsumu (Expounding a Dream within a Dream)
28. Raihai-tokuzui (Attainment of the Marrow through Reverence)
29. Sansuikyō (The Mountains-and-Waters Sutra)
30. Kankin (Sutra Reading)
31. Shoaku-makusa (Not to Commit Any Evil)
32. Den'e (Transmission of the Robe)
33. Dotoku. (Expression)
34. Bukkyo (Buddha's Teachings)
35. Jinzu (Supernormal Powers)
36. Arakan (Arahat)
37. Shunju (Spring and Autumn)
38. Katto (Entwined Vines)
39. Shisho (The Genealogical Records)
40. Hakujushi (Cypress Trees)
41. Sangai-yuishin (The Triple World Is Mind-Only)
42. Sesshin-sessho (Discourse on Mind and Its Essence)
43. Shoho-jisso (All Things Themselves Are Their Ultimate Reality)
44. Butsudo (The Buddha-Way)
45. Mitsugo (Intimate Words)
46. Mujo-seppo (Sermons of Insentient Beings)
47. Bukkyo (The Buddhist Sutras)<sup>3</sup>
48. Hosho (Dharma-Nature)
49. Darani (Spells)
50. Semmen (Washing the Face)<sup>2</sup>
51. Menju (Face-to-Face Transmission)
52. Busso (The Buddhas and Ancestors)
53. Baika (Plum Blossoms)
54. Senjo (Washing and Cleansing)
55. Jippo (The Ten Directions)
56. Kembutsu (Meeting the Buddhas)
57. Hensan (Extensive Pilgrimages)
58. Ganzei (The Eyeball)
59. Kajo (Everyday Life)
60. Sanjushichihon-bodaibumpo (Thirty-seven Qualities of Enlightenment)

61. Ryugin (Dragon Song)
62. Soshi-seiraii (The Meaning of Bodhidharma's Coming from the West)
63. Hotsu-mujoshin (Awakening the Supreme Mind)
64. Udonge (The Udumbara Flower)
65. Nyorai-zenshin (Tathagata's Whole Body)
66. Zammai-ozammai (The Samadhi of Samadhis)
67. Temborin (Turning the Wheel of Dharma)
68. Daishugyo (Great Spiritual Discipline)
69. Jisho-zammai (The Samadhi of Self-Enlightenment)
70. Koku (Empty Space)
71. Hatsuu, Hau, or Hou (An Alms Bowl)
72. Ango (The Monastic Retreat)
73. Tashintsu (The Power of Knowing Other Minds)
74. O-saku-sendaba (The Ruler Seeking the Sendaba)
75. Shukke (The Monastic's Life)

### ***The twelve-fascicle edition***

1. Shukke-kudoku (Merits of the Monastic's Life)
2. Jukai (Receiving the Precepts)
3. Kesa-kudoku (Merits of the Monastic's Robe)
4. Hotsu-bodaishin (Awakening the Thought of Enlightenment)
5. Kuyo-shobutsu (Honoring All the Buddhas)
6. Kie-bupposobo (Taking Refuge in the Three Treasures)
7. Jinshin-inga (Deep Faith in Causation)
8. Sanjigo (Karmic Retribution in the Three Stages of Time)
9. Shime (The Four Kinds of Horses)
10. Shizenbiku (A Monastic in the Fourth Dhyana)
11. Ippyakuhachi-homyomon (One Hundred and Eight Teachings)
12. Hachi-dainingaku (The Eight Awarenesses of Great Persons)

### ***Other fascicles***

1. Bendowa (Discourse on the Practice of the Way)
2. Bodaisatta-shishobo (Four Virtues of the Bodhisattva)
3. Hokke-ten-Hokke (The Lotus Sutra Turning Itself)
4. Shoji (Birth and Death)
5. Yuibutsu-yobutsu (Only between a Buddha and a Buddha)

### ***Shushō-gi***

Five chapters of material taken from the Shobogenzi and intended to provide the main teachings of Soto Zen in easily understandable form. Created in 1890 by collaboration between Eihei-ji and Sojiji but compiled and edited mainly by laypeople. Zazen and monastic life are largely omitted as topics, or at least not emphasized.

