

When all dharmas are the Buddha-Dharma, there is delusion and enlightenment, there is practice, there is birth, there is death, there are Buddhas, there are sentient beings.

When myriad dharmas are all not the self, there is no delusion, no enlightenment, no buddhas, no sentient beings, no birth, no death. Because the Buddha Way is originally transcendent over abundance and scarcity, there is birth and death, there is delusion and enlightenment, there are sentient beings and Buddhas.

And yet, this is the way it is, flowers fall in our longing, and weeds grow in our loathing.

Driving oneself to practice and enlighten myriad dharmas is delusion. The myriad dharmas advance towards oneself to practice and enlighten is enlightenment. Those who greatly realize delusion are buddhas. Those who are greatly deluded about realization are sentient beings.

Moreover, there are those who are enlightened upon enlightenment, and there are those who are deluded in the midst of delusion. When buddhas are indeed buddhas, there is no need for them to perceive that they are buddhas. Nevertheless, they are realized buddhas and they go on being buddhas realizing.

In seeing forms with the whole body-mind, hearing sounds with the whole body-mind, though one intimately realizes, it is not like reflecting images in a mirror, and not like the moon and water. When enlightening one side, the other side is dark.

To learn the Buddha Way is to learn oneself. To learn oneself is to forget oneself. To forget oneself is to be enlightened by myriad dharmas. To be enlightened by myriad dharmas is to let it fall away one's own body and mind, and the body and mind of others. There is ceasing of enlightenment, which causes one to leave continuously the traces of enlightenment forever.

When people first seek the Dharma, they are far from the borders of Dharma. When the Dharma has already been rightly transmitted in oneself, just then one is the original oneself.

When a man rides in a boat and he moves his eyes to the shore, he misapprehend the shore is moving. When he closely keeps his eyes fixed on the boat, he knows that the boat is moving forward. Similarly, when one discerns the myriad things with the confused body and mind, one mistakenly thinks that one's own mind and nature are permanent. If one is intimately engaged in the activity of living and returns to the real state being now, it will be clear that the myriad dharmas are not self. (It's all changed and over.)

Firewood becomes ash, and does not become firewood again. Nevertheless, we should not see the ash after and the firewood as before. Know that firewood abides in the Dharma state of firewood and it has a before and after. Though it has a before and after, the realm of before and after is cut off. Ash is in the Dharma state of ash, and it has after and before. Just as that firewood, after becoming ash, does not become firewood again, so human beings, after death,

do not live again. If it be so, not saying that life becomes death is an established custom in the Buddha- Dharma. Therefore, it is called unborn. That death does not become life, which is the Buddha preaching established in the turning of the Dharma-Wheel. Therefore, it is said imperishable. Life is a temporal state, death is a temporal state. It is like winter and spring. We don't think winter becomes spring and we don't say spring becomes summer.

People's attaining enlightenment is like the moon reflected in water. The moon does not get wet, the water isn't broken. Though it is a vast expansive light, it rests in an inch of water, the whole moon and the whole sky rest even in a dewdrop on the grass, rest even in a single droplet of water. That enlightenment does not shatter people is like the moon not piercing the water.

People's not hindering enlightenment is like the drop of dew not hindering the sky and moon.

The depth is proportionate to the height. As for the length and brevity of time, examining the great and small bodies of water, you should perceive the breadth and narrowness of the sky and moon.

When Dharma has not completely filled one's body and mind, one feels it is already sufficient. If the Dharma fills one's body and mind, in one respect, one feels insufficiency. For example, when one rides a boat out to the middle of ocean where no mountains are in sight and looks four directions, the ocean appears round and no other characteristics are visible. However, this ocean is neither round nor square; the remaining virtue of the ocean is inexhaustible. It is like a palace and it is like ornaments. Yet as far as our eyes can see, it only seems to be round. As it is for the ocean, it is for myriad dharma. In dust and out of the frame (in the secular world and the Buddhist world), there are numerous situations, but we see and comprehend only as far as our eyesight of learning in practice can reach. If we inquire into the family traditions of myriad dharmas, we should know that, besides seeming square and round, the remaining virtue of the oceans and mountains are endlessly numerous and that there beneath our feet and a single drop of water are also thus.

When a bird flies through the sky, there is no bound to the sky no matter how far it flies. While this is so, the fish and birds have never left the water and the sky since the beginning. It is just that when the need is large the use is large, and when the need is small the use is small. In this way, though none ever fails to extend itself to the full, and nowhere does any fail to move and turn freely, the bird would instantly die if it left the sky, and the fish would instantly die if it left the water. Know that water is life, know that the sky is life. There is bird being life, there is fish being life. Life must be birds and life must be fish. Beside this we could proceed further. That there is practice and enlightenment and there are long and short lives of people is just like this. However, if there were birds or fish that tried to go further in the water or sky after having found the limit of the water or sky, they wouldn't find a path or a place in the water or the sky. When one finds this Way, this activity of living now is the Realized Law of the Universe. This way, this

place is not large or small, not self or other, not existing from the beginning, not appearing right now —therefore it is just what it is.

Similarly, when someone practices and realizes the Buddha Way, to get one dharma is to penetrate the one dharma, to meet one practice is to practice the one practice. In this state there is the place, where the way has been accomplished, hence being unable to know the boundary to be known is that this knowing is born together and practiced together with the thorough realization of Buddha Dharma. Do not learn that attainment necessarily becomes one's own knowledge, that it would be recognized by one's intellect. Although ultimate realization manifests immediately, the reality imperceptible is not necessarily actualized, why necessarily is there a manifestation? (Antonym; In the end, you'll know exactly what it's all about.)

Zen master Hotetsu of Mt. Mayoku was using a fan. A monk came and asked "The nature of wind is constancy and there is no place it does not reach. Why then do you use a fan? "

The master said "You only know the nature of wind is constancy but do not know the principle that there is no place it does not reach."

The monk said " What is the principle that there is no place it does not reach?"

The master just fanned.

The monk bowed.

The realization-evidence of the Buddha-Dharma, the living road of right transmission, is like this. To say that since the nature of wind is constancy one should not use a fan, and one should feel the wind even when one is not using a fan, is not knowing both constancy and nature of wind. Because the nature of wind is constancy, the wind of Buddhism causes the earth manifest being gold and ripen the long river into sweet creamy milk.

Shobogenzo Genjo-koan The First This was written in mid-autumn in the 1st year of Tenpuku, and was presented to the lay disciple Yo Koshu of Chinzei. Edited in the 4th year of Kencho

The realized Law of the Universe Advocated by Gien Inoue Roshi

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Driving oneself to practice and enlighten myriad dharmas is delusion. The myriad dharmas advance towards oneself to practice and enlighten is enlightenment.

As mentioned here Genjo-Koan, the realized Law of Universe, Genjo-Koan is the state of Maka

Hannya Maha Prajna. It is truly the universal being void and subtle. It is composed based on this reality from the very beginning. So, in this way, it is called public, just as it is called Koan. It is the same as an imperial ordinance in the old days. Once an imperial ordinance is issued, the situation becomes untenable. That is why it is said "public."

The true nature of this cosmic construction is that, see, at the beginning, something you don't know anything about comes out into this world like this, and the whole of it is the state of what is called the universe. That's essentially how it's structured. Being so, what are called human beings and what are said things were all generated, came out, in the same way. In such a way, there is this thing called Koan; being public.

So, since that is the essence, it is the state as you are, you should see how well it works, like this, eyes, ears, nose, tongue, body, mind, and form, voice, smell, taste, sense, and dharma. To put it plainly, we have six organs; the eyes, ears, nose, tongue, body and mind and it's the same with these six organs. Even these six organs are made in such a way that even if we want to do everything for ourselves, we can't do it. Inevitably, the eyes are related to things. It doesn't matter if there is a necessity or not, and it doesn't matter if there is a direct use or not, but whether there is a need or not, the eyes are definitely made to see in this way. They're so public. It's the same for all six organs, isn't it? Whether it's our ears, our mouths, or our bodies.

Now it's the mind that's the hardest to understand. Even the mind is really made up in the same way. Being so, before you know it, anyways, when you think that you are going to do something, somehow, the fact of being exists beforehand. That is the state of the mind. The state of just being is dharma. What is called dharma is a thing. As a thing, the mind has properly moved in this way. That's what it means to be free from doing. That's the true way of being, and that's why it's called Koan Genjo; the Realized Law of the Universe. The Realized Law of the Universe is, it is formed as it is. What is it "Koan Genjo"? It's not something difficult to say. If this one is just thrown out there, it will become clear.

So, I'm going to go to the next one. **"When all dharmas are the Buddha-Dharma,"** is said. **"When all dharmas are the Buddha-Dharma,"** means, as I just said, for the first time, the Buddha taught that this one is made to be public existence. That is the Buddha-Dharma. So, generally speaking, they say that there is something here and there like this. They all see the fixed things as they are fixed and talk about them as they are, and that is what is called dharma, or dharma as it is commonly called.

On the other hand, the Buddha's Dharma is what clearly knows what the content is and is just done publicly. If we bring it up to people for a while and say, what myriad things say is that, namely, there is being deluded and being enlightened for people. That is why there is a necessity to practice. The reason for this is that there are problems such as birth and death like this, this is how it is shown. And there are Buddhas who can save them, and there are all sentient beings who can

be saved. The reason why this kind of thing came out is because, although it must have come out publicly as myriad dharmas, we have made it personal. We have come to nurture this one with the concept of the self; "I am." Having been kept privately, there are many hindrances, and Shakyamuni Buddha knew all these things. This is because all Dogen Zenji knew it clearly. Then the dharma as **"When all dharmas are the Buddha"** came out like this.

And we say how the dharma should be, you know, no matter how many things that are said to be lost or enlightened exist, they are just as they are, they don't have an original form. There is no entity. To truly know that is the teaching of the Buddha-Dharma. Since there is nothing like fixed self, that is why we can be saved, because there is no sentient being when saving sentient beings, even if we say we were deluded, we were deluded, but when we realized, we were just like that. Being so, look at this. A woman does not become a man. A man doesn't become a woman. There is no change at all. It's just that you were thinking about something trivial and it caused you harm. That's why Buddha Dharma is right. You see, there's nothing to be caught, nothing to be changed even a slightest, nothing to be done. That's why you don't get any scars. You can change a person uprooted without getting any scars. It's really made to change like that. In order to understand this reality, there is something we need to do, so that's why the next came up.

Please read the following words. **"When myriad dharmas are all not the self,"** Everything, like the view of human beings, such as human beings or Dharma has completely vanished. It has disappeared bottomless. Because of this, there is no delusion. That is true as there is no seed of delusion. Because you are not deluded, you don't need to get enlightened. That is right, isn't it? Look the earlier words. Sentient beings have to realize because they are all deluded. And they also have something that is like the Dharma, so they have these two seeds. There is a state of such a seed that is completely non-existent. This is a very important issue. It is the most important issue in Buddha Dharma.

"When myriad dharmas are all not the self, there is no delusion," Being so, there is no need for Buddha, and there is no such a thing as sentient beings, accordingly the matter of life and death come to be no longer an issue at all. Even though it does not make any problems, it is not that this one does not exist. This one exists just as it did before, only there is no seed of its own kind anywhere, and it is said **"this is intimate; Shinnyo-Itu; the truth is pervasive and thorough."**

(When you are without self, you always become one and act with things.) The body, the body itself, touches the surroundings, becomes anything, goes anywhere, and is made in such a way that it can be free. There is aspect that everything seems to be getting through such things. So, even though we are having this reality, it is inevitably going to be a problem, isn't it?

Here it is said, **"Because the Buddha Way is originally transcendent over abundance and scarcity,"** This **"abundance and scarcity,"** The Buddha's teaching is that, if you look into the bottom of your being, you can say that this abundance and frugality are various problems, such as too much or too

little. All kinds of problems. Everyone is beyond all these problems, that's what we are saying now. Everyone is outstanding from the beginning. Accordingly, on which this is said, **“there is birth and death, there is delusion and enlightenment, there are sentient beings and Buddhas.”**

The world of Shakyamuni Buddha is like this, and sentient beings admit all such things, and that is why salvation comes out like this. Therefore, the essential reality of you is that you are all created in the same conditions as the living Buddha. That's the way it is. That's for sure. That's why it's right, isn't it? If the Buddha's body were different from ours, if it were as different as the snow from the coal cinders, there would be nothing we could do. But from one point of view, they are both coal cinders. But whether you know the contents of this coal cluster or not, that is how it came to be. **“There are the living buddhas; sentient beings and the Buddha.**

“And yet, this is the way it is,” why does it become such a problem? **“Flowers fall in our longing, and weeds grow in our loathing.”** What does that mean? Well, it's because of the feelings of preference and dislike. The discriminative mind arises and causes problems saying likes or dislikes, that is why it comes to be in disorder. This is what he says. **“Flowers fall in our longing, and weeds grow in our loathing.”** It's not that there is anything else. Being so, there is the phrases in the beginning of the third patriarch's shinjinmei; Xinxin Ming, “The way is not difficult, it only excludes picking and choosing.” “Once you stop loving and hating, it will enlighten itself.” That's what it's all about. It is very clear and precise like that.

Driving oneself to practice and enlighten myriad dharmas is delusion. The myriad dharmas advance towards oneself to practice and enlighten is enlightenment. Those who greatly realize delusion are buddhas. Those who are greatly deluded about realization are sentient beings. Moreover, there are those who are enlightened upon enlightenment, and there are those who are deluded in the midst of delusion. When buddhas are indeed buddhas, there is no need for them to perceive that they are buddhas. Nevertheless, they are realized buddhas and they go on being buddhas realizing.

Let me leave it at that. **“Driving oneself to practice and enlighten myriad dharmas is delusion.”** As it is said, here and now, what I have just said is that this kind of practice, all of them, are the same. Driving yourself, you try to prove yourself with it. It began by carrying the self and saying, “What shall I do with it?” Then, it began by looking at the unit here, the unit called “I”, and saying, “What shall I do with it? It should not be there originally, but we have to put such a unit like this, and it is like that, isn't it?”

And if you go on like that, no matter how far you go, the thing that hinders you the most, what hinders you the most, is your own recognition of this unit. That's right. It's not the other things that get in the way. That's why it's not the practice of the Buddha Dharma to have such a center and to train in it, is it? If you do that, you will always be like this. But that's only for those who do it in earnest. In general, those who want to make their practice as splendid as possible, do it like this.