### **COMMENTARIES ON DOGEN'S WRITINGS**

*Shobogenzo Okikigakisho or Shobogenzo Goshō (Selected Commentaries)* by Sen'e: based on Sen'e's direct hearing of Dogen's teisho. Considered the most authoritative commentary.

*Shobogenzo Monge (Hearing and Understanding)* by Menzan: detailed explanations of Dogen's teaching.

*Shobogenzo Sanshu (Study Notes)* by Honko: scholarly work in Chinese

*Shobogenzo Shiki (Personal Comments)* by Zokai: more accessible version of *Sanshu*

*Shobogenzo Benchu (Critical Notes)* by Tenkei: controversial commentary deemed heretical by some

***Ango: The Retreat***

The meaning of the three-month practice period.

***Arakan: The Arhat***

Since there is only one Buddhism which has been transmitted from Shakamuni to us, there can't be any difference between Theravada Buddhism and Mahayana Buddhism.

***Baika: Plum Blossoms***

Dogen quotes his teacher's poems and preachings on plum blossoms, which bloom in the very early spring.

***Bendōwa: A Talk about Pursuing the Truth***

Zazen is equated with pursuing the truth.

***Bodaisatta-shishōbō: Four Elements of a Bodhisattva's Social Relations***

Giving, kind speech, helpful conduct and identity of purpose, or cooperation.

***Bukkyō: The Buddha's Teaching***

The importance of both practice and theory in transmitting the dharma to others.

***Bukkyō The Buddhist Sutras***

The need both to practice zazen and to read sutras in realizing awakening.

***Busshō: Buddha-nature***

Buddha-nature was usually understood as the potential for awakening, something inherent that grows naturally day by day. Dogen explains that buddha-nature is neither something we have nor something we don't have but the reality of the body and mind in the present moment.

***Busso: The Buddhist Patriarchs***

A list of the lineage from the seven Buddhas before Buddha through Tendo Nyojo

***Butsudō: The Buddhist Truth***

There is only one Buddhism or Buddhist truth, and dividing it up into sects is not helpful.

***Butsu-kōjō-no-ji: The Matter of the Ascendant State of Buddha***

How and why a buddha continues to practice after attaining the truth.

***Daigo: Great Realization***

Realization is not only intellectual understanding but a more concrete manifestation of understanding within the reality of actual life.

***Dai-shugyō: Great Practice***

Discusses the famous Chinese story about Master Hyakujō Ekai and a wild fox and whether or not someone of great practice falls into cause and effect. He considers the difference between these viewpoints to be only a matter of intellectual thought; someone of great practice transcends both the negation and the affirmation of the law of cause and effect by acting here and now in the real world.

***Darani: Dhāranī***

Prostrations as dhāranī (spells or incantations).

***Den-e: The Transmission of the Robe***

Similar in content to *Kesa-kudoku*, this fascicle may have been a draft of that lecture.

***Dōshin: The Will to the Truth***

Covers the will to the truth, devotion to the Three Treasures, the making of buddha images and practicing zazen.

***Dōtoku: Able to Speak***

The meaning of expressing the truth.

***Gabyō: A Picture of a Rice Cake***

Theories and concepts can't satisfy hunger, but they can be used to understand and explain the truth. All existence has both a physical, material side and a conceptual, mental side, and these two aspects are inseparable in reality. Without a picture of a rice cake—that is, the concept “rice cake”—we can never find the real existence of rice cakes.

***Ganzei: Eyes***

Explanation of the viewpoint of Shakyamuni, seeing with the eyes of Buddha.