It's definitely good.

But in order to be really thorough, there are problems like the ones I have just mentioned. It is because Dogen Zenji has experienced it himself. That is why he said, **“Driving oneself to practice and enlighten myriad dharmas is delusion.”** It has been like that from the beginning. You have to throw this away, but you don't discard this, being centered on this to be thrown away, and you are going to do. So that's why what you do is, the thought of this one, for the sake of yourself. You start playing this. No matter how you do it, you can't step out of that range. There is no way out. So, you throw it away.

That is why it is said when doing zazen, you should not think good or bad, right or wrong. In case of Huiming, when he ran after the six patriarch and tried to take the iron bowl, he confessed “I did not come to get the iron bowl but to hear the true state of the Dharma.” Being so, the sixth Patriarch answered “Well then, what are you now? What about the state you have thrown away everything you have, your desires, your views?” That is what is said not thinking right or wrong. He neither thinks good nor wrong. What is the condition of this one that has nothing? And when he was pursued by the patriarch, he realized. In that case, he was pursuing with his own self in the beginning and the sixth patriarch made him abandon himself. It is possible only you abandon yourself.

Then, immediately following those words, he said, **“The myriad dharmas advance towards oneself to practice and enlighten is enlightenment.”** What does it mean? Well, from this side, though there is nothing to do, it is always done in such a way. There is nothing to move them or anything to move them, but it comes out the way it is done. And see? You don't have to go through all the trouble of making a problem out of it, you can go ahead instantly, **CLAP!** (He claps both hands.) There is such a way.

And Dogen Zenji, after all, he was made to suffer a lot by himself, wasn't he? Even after he went to China, he was subjected to many hardships, and finally he realized this. In Shobogenzo-Zuimonki, there is this statement. “Now in our school, both with the body and the mind,” that is right. We need to practice with the body and mind. To practice means to attain the way through both the body and mind. To attain with the body and mind. It is certain to attain the way with the body and mind. However, during the period of time when you are calculating with your mind what to do with the Buddha Dharma, there is the phrase “thousand years and a thousand lives,” this is time, you can't find the way forever. Being so, **“Driving oneself to practice and enlighten myriad dharmas is delusion.”** So, he said it all out loud.

“When you let go of your mind and cast aside your views and understanding, it can be attained.” When you leave from the view and thinking of human beings, the Way is truly manifested as it is. From the beginning it has been manifested. Saying, “what?” Then you destroyed it with thoughts and search for it again, in that such things happen doubled redoubled, you have only to stop it. But

you can hardly believe this. And he said, "Being clarified on seeing the form or attaining the Way by hearing the sound, it is also the same for attaining with the body." There are times when a person hears the voice and is enlightened, times when a person hits a stone, and when he heard the sound of a pebble hitting a bamboo and enlightened the Way. Like Reiun Zenji, peach blossoms fell and he got enlightened. There are things of that sort, though, to realize like that is to attain with the body. That's right. This itself is made so that you don't have to think about anything. So that you don't have to think about it, the materials for working like this are in order, they are in place.

Therefore, if you leave the six organs as they are, then everything will appear on top of the six organs, and you don't know where or how everything will appear on them. But when I say six organs, you might think you have to know all of them at the same time, it is not good. Any one of them (six organs), whatever it is that you're facing at the moment, you're going to know it naturally, so just let it happen. "It is to attain with the body." That is why, "Therefore you completely cast aside thoughts and views and practice Zazen, you will intimately attain the Way. Being so, the way is doubtlessly attained with the body." He even says this clearly. This is a really important thing. Because Dogen Zenji took great pains himself, he wondered how people could really and quickly attain the Way, so he showed us the result of his progress. Now you know how it is.

"The myriad dharmas advance towards oneself to practice and enlighten is enlightenment." From this side (the side of things), not from the eyes, from the side of things it advances to you like this, everything in the eyes, it has inevitability like this, it's fine just as it is inevitable. And the latter is, you know, just a decoration of the sentences. **"Those who greatly realize delusion are buddhas."** You were lost, and then you realized that you were lost, and then you said, "Oh, I see." What you thought was the seed of delusion until now is the seed of enlightenment. This is the whole of it. What we used to think of as vexation and mediocrity, we now know is that it is not so. And yet, for something that is so perfectly endowed, it is said, **"Those who are greatly deluded about realization are sentient beings."** Being said like this, you say "Even if you say such a thing, I have full of earthly desires, or, you say that it is absurd that this is such a Buddha," and now you take a stance, and you run away more and more. Here's the thing.

Many people say "What? You say this is the buddha, you're exaggerating. It is an absurd story. The teaching of the Buddha is not such a trivial matter." They said like that and they sound to esteem the Buddha. They sound they set a high value on the Dharma, though, that is a self-centered opinion. (An egoistic opinion) It is so.

The reason for this is that the Zen adepts have experienced this, and they firmly say that anyone can do it, and that the thought is to break down what has been established, but they set themselves up in such a way that they cannot be satisfied. However, if they say that after having experienced it, they have not experienced it. Therefore, they are not people who genuinely believe

and do what the Buddha says, but people who ignore the Buddha's Dharma. That's what you call prideful. It is the opposite, it's haughty. That's right. When you ask yourself what you should do, you don't know, but you say, "I don't think I can do it. I don't see how we can do it if we stay as we are." And that's prideful. You don't know that. That's why the Buddha said so. Those who are truly pure in Buddha's teachings are his disciples, and those who hold such views are not really his disciples. It's natural. Even if they are taught, they run away like that.

And again, look. **"Moreover, there are those enlightened upon enlightenment."** It is on top of enlightenment, and even today, as Dogen Zenji taught the Heart Sutra, there are many problems in the content of such a sutra, and only after you really know it will you be able to believe that the detailed content of the sutra is true. In addition to this, there is the saying **"There are those enlightened upon enlightenment."** But, **"and there are those who are deluded in the midst of delusion."** About this, some people say that this is a statement about lostness itself, or the original meaning, that we as human beings go astray again. That is not true. This means that we are repeatedly lost in the midst of lostness. You must know that there is a clear distinction between these things here.

What it means is, to say **"and there are those who are deluded in the midst of delusion"** is that about ourselves, we are in doubt about this one, what we own. And on top of that, the other thing we are confused about is whether or not someone will do something about it. We think that there is something that can save this one, and we come to think something outrageous, and we try to seek for it. So, the more we seek, the further we are away from the truth. That's why it is said **"those who are deluded in the midst of delusion."**

Accordingly, it comes out that, like new religions, people are trying to gain this real benefits. That is benefits gained in this world through observance of the Buddhist teachings. They really want to gain worldly benefits. That is why if it doesn't work well, they would say it is some curse and they would ask for a fortune teller. And then they would ask for prayers, such things are gradually piling up, and in the end, you don't know who you're living for, and you're living your life wandering aimlessly, taking orders from others. Like that you will become, **"those who are deluded in the midst of delusion."** Because there are such worries, this is the way that can really save us.

Being so, when I say that things are going to happen like this, if you really get this awareness, the next problem will come up. **"When buddhas are indeed buddhas, there is no need for them to perceive that they are buddhas."** **"Nevertheless, they are realized buddhas and they go on being buddhas realizing."**

If I say about the beginning of the attitude of practice, even if you don't know it, when I say 'Hey,' there is an active body that does not do anything, as it is. In fact, that is really the state of all Buddhas. In that opinion, he allowed us not to use perception for a while, this is the story. But here, the thing about not using perception is that, after we have really done it thoroughly, we don't need

to think about it all the time. However, if we have to think all the time that we have realized this, otherwise, we will not be able to be such, because there is a part of us that feels that way, so Dogen Zenji said something like this here.

That's not so. Once you realized, to know or not to know, this or that, such problems are all blown off. It's because you won't feel like you have to do something this or that toward yourself. You become happy-go-lucky; great ease as such. If you are such a person, you have already been saved. Being so, it is said **"The self is the Buddha."** Even if you don't think specially about it, you've already seen it once, and once you've really found your true nature like this, you'll see that there's nothing you can do about it, no matter how you say to do or doubt it.

Some of you may be new to this place. You were wondering what that monk who was supposed to advocate was like. So, when you came here and took a glance, you say, "What's with that bald head?" Just one glance, and look at it, you've been thinking about this and that, but just one glance and you're done, saying "Oh Yeah." Even if you were asked to go back to the way before you saw me and look at me again, you can't do that. No matter how you try, you can't look back, just like you did before. In a position like the former. It's that certain. So, if you really find the real form of yourself, you do not have to hold on to it any longer. Because you don't hold it, you are the thing itself. **"they go on being buddhas realizing."**

Now for the attitude of the practice, right? Now that we've got the premise, it's going to be clarified a little bit about it in this way. So, **"In seeing forms with the whole body-mind, hearing sounds with the whole body-mind,"** When doing so, when you see or hear, it means that you see or hear with this one. **"Though one intimately realizes,"** It must be that everything exists intimately. But the way it is, many people think that **"reflecting images in a mirror,"** Dogen Zenji wants to tell us that there is a mistake in that. **"It's not like reflecting images in a mirror,"**

Then how should it be? It says **"it is not like the moon and water."** It is not the relationship between you and things. If we ask what part of it is not such a relationship, we can say that when we just look at it, it is only a thing on the other side, and when we look at it here, we say it is on this side, but we don't know it. Without knowing, they exist. Lifting up whole body, you don't know if it's inside or outside. You don't know whose matter it is. That is how this one and that one is, there is the saying, "if this exists, that exists; if this ceases to exist, that also ceases to exist," Without the other party, this cannot be proven. Without this, the other party can't be proven. But even if no one can prove it, it's already been proven, all the time.

In this kind of situation, you would either hold on to one of them, then it is said **"When enlightening one side, the other side is dark."** It's dark, which means it's assimilated. Being so, when hearing a bird's voice, it is not that you are here on this side and heard the bird's voice, really. It just sounded. There was just a voice. That's why I often say, "Do you hear it, can it be heard, or is it to be?" That's it. It's just being. There is nothing to say. This thing exists.. As the

movement of this thing, it just exists like this. That's called the real form. When the truth of a thing is truly known, it is said to be real form. That's what we call syoho-jisso; the real form of the myriad dharmas. It means the truth of things. When we say what the truth of a thing is, there is a situation like this. That's why we have to be careful, even more so. I'm sure you've been seeing and hearing things with your mind and body, but if you set your mind too much, you won't be able to perceive the truth like that. That's why you should be intimate with the truth of the moment, and you are like this without trying what to do this or that, and then, unintentionally, you can realize that this is the way things are done without any human views. It is because of what I have just mentioned, the following words come out. **"To learn the Buddha Way is to learn oneself."** These words came out, and they really show us the way of the true state of ourselves. So, it is as stated now. And, **"To learn the Buddha Way is to learn oneself."** Then, **"To learn oneself is to forget oneself."** That's how it is. Don't practice with your own views. Stop using your own views. Don't use them anymore. But when you are being careful, you are using yourself, you know. You should know that you have to be careful, even otherwise, you may be dragged around by the way of thinking till now. Therefore, it is important that you never allow yourself to do so, and that you leave all extraneous thoughts behind, and live only on the state in the present.

"To forget oneself," is mentioned, **"To learn oneself is to forget oneself."** This is the attitude of the practice of Buddhism. Throw away what is like you, throw away what is like your own views, and just do this with these tools. **"To forget oneself is to be enlightened by myriad dharmas."** When we practice, it means that there are things, things on top of this one, on top of that one, which sounds special, but it's not. It just exists. There are things that the wind blows and moves. Of which, most of us think that it is happening on the other side. It's not that, it's the current movement of this one, the fact that it is moving itself. Look at where we are going in that way. **"To be enlightened by myriad dharmas"** It really is the true way of being of this, without ego. You can see that it is so And, **"To be enlightened by myriad dharmas is to let it fall away one's own body and mind, and the body and mind of others."** It says to make it drop out, so you're going to make something work, but it's not. It's not that you're dropping out, it's that you're bumping into the way that you're being dropped out. You know that it is not the way of thinking as such, but rather the way of doing this one's activity.

One more thing, **"to let it fall away one's own body and mind, and the body and mind of others."** All of us, when one person finds out that he or she doesn't have the self like that, they know that they have all dropped out. That's what it's all about. That's why when one person is saved, all people are saved. That's for sure. The same is true for the past of infinite eon and future. There is no such thing as a human being except for this one, which is equipped with these six sense organs. What we call the human function is the human being equipped with all these tools. So, if we know the truth about this, then everyone in the past will be able to be known. It's the same for everyone

in the future. Therefore, the fact that one person can be saved is definitive that the salvation of human beings is in this way. That is how solid it is, and you can confirm it to yourself. It's in your hands.

In this way, from now on, as it says, **“There is ceasing of enlightenment, which causes one to leave continuously the traces of enlightenment forever.”** When there is enlightenment, this enlightenment is left behind, and when you say, "I've been enlightened," you always try to look at things with that enlightenment as the center, and that kind of thing happens. That is a hindrance. In the Zen sect, there are those who deny enlightenment, even Dogen Zenji. When they deny enlightenment, they are not denying that they are enlightened. If you say, "I have got enlightened," you keep that kind of enlightenment, and then you immediately go on to say, "I am the one who has got enlightened," and the former one comes back to live. Therefore, there are times when it hinders us from following the Dharma that we have realized ourselves. So, they say, that's not good. You have to let go of enlightenment once and for all. So, **“There is ceasing of enlightenment.”** Once you are away from it, you are exactly, with the whole body, the state of Dharma that you realized. This is what becomes clear to you. That's when the hands finally become free from everything. Because you can do that, you can continue to work for others and for yourself. Simply say, **“which causes one to leave continuously the traces of enlightenment forever.”** From now on, our lives will be based only on the world that we have now, and it will be fine as long as we keep going. That's what he was showing us.

At this point, **“When people first seek the Dharma,”** when people seek the Dharma for the first time, **“they are far from the borders of Dharma.”** It is written like that. That is right. When seeking the Dharma for the first time, you can't help but feel that the Dharma is somewhere on the other side. It makes you want to say, "Don't be silly to say this is the Dharma." This is what everyone looks like in the beginning. **“They are far from the borders of Dharma.”** To be far from means that this one is the Dharma itself though, you are apart from it and keep a distance, he said.