***Genjō-kōan: Actualizing the Fundamental Point***

The nature of reality as the functioning of the universe, which is the basis of Buddhist practice and understanding.

***Gyōbutsu-yuigi: The Dignified Behavior of Acting Buddha***

Action is existence itself; without acting, beings have no existence. Dōgen explains the dignified action of Buddhas as the embodiment of awakening and the dharma.

***Gyōji: [Pure] Conduct and Observance [of Precepts]***

How Buddhas take action in accord with the precepts

***Hachi-dainingaku: The Eight Truths of a Great Human Being***

Dogen's last teaching, echoing the last teaching of Shakyamuni.

***Hakujushi: Cedar Trees***

Discusses a koan story dealing with the thusness of Bodhidharma's intention in coming to China.

***Hatsu-u: The Pātra***

The meaning of the almsbowl.

***Hensan: Thorough Exploration***

Thorough exploration is accomplished not by traveling around but by investigating the dharma under one true teacher.

***Hokke-ten-hokke: The Flower of Dharma Turns the Flower of Dharma***

The universe as manifested in the Lotus Sutra.

***Hōsshō: The Dharma-nature***

The universe is neither spiritual nor material, but something real; however, it's very difficult to express the universe as something real using words.

***Hotsu-bodaishin: Establishment of the Bodhi-mind***

The whole universe appears and disappears at every moment; understanding this is important in resolving the conflict between human freedom and the law of cause and effect; that is, free will versus determinism.

***Hotsu-mujōshin: Establishment of the Will to the Supreme***

The Buddhist truth can never be pursued for any purpose other than the truth itself.

***Ikka-no-myōju: One Bright Pearl***

Commentary on Gensha Shibi's phrase that the whole universe in all directions is as splendid as a bright pearl.

***Inmo: It***

The truth is originally ineffable.

***Ji-kuin-mon: Sentences to Be Shown in the Kitchen Hall***

Cooking is Buddhist practice itself.

***Jinzū: Mystical Power***

Affirms the existence of Buddhist mystical powers as something real rather than supernatural: the abilities we use in daily life.

***Jishō-zanmai: Samādhi as Experience of the Self***

*Jishō-zanmai* is not an intellectual state referred to as "enlightenment" that we strive to attain.

***Jukai: Receiving the Precepts***

The value of receiving the precepts and an outline of the precept-receiving ceremony.

***Juki: Affirmation***

The meaning of Buddha's affirmation that we will attain awakening and why the sutras so often describe such affirmations.

***Juppō: The Ten Directions***

The nature and meaning of space.

***Jū-undō-shiki: Rules for the Cloud Hall***

Dogen's rules for Koshōji, the first temple he established and the first in Japan to include a zazen hall.

***Kai-in-zanmai: Samādhi Like the Sea***

Mutual interrelation between subject and object here and now in zazen.

***Kajō: Everyday Life***

Buddhist life is nothing other than our daily life.

***Kankin: Reading Sutras-***

Exploration of whether or not reading and reciting sutras gets us to the truth, the universe itself as a sutra, and reading as a broader action.

***Kannon: Avalokiteśvara***

Avalokiteśvara as a symbol of a life-force that is more fundamental to living beings than compassion.

***Kattō: Entanglement***

Ineffable reality is very direct but also complicated.

***Kenbutsu: Meeting Buddha***

In order to meet buddhas it is necessary first to become buddha, because buddhas can be seen only by buddhas.

***Kesa-kudoku: The Merit of the Kasāya***

Explains and praises the merit of the okesa (and, by extension, the rakusu).

***Keisei-sanshiki: The Voices of the River Valley and the Form of the Mountains***

This world as the truth itself and nature as a face of that truth, constantly manifesting and preaching the dharma.

***Kie-sanbō: Taking Refuge in the Three Treasures***

Emphasizes the importance of devoting ourselves to the Three Treasures.

***Kobusshin: The Mind of Eternal Buddhas***

The oneness of the mind of eternal buddhas and miscellaneous concrete things.