And then, **“When the Dharma has already been rightly transmitted in oneself, just then one is the original oneself.”** When realized, you say “Oh it is so. There was the phrase **“To learn the Buddha Way is to learn oneself”** and this one is what the Dharma really is.” It will really become clear for you. That's why you will come to feel no desire to seek any other kind Dharma.

There is such steadfast a thing, but there are many problems that can occur, and there are dangers where problems can occur and mistakes can be made, so Dogen Zenji shows next. **“When a man rides in a boat and he moves his eyes to the shore, he misapprehend the shore is moving. When he closely keeps his eyes fixed on the boat, he knows that the boat is moving forward. Similarly, when one discerns the myriad things with the confused body and mind, one mistakenly thinks that one's own mind and nature are permanent.”** This is what he says. When it comes to **“one's own mind and nature,”** you think that there is a firm and steady "I" here, and it sits there forever,

and various things just appear on top of it. We want to recognize this one as the host, as if there is something to host. That is where the mistake lies. This is what he was talking about with the analogy of the boat. Isn't that right?

When we are on the train, children often look outside and say, "Yeah, the poles are running, the poles are running. When they really look outside, they feel as if the train they are on is not moving and the poles are running. But we look at this one closely, we are moving together, with other side. Like that, this one has nothing fixed. That's why it's simultaneous. That is Dependent Origination.

CLAP! CLAP! (He claps his hand) It's the same as this. That this sound was made is, **CLAP!** when the two collide and become one, there is a sound like this. Similarly, all perception through six senses; of sight, hearing, smell, taste, touch, and consciousness, are all oneness as it is. That is why each one of them is on Dependent Arising at that time. Each one is new. The one before is intimate with this one, the one before is intimate with the next one, this one is like that, this one is like that, it's not like that. Each one is new in every moment and place. Being so, it is said if you once take it up, it is new at that time. In that sense, if you want to be rejuvenated, you should do Zazen. **CLAP!**

With this, as it is always new, you can be rejuvenated. There's nothing left of the old, you see. In this way, both ourselves and others, things and us, are together. When you move, you move, and that's the truth of this one. Therefore, you have to calm your mind of now and get along with the body and mind. **"With the confused body and mind,"** means that you observe things with the view as "me," or "mine alone," this becomes problems for everyone. Things that are in the hands, you feel it might be taken away, that kind of thing can happen. So, you can go like this without any of those things.

"When one discerns the myriad things with the confused body and mind, one mistakenly thinks that one's own mind and nature are permanent." He says that it is a mistake to think that only this thing that seems to be my spirit is right there at all times. You can understand this best when you talk about it with the four flags at funerals. Look at that, it says, "The myriad things are not constancy." All things are not fixed. Therefore, they are formed and destroyed on Dependent Arising, so appearing is Dependent Arising, disappearing is Dependent Arising, it's not that the created material is destroyed. That's where the difference lies. The myriad things are not constancy, and they are on Dependent Arising.

Being so, as the next sentence says, this is the Dharma of birth and death. Impermanence is. The reason why it is impermanent is because there is nothing fixed. This is the Dharma of birth and death. It's the way that is made to be created and broken, so even this is made in such a way that you don't know how it will move, in a messy way, depending on conditions of Dependent Origination. It's so non-constancy. It's such an active-body. That activity itself is this. The truth about us is that this active body itself is really the truth about ourselves. This is because you mistakenly think of yourself as only this body that was made with earthen balls, which is all that

you are. That's why we have a hard time because we live by making a big active thing into a small one. So, why then, if it is impermanent as it is now, is there no such thing as self in this thing? That's what the Dharma of birth and death is. As it is said, to be born and destroyed, to say that things are already born and died means to say that things are created and destroyed, and that is what I myself am now. That's why there is not a subject called me in it, isn't there? So, when you know that, there's nothing you can do about it. It's really just the way it is, and no matter which way it goes, there is only Dependent Origination, it is fine.

Recently, I guess it was a mistake, but because I talk about such things all the time, there was a question the other day about whether or not Buddhism is really concerned with people, with human beings, with their lives. You have to know that you are in such a state first. Basically. Then, if it's impermanent, it's okay to get sick, isn't it? Of course, it's okay. We are made to become sick, but we are also made to become healthy, so either way, it is true. No doubt about it. But, you know, in using this one, if you get sick, you're going to have some inconveniences, and that's not good. So now, when something happens that is inconvenient, like an illness, you know about it, and you say, "Oh, I see," and then you go to the doctor. Then, you go to the doctor for treatment. After treatment, the disease is cured because it is the result of Dependent Origination. In other words, doctors know the Dharma of Dependent Arising and they just give us medication, not something else.

In that way we maintain our health on Dependent Origination and that if we get sick on Dependent Origination, or if we come not to be free, even though being made to act freely, so we say it is inconvenient and troublesome, it's not convenient for human beings to live in life. So, in order to make it convenient, you have to do whatever it takes to get rid of it. You have to take nutrition. That's not to say that you shouldn't do that. It's something that should be done.

If one is intimately engaged in the activity of living and returns to the real state being now, it will be clear that the myriad dharmas are not self. (It's all changed and over.)

This is what I just talked about. The activity of living, you have to have a close look at the current situation of your life. That means to look at this one's movement itself closely. Then, **"it will be clear the myriad things are not self."** You say that all things exist, but they just appear and disappear on top of this thing, and there is no fixed thing here that seems to be the center, or spirit, or something like that that seems to be the center.

If this is the case, then what is the point of having a Buddhist memorial service or a funeral? This sort of problem come to arise, if there is no such thing? The trouble is, even though it is like that, human beings inevitably assume that there is something fixed and small like this. They are absolutely convinced of it, but there is nothing they can do about it. No matter how much they listen to the stories, no matter what kind of practices they do, they can't really know what it is like. That's why, in order to save these people, we need the teachings of Buddha-Dharma. It's the same

with saving all people, funerals and everything. If there is no spirit soul or anything else, why not just leave it as it is? It's not the existence of the spirit, but the existence of the essential great being, which is the real you, and you are troubled because you think that only a little bit of this is you. It's the entire human race. There are many people, no matter how great they are, who say they don't need religion. People like that don't really know what's going on, but they just try their best to look like intellectuals and say things like that. It's a pathetic story.

That's why, even if you say that a person has died or not, the content of such people is clearly settled and properly defined forever and infinitely just like now, to the extent that death is the dharma and there is no birth. This is the way to save swiftly those who are so confused about how they should be. And because they are in a state where they, both oneself and others, can't get away from such idea, we have to guide them and make them clarified. That's what salvation is all about. For that purpose, we can do whatever we need to do, even if it's a Buddhist ritual. It's not like you're preaching the Dharma to a dead person.

If so, this nose of yours, you always think that this nose is my nose, and even if you smell it, you always think that I'm smelling it, and you always do it, but you don't do it. You don't know. When you smell something without knowing it, and it's pointed out to you, you say that I smell it, and that's what you say. The nose is not affected. It's the same for all five organs. There's nothing to say about this tooling. It has been working perfectly from the beginning. It's so certain, but you're in trouble because you don't know it, so at any rate, we have to teach the Dharma. We must lead them on. We have no choice.

Let me tell you another thing. From the point where the issue of life and death is concerned, the next issue has come up **"Firewood becomes ash, and does not become firewood again."** This is what I just told you. **"And does not become firewood again."** That is right. When the previous wood is burned, it can never be the original wood again. **That's because** it is the birth of dependent Origination and the death of Dependent Origination, so it's always new. **"However,"** but even so, **"the ash after and the firewood as before."** That is how we all follow our own views like that and make such a promise to ourselves.

"Know that firewood abides in the Dharma state of firewood" and **"and it has a before and after."** It's not fixed. It's all about the situation at the time, every moment, every moment. Then, **"Just as firewood, after having become ash, does not again become firewood, so after dying a person does not become alive again."** Because everyone is seeing this as a way of thinking, it shows that there is a mistake in such a point, and then there comes a point where they want to say, "Then there is no need to hold a Buddhist memorial service from the beginning." But even if you are told something like this, you are not satisfied, so we have to preach no matter what. When we hold a Buddhist memorial service, we are preaching.

That's right. If you die first, will you live? As long as we are alive, we will do it, so what if we are

dead or if we are alive? This is where the big problem lies.

So, I'll tell you a story about an old lady, Takino Sanou. It was after she became aware of the Way. I let a person to her place. When I was holding a meeting at the Tennouin Temple in Kure, a pastor came to see me. Even though I talked about life and death in various ways, such as the current life and death, he was unable to make himself convinced. He was so hard to deal with, then I told him "Well, there's this old lady, you should go there." I sent him there. Then, the pastor went there and suddenly asked her what happens to people when they die, and she suddenly grabbed him by the chest and asked him if he was alive or dead. He was so overwhelmed by the way he was treated. After that, he went to that woman for about three years. There is really this strange feeling about life and death, and there is a sense of being helpless.

Therefore, **"This being the case, not to say that life becomes death"** In the Buddha Dharma, it is not said that life becomes death. That is how the Buddha Dharma is settled. This one acts as the dharma of death and as the dharma of life. This is the body of the Dharma; the Dharma-body. That is why it is said, **"Therefore it is called unborn."** That's why, when we say this voice comes out, saying this comes out and this goes active, we don't know where it started. When you see this, (showing one of his hands) it reminds you of that, doesn't it? No one has set the starting point for this, either. We didn't set the starting point by saying, "It will arise from here." We don't know. It all starts from an unknown place, you know. Isn't it right? As I'll do this in a moment, everyone doesn't know. You don't know it, but it starts from there. That's how it always works.

"That death does not become life, which is the Buddha preaching established in the turning of the Dharma-Wheel." This means that rather than in accordance with the Buddha-Dharma, that it is fixed and clear what our form is supposed to be. **"Therefore, it is said imperishable."** That's right, even if you say that you die, because this is the thing as dharma, there is no seed. Just the Dharma-body. In the case of the Dharma, even if we say there is a seed as dharma somewhere, it is impossible to know. I'll tell you why. If I raise my hand, it must be the dharma. If we raise our hands, it must be the dharma. This. Raising and lowering. But then, we don't know if this dharma of raising and lowering exists somewhere. That's how it's made to work without knowing it.

Being so, **"Life is a temporal state, death is a temporal state."** **"It is like winter and spring. We don't think winter becomes spring, we don't say spring becomes summer."** This is the true way of being a person as taught in the Buddha Dharma. It means that people and things are such a big active body that was created in this way by the Law of Dependent Origination. Universal. But because it is attached to this thing, it is unclear. There is only that fear. You can get rid of that. You can make it clear to yourself, say, "Oh, I see," and change yourself. It is such a great way, and it's made so that anyone can find it in a very simple way. Look at the universe, the toolkit that is designed to find it. All conditions are provided for, all people, all things, all conditions are provided for, just to realize it. Therefore, you should do it right, it's all right as long as you do it.

It's just a matter of touching conditions and opening up the six organs of this thing and letting the function itself take over. If you just do that, you'll be able to be through whether you like it or not.

People's attaining enlightenment is like the moon reflected in water. The moon does not get wet, the water isn't broken. Though it is a vast expansive light, it rests in an inch of water, the whole moon and the whole sky rest even in a dewdrop on the grass, rest even in a single droplet of water. That enlightenment does not shatter people is like the moon not piercing the water. People's not hindering enlightenment is like the drop of dew not hindering the sky and moon. The depth is proportionate to the height. As for the length and brevity of time, examining the great and small bodies of water, you should perceive the breadth and narrowness of the sky and moon.

When Dharma has not completely filled one's body and mind, one feels it is already sufficient. If the Dharma fills one's body and mind, in one respect, one feels insufficiency. For example, when one rides a boat out to the middle of ocean where no mountains are in sight and looks four directions, the ocean appears round and no other characteristics are visible. However, this ocean is neither round nor square; the remaining virtue of the ocean is inexhaustible. It is like a palace, it is like ornaments. Yet as far as our eyes can see, it only seems to be round. As it is for the ocean, it is for myriad dharma. In dust and out of the frame (in the secular world and the Buddhist world), there are numerous situations, but we see and comprehend only as far as our eyesight of learning in practice can reach. If we inquire into the family traditions of myriad dharmas, we should know that, besides seeming square and round, the remaining virtue of the oceans and mountains are endlessly numerous and that there beneath our feet and a single drop of water are also thus.

When a bird flies through the sky, there is no bound to the sky no matter how far it flies. While this is so, the fish and birds have never left the water and the sky since the beginning. It is just that when the need is large the use is large, and when the need is small the use is small. In this way, though none ever fails to extend itself to the full, and nowhere does any fail to move and turn freely, the bird would instantly die if it left the sky, and the fish would instantly die if it left the water. Know that water is life, know that the sky is life. There is bird being life, there is fish being life. Life must be birds, life must be fish. Beside this we could proceed further. That there is practice and enlightenment and there are long and short lives of people is just like this.

However, if there were birds or fish that tried to go further in the water or sky after having found the limit of the water or sky, they wouldn't find a path or a place in the water or the sky. When one finds this Way, this activity of living now is the Realized Law of the Universe. This way, this place is not large or small, not self or other, not existing from the beginning, not appearing right now —therefore it is just what it is.

Similarly, when someone practices and realizes the Buddha Way, to get one dharma is to penetrate the one dharma, to meet one practice is to practice the one practice. In this state there is the place, where the way has been accomplished, hence being unable to know the boundary to be known is that this knowing is born together and practiced together with the thorough realization of Buddha Dharma. Do not learn that attainment necessarily becomes one's own knowledge, that it would be recognized by one's intellect. Although ultimate realization manifests immediately, the reality imperceptible is not necessarily actualized, why necessarily is there a manifestation?(Antonym; In the end, you'll know exactly what it's all about.)

Zen master Hotetsu of Mt. Mayoku was using a fan. A monk came and asked "The nature of wind is constancy and there is no place it does not reach. Why then do you use a fan? "

The master said "You only know the nature of wind is constancy but do not know the principle that there is no place it does not reach."

The monk said " What is the principle that there is no place it does not reach?"

The master just fanned.

The monk bowed.

The realization-evidence of the Buddha-Dharma, the living road of right transmission, is like this.

To say that since the nature of wind is constancy one should not use a fan, and one should feel the wind even when one is not using a fan, is not knowing both constancy and nature of wind.

Because the nature of wind is constancy, the wind of Buddhism causes the earth manifest being gold and ripen the long river into sweet creamy milk.