***Kokū: Space***

The nature of space.

***Kokyō: The Eternal Mirror***

Eternal mirror as an individual mental or intuitive faculty, as the world itself, and as universal wisdom (prajna).

***Kōmyō: Brightness***

Brightness as another image for awakening: both our own behavior and the entire universe is nothing other than our own brightness.

***Kūge: Flowers in Space***

Exploring whether or not phenomena actually exist in this world.

***Kuyō-shobutsu: Serving Offerings to Buddhas***

Explaining the value of making real offerings and affirming the serving of offerings as a demonstration of sincere belief, whether or not the offerings are materially valuable. The value is in the serving of the offering itself, which is just Buddhist conduct.

***Maka-hannya-haramitsu: Mahāprajñāpāramitā***

Interpretation of the Heart Sutra as an explanation of prajna that arises in zazen.

***Menju: Face-to-Face Transmission***

Transmission can't be actualized solely through explanations with words, or simply by passing on a manuscript. For this reason, the dharma that Shakuyamuni taught has been transmitted in person from master to disciple since the beginning. Without this personal contact, the dharma cannot be transmitted.

***Mitsugo: Secret Talk***

Something communicated directly without sound can still be recognized and understood.

***Muchū-setsumu: Preaching a Dream in a Dream***

We live in a dream because we can't grasp the reality of this moment, and at the same time preaching the dharma by simply living our lives is preaching a kind of dream within that dream.

***Mujō-seppō: The Non-emotional Preaches the Dharma***

Anything that is not emotional can preach the dharma; an exploration of the true nature of Buddhist preaching.

***Nyorai-zenshin: The Whole Body of the Tathāgata***

Buddhist sutras are Shakyamuni's whole body, or the real form of the universe.

***Ō-saku-sendaba: A King's Seeking of Saindhava***

The multiple meanings of words and the ambiguous nature of reality.

***Raihai-tokuzui: Prostrating to the Marrow of Attainment***

Whatever or whoever expresses the truth should be wholeheartedly revered, including children, women, laypeople, devils or animals.

***Ryūgin: The Dragon's Song***

The dragon's song is not a sound but something that can't be heard with the ears alone; that is, quietness, nature, the universe, or reality. While we shouldn't readily believe in the existence of something mystical, we also shouldn't limit reality to the area of sensory perception.

***Sangai-yuishin: The Triple World Is Only the Mind***

Reality exists in the contact between subject and object; from this viewpoint, when we say that the world is only the mind, we also need to say that the mind is only the world, to express the fact that the relationship is a mutual one.

***Sanji-no-gō: Karma in Three Times***

Affirming the validity of the law of cause and effect in all cases without exception even though there is a lapse of time between our actions and the results of our actions.

***Sanjūshichi-bon-bodai-bunpō: Thirty-seven Elements of Bodhi***

Explanation of these elements, usually considered Theravada teachings, from the perspective of zazen practice. Dogen maintains that there is only one Buddhism and doesn't make a distinction between vehicles.

***Sansuigyo: The Sutra of Mountains and Water***

Nature as a sutra, completely expressing reality or truth itself.

***Senjō: Washing***

Explanation of taking care of the physical body as practice.

***Senmen: Washing the Face***

The meaning of the daily activities of taking a bath and washing the face as practice.

***Sesshin-sesshō: Expounding the Mind and Expounding the Nature***

Refuting the idea that the truth can never embrace

intellectual activity such as expounding mind and nature. Dogen presents expounding as the manifestation of the mind and nature in the real world rather than denying it.

***Shime: The Four Horses***

Explaining the differences between the levels of intuition that practitioners exhibit in studying Buddhism. Studying Buddhism is not based only on intellectual teachings; the ability to intuitively understand the teacher's teachings is also important.