We have been continuing since the last time, and now that we have talked about people gaining enlightenment, so what on earth do we realize by enlightenment? What is said to be the enlightenment in Buddha-Dharma? I would like to say a few words about the enlightenment of the Buddha-Dharma and then let's get into it. The enlightenment of the Buddha's Way is, in general, many people take it as if they understand something that they don't understand, but it is not. The enlightenment of the Buddhism is, as I always say, that we really go thoroughly into the genesis, the origin of our being, even though we do not know the origin of our being. We go thoroughly into the thing itself whose origin is unknown. That is the most important thing.

The reason why such a thing is important is that what arose unknowingly, without knowing it, is now appearing in the world unknowingly. That's the nature of things in general. And so, even though it is clear like that, everyone has doubts about what is clear like this now, I bet. I think you can't believe in yourself in that way, as the way they are. As I always say, the problem lies in the fact that you cannot believe in yourself as you are now. Regardless of whether you doubt it or believe it, it's still there, and there's nothing you can do about it.

Even though we are on such a solid way, we are not clear about it, and we are seeking our own way of being. In such a place, the fundamental error of human beings, the fundamental error of human

beings as a whole, is truly recognized from the bottom up. This is the state of enlightenment of the Buddha's Way. It's not that you can't get it, because you can usually do it yourself, and depending on such things, you've been created and come out like this. As this is the way we are now. The only thing that prevents it from happening is the fact that human being's views, such as thoughts, have caused it to be impaired. Because of this, when we look at the content of what we go through, we find that nothing exists at the bottom. At the root, there is nothing at all. However, when we say there is no such thing, we tend to assume there is no such thing, but it's not that, it's not just an empty thing that we humans think there is no such thing, it's that everything comes from it. All things are created from it. That's what the Patriarchs were truly thorough, and that's why there is a way for all of us to be thorough. And because of this, I would like to mention that anyone, any person, can be enlightened in the same way. Even if you don't want to realize it, you are made in such a way that you can't help but realize it

So, please note that this is how it was expressed, and then we'll go into this. **"People's attaining enlightenment is like the moon reflected in water."** If the moon doesn't get wet, the water won't be broken, and so on. This is true, isn't it? It's the same with the present, isn't it? While saying, "I don't know, I don't know," the whole this thing, wherever it goes, life is properly guaranteed there. This is the way it is, so that you can live without any difficulties. Even though you are such a stable person right now, there is a feeling that you are asking yourself what you really are and where you should go, and there is a tendency to ask those questions. So, there's a way to completely get rid of such things with this thing. Therefore, like the moon and water, they are like this, the environment and this one came out together from the beginning. It comes out as a single thing, and then it inevitably starts working like this, as you can see here, so there is nothing to hinder in between. There is nothing that can hurt you, it is your own nature that you get this enlightenment, and when I talk about that nature itself like this, it seems far away, but the root is really nothing, and it can occur at any time, this is what it is, you know. **CLAP!** So, that big problem can be figured out right here, right now. Everyone can do it this way. That's how it's done now. Because of that, Dogen Zenji himself had such an experience, and that's why he expressed it like this. He expressed it in this way. There is no damage to this thing, and there is no other way to move than to be with the other side, what's other side and oneself at all times, that is how he expressed.

Moreover, that power is, as it says, **"Though it is a vast expansive light,"** it really is. This little body, this small body of each other, less than five shaku in length, is made to be active in the whole Dharma world, or the whole universe. It's such a huge existence, in terms of content. So, something so big in terms of its content can lead to something so small, like this, everywhere. It's made in such a way that it can transcend the big and the small, and appear everywhere at once. That's what he just showed us here.

Therefore, it is **"it rests in an inch of water, the whole moon and the whole sky rest even in a**

dewdrop on the grass, rest even in a single droplet of water." As it is said, even though it is widely referred to as the cosmic Dharma realm, everything, the current series of events appears on our eyes in this way even though we don't do anything about it. That's the truth about each other. Then there is the phrase, **"rest even in a single droplet of water."** Even if we look at it from the perspective of enlightenment itself, it doesn't hinder people. Even if we look at it from the perspective of people, enlightenment does not hinder people. No matter what kind of human or customary possessions you have, they are all gone, and you will be able to do such and go through untouched.

Then he added, **"People's not hindering enlightenment is like the drop of dew not hindering the sky and moon."** He used various expressions like this. And it is said that the depth is proportionate to the height and the length of time, and the shortness of time, and so on, but in every aspect, it's just this thing, and everything, and the whole universe, and your past self, and your future self, and everything, it's just this one thing, and this is all that exists. Because that is the whole of you, of a human being. That's why you can't die, even if you want to die. There is no seed that dies. There are no seeds to be born, and there are no seeds to die. And we are all made to work freely with each other in this way, in an inexhaustible and random way. It is the wish of Dogen Zenji to have people really get to the bottom of such a big truth about oneself, and that is why it is called Genjo-Koan; the Realized Law of Universe. From the beginning, it's already an existing Genjo-Koan; the Realized Law of Universe. It means that it is publicly available to everyone. It is not a way that can be obtained from now on. Therefore, although we obtain the Way, a problem arises in obtaining it. The way it is, you know, Dogen Zenji said that practice is always to practice with the body and mind. This has already been decided, hasn't it? It is a matter of course that we must practice with this very set of tools that is equipped with body and mind. But from where we are now, from the standpoint of the present human being, this is what is happening. We are in a state of complete existence right now in which we are inhabiting, or rather, manifesting in our entire being. And yet, there are times when there are doubts about it, and by doing so, you are destroying this thing, and if you have an attitude of practicing with that kind of mind, then you will not achieve your goal. This has already been decided. So, stop practicing with that kind of mind, and just bump into it with your body, directly. Really, **CLAP!** Just bumping into, it's not human thoughts. That's why we have to practice in such a way, this is the way it should be. As long as you go with it, you will be thoroughly committed to your true nature, which you said you didn't realize in the first place. So, let's say we did that, and it is said **"When Dharma has not completely filled one's body and mind, one feels it is already sufficient."** and **"If the Dharma fills one's body and mind, in one respect, one feels insufficiency."** This is where we feel a big contradiction. What this means is that, at the beginning, there is this thing called Kensho-Godo; seeing the nature and realizing the Way, and at the time of Kensho-Godo, the truth that is obtained when you forget yourself is truly and

definitively that, as I said earlier, you fall into a world where there is nothing at all, and that thing is just itself, just the movement of the Dharma itself, the movement of itself that comes out as it is. In that sense, we can be satisfied. It's the basics. It's the absolute basis. If you look at the basics, you can say, "Oh, that's good," and that's what makes you feel relieved. That's what we call a determination of peace of mind. The determination of relief is determined by the fact that there is absolutely no doubt about it. Therefore, when we say that we will stand on top of it, we will be able to say that the Dharma is already sufficient. Saying, "Oh, this is fine," is what comes out.

"When Dharma has not completely filled one's body and mind," is indicated here, however, there is still more to it than that. It is only once such basics are obtained that the movement of the Dharma and the attainment of Buddha-Dharma can occur. This is the genesis of the Buddha Dharma. When such a basis is obtained, then all kinds of Dharma will emerge. Then, we will gradually come to know that we are just as the whole thing is taught, and that we are just as we are taught in the Buddha Dharma. In that sense, the state we only realized here and now is that we feel we've already got it, and we need to be able to get something that solid. If we think there is something more at that time, it will be of no use. That's how solid it is. However, as the whole Dharma itself, it completely collapses, and the people who have obtained it and the Dharma that they have obtained all disappear, and they become ordinary people regardless of all that. It's a long way to go to get back to normal human beings, or to come to that point, for a while. That's what he showed us here.