***Shin-fukatoku: Mind Cannot Be Grasped (the former and the latter)***

Mind cannot exist independently of the external world, all existence is the instantaneous contact between mind and the external world. Contents of the two chapters are different but the meaning is similar.

***Shinjin-gakudō: Learning the Truth with Body and Mind***

Truth is attained not by the intellect alone but through action. Therefore, learning the truth in Zen includes both physical and mental pursuit of the it and these are always combined in the oneness of action.

***Shinjin-inga: Deep Belief in Cause and Effect***

Refutes the view that the Buddhist theory of belief in cause and effect belongs to Theravada Buddhism, and that Mahayana Buddhists are able to transcend the rule of cause and effect.

***Shisho: The Certificate of Succession***

Why the certificate is revered and Dogen's own experiences of seeing such certificates in China.

***Shizen-biku: The Bhikku in the Fourth Dhyāna***

Takes up the story of a monk who mistakenly thought that his own state was the state of the arhat and fell into a hell realm at his death. Dogen also give a strong warning against the serious mistake of believing that Buddhism, Confucianism, and Daoism all teach the same thing.

***Shoaku-makusa: Not Doing Wrongs***

The nature of morality as both a practical and abstract matter.

***Shohō-jissō: All Dharmas are Real Form***

Explanation of the teaching in the Lotus Sutra that all dharmas are real form, as opposed to the idealist view that phenomena are not substantially real and the materialist approach of breaking things into parts and losing the larger meaning of the whole.

***Shōji: Life and Death***

We are not able to understand intellectually what our life and death are; their meaning is embedded in our real day-to-day life itself, where life and death both exist in undivided wholeness.

***Shukke: Leaving Family Life***

Explains the custom of leaving home to ordain.

***Shukke-kudoku: The Merit of Leaving Family Life***

Praising the merit of leaving family life and becoming a monk. It's necessary to transcend family life because the habits we form and the influence of the family tend to prevent us from seeing clearly what the truth is.

***Shunjū: Spring and Autumn***

Describes the Buddhist attitude toward cold and heat.

***Soku-shin-ze-butsu: Mind Here and Now Is Buddha***

Dispels the notion that if our minds here and now are just buddha, whatever we do is right and no effort to practice, understand or realize the dharma is necessary.

***Soshi-sairai-no-i: The Ancestral Master's Intention in Coming from the West***

Explanation of a famous discussion between Kyōgen Chikan and his disciple about the real meaning of Bodhidharma's intention in coming to China.

***Tashintsū: The Power to Know Others' Minds***

Exploration of whether or not it's possible for Buddhist practitioners to attain a mystical power allowing them to see into others' minds.

***Tenbōrin: Turning the Dharma Wheel***

The preaching of Buddhism can be done in all places and at all times, and these preachings have universal validity. To preach true Buddhism is to practice zazen throughout one's life.

***Tsuki: The Moon***

The moon as a symbol of the relationship between an abstract concept and a concrete entity and between subject and object.

***Udonge: The Udumbara Flower***

The meaning of the udumbara flower as a symbol of dharma transmission. Dogen also asserts that even if a sutra was produced in China, after its words have been discussed by Buddhist masters it becomes a sutra that expresses Shakyamuni's true intention; we need not worry whether or not it was written in India.

***Uji: Being-time***

Explanation of how existence and time intersect in the present moment, completely realized in action.

***Yui-butsu-yo-butsu: Buddhas Alone, Together with Buddhas***

Explains the nature of buddhas.

***Zazengi: The Standard Method of Zazen***

The formal method of practicing zazen.

***Zazenshin: A Needle for Zazen***

The method and meaning of zazen and liberation from suffering.

***Zenki: All Functions***

This world, life and death as the realization of all functions.

***Zanmai-ō-zanmai: The Samādhi That Is the King of Samādhis***

The most important and best samādhi is just the samādhi that we can experience in zazen.

## **Examples and exercises**

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A modern Buddha said, “Our practice is just to practice one thing at a time wholeheartedly and manifest our own lives moment by moment without evaluation.” We should understand that hour after hour, practice is one-thing and one-time, and a one-time-thing. It is holding the heart with Buddha’s hands, Buddha’s hands carrying out the life of practice, and Buddha’s heart realizing this momentary life. What value is there in inside or outside?

### ***In Accord with Dignified Cushions and Ladles***

*219. Dharma Hall Discourse on the Fifteenth Day of the First Month [1247]*

Abundant with ten thousand virtues, the sitting cushions and wooden ladles are dignified. Brushing away every bit of dust, the abbot’s chair, and bamboo and wooden utensils, realize it physically. Picked up, they are transparent, and a thousand or ten thousand distinctions are clear. Released, they fall and scatter, and the ten directions and three times are clear. Tell me, how do you act so as to be in accord with such a thing? Do you really know?

*After a pause Dogen said:* The family style is pure white, like plum blossoms, snow, and the moon. At the time of flowering, fortunately there is a way to protect the body. The clouds are bright, the water is delightful, and our effort is totally perfect. Without realizing it, our entire body enters the emperor’s neighborhood.

*Eikei Koroku, tr. Okumura and Leighton*

### ***The Moon Comes Naturally to the Pond***

*186. Dharma Hall Discourse*

I remember that one day when Fayan was sitting, suddenly he pointed to the curtains in front of him [at the entry to the meditation hall]. At that time, two monks went and rolled up the curtains in the same manner. Fayan said, “One attained; one lost.”

*The teacher Dogen said:* I, Eihei do not speak like that.

*After a pause Dogen said:* Creating a pond, do not wait for the moon. When you have built a pond, naturally the moon will come.

*Eikei Koroku, tr. Okumura and Leighton*

[You say that] there are the Buddha’s teachings outside the One-Mind; however, the One-Mind [you are talking about] is not the One-Mind. [You say that] there is the One-Mind outside the Buddha’s teachings, but the Buddha’s teachings [you are talking about] are not the Buddha’s teachings. Even though you say you have transmitted the mistaken view of a separate transmission outside the teachings, because you haven’t understood what inside and outside mean, there is a lack of correspondence between what you want to say and what you expressed.

*Bukkyo, Okumura’s unpublished translation*

*In the beginning of their translation of the Eihei Koroku, Hojo-san and Taigen write:*

Reading one of Dogen's Dharma hall discourses in which he comments on a traditional dialogue or koan, the reader would do well to envision the whole scene. First, imagine Dogen sitting up on the seat on the altar in the Dharma hall, looking down at Jakuen, Senne, Koun Ejo, Tettsu Gikai, and the other monks standing in the chill mountain air of Eiheiiji. Then, before even considering Dogen's often pithy comments, envision the scene in the story Dogen is relating. Perhaps it is Zhaozhou, Mazu, Yunmen, or one of the other great masters Dogen frequently cites, face to face with one of those nameless Chinese monks who wandered around questioning these masters and eliciting great Dharma. See the situation in the story as a theatrical performance. See it from every viewpoint you might imagine. What is going on for the monk? What is the concern of the teacher? How is it for any bystanders who may have been present, mentioned or unmentioned in the original story? What is the issue or concern? What is at stake? If there seems to be a winner or loser, or praise or criticism, check that this is not ironic. These stories should not always be taken at face value. Only after such considerations, check what Dogen is doing to turn the story. How do his comments change the meaning as you had seen it? What part of the story is Dogen emphasizing to his monks? Is he simply commending the teaching of the ancient master in question, as is often the case, or is he transforming the original story to make some deeper point?

Deeply considering these nuggets from Dogen, feel these questions, not only with your conceptual thinking, but physically, with upright attentive posture. Allow the situation in the text and your own questioning to penetrate your present experience, including your breathing and all your senses. With this awareness you may bring the teachings of his Extensive Record to bear in your own life. This was surely his intention.