Saying **"If the Dharma fills one's body and mind,"** is, as it is now, the Dharma itself is really the Dharma in its entirety, so if we say that we will come to realize it, there is no limit to how much we can go on and on. There is no such thing as an end to this. But now that we know the truth about ourselves, there is no lack there. Even though there is no deficiency, we still feel that **"one feels insufficiency,"** which means that no matter how much we do, there will always be an infinite number of activities one after another, just like now and he said this for a while. If we make the mistake of saying, "Oh, I see, I'm so enlightened, but later I feel like I'm missing something," we will never be able to say that. I want you to make sure you don't make that mistake. It's often the case that foreigners worry about this. Even though you say, "I'm enlightened," when you get used to it for a while, other problems will come up again, and you will become unaware of it, because this is the range of general enlightenment, so they mistake it for something like that. The root of Buddha's enlightenment is very clear about such things. You have to know that there is such a definite thing.

That's what he just said with an analogy. For example, if you get on a boat and go out into the middle of the ocean where there are no mountains, you will see only roundness in all directions. There is such a thing, and it is true. I just experienced this taste in the Sea of Genkai Sea when I was on the way to Korea. I went out on deck and found that I was right. There was nothing to see. All I

could see was something black and circular. But when you look carefully, there is this saying, **“no other characteristics are visible.” “However, this ocean is neither round nor square; the remaining virtue of the ocean is inexhaustible.”** It's true. There are fish, there are oceans, there are seaweeds, and there is no limit to what can be done for humans. If you look at the appearance of ocean itself, there is no limit to its contents. The truth of this matter is, I wonder how far we can go to find out the end of it, just as Gutei Osho (Buddhist priest) said, Gutei Osho guided people with only one finger all his life. And he said on his death bed, “I have used it through all my life, but I cannot get all the use out of it. I have to go forever with it to the end of the world.” That's right. That's why it's also fun.

And **“It is like a palace and it is like ornaments.”** It's the same with this. If you try to look at all the decorations in a palace, it will be very difficult. For example, if you go to Yomeimon Gate of the Nikko Toshogu Shrine and really want to see all the beauty of such a thing, you cannot see whole of them without spending so much time on seeing it. In the same way, it is the same with our way of being. **“Yet as far as our eyes can see, it only seems to be round. For example, when one rides a boat out to the middle of ocean where no mountains are in sight and looks four directions, the ocean appears round and no other characteristics are visible. However, this ocean is neither round nor square; the remaining, as it is for the ocean, it is for myriad dharma.”** The life of this itself is just like that. And then, **“In dust and out of the frame (in the secular world and the Buddhist world), there are numerous situations, but we see and comprehend only as far as our eyesight of learning in practice can reach.”** That's right. It can't be helped, can it? It is the state that appear on this one, after we attained. The term **“In dust and out of the frame”** refers to the general state of the world, even in the world of earthly desires as six dusts. And as being apart from the secular world, as dharma, in various aspects, no matter how far we look at them, it can only be attained by a person's own power of eyesight; the power of practice. That's a matter of course.

“If we inquire into the family traditions of myriad dharmas, we should know that, besides seeming square and round, the remaining virtue of the oceans and mountains are endlessly numerous” It is as I have just said. It is also true that after each person has attained enlightenment, they all go about it in different ways. Each person will go differently depending on their own experiences.

“And that there beneath our feet and a single drop of water are also thus.” Of course. Just a few words, **“Hey!”** Even if this one word, this one word is in everyone's hand, this content is a big deal. It can be the seed of doubt, but it can also be the seed of enlightenment. Then, in relation to that enlightenment, the saying **“Hey!”** when you realize, and after that, when you really leave that enlightenment and go as the whole thing itself, you just say **“Hey!”** so, it depends on the truth of how the situation is. There are plenty of the things of that sort. Therefore, we should practice thoroughly. Here again, Dogen Zenji carefully described the state of our Dharma body and our true

state of being.

“When a bird flies through the sky, there is no bound to the sky no matter how far it flies.” That's what I just said. If there is an end how much further each of us go, there is no end. There is no beginning and no end. We are such great beings that there is no beginning and no end. However, it is not always easy to be truly aware of this, and so, **“While this is so, the fish and birds have never left the water and the sky since the beginning.”** As you can see, when I say that it's an eternal movement, you say that it is not easy and even if you want to stop it, you can't stop. Even if you stop, it's still the same. So, the way it should be is, when it comes in contact with something big, it moves big, and when it comes in contact with something small, it moves small. Being so, it is said like "so vast it transcends dimension, so minute it enters where there is no gap." Like that this one is a wondrous tool. With just this one, you climb a high mountain and see the scenery, you see, whatever they are, all exist precisely as the life of this one. It should be such. But when you take your lunch with you, and you look at the tips of your chopsticks to eat it, this one instantly becomes the tip of chopsticks as such. we can't make out what it's all about. We don't know why, but it always moves in a big way like that.

And **“In this way, though none ever fails to extent itself to the full, and nowhere does any fail to move and turn freely,”** We do all sorts of activities like this, but without a doubt, when there is something to be done, no matter what it is, even if it's as small as a rabbit's hair, it's all exactly to be done. There is no way out of it, the time and everything is perfect. But the next moment, everyone is out of that kind of thing. You probably don't even know that you got out of there. We don't know why things exist. Even if we say it's gone, we don't know that either. Both are unclear, but they are true, aren't they? I was looking this way, but when I turned my head this way, it just turned like this. Everything and anything in our body, the whole body, the way you all move, from morning to night, the power of thinking is the same. The power of thoughts is just like that, it is made in such a way that you are not caught up in any of them. What a wonderful utensil. The mistake lies in forgetting the truly great self and only looking at yourself as a small meatball. Therefore, once and for all, as I said at the beginning, the time when Myriad Dharmas are not the self is an absolute requirement. To say that myriad Dharmas means that if you cannot experience yourself the fact that people and all things all disappear, you cannot completely get rid of the human views you had until now. Inevitably, it will be coming to your mind.

“the bird would instantly die if it left the sky, and the fish would instantly die if it left the water, and the fish would instantly die if it left the water.” As it is said, that is why it is useless if we try to practice with the way of thinking. That's why the study of the Buddha Dharma is useless. Research is just imagining things now, so it's the same as a fish getting out of the water. It's a dead man. They try as hard as they can, but no matter how far they go, they are still dead. That's not the way it is, but the way it really is, we are like that. Even if you want to leave or become one this time, the

whole thing is made in such a way that there is no need to go through such a process. Look at this. Even if we say, "Let's live," this one alone can't live in isolation. Inevitably, this one is in relation to the whole of things. Therefore, it is called Dependent Origination. That's the reason why you have to look at the bottom thoroughly. Because there is nothing at the root, before we know, we act as being of Dependent Arising like this.

Therefore, as it says, "The four elements return to their natures, just as a child turns to its mother," the four elements, as explained in the Buddha Dharma, are the materials of earth, water, fire, wind, and the environment. This is the truth of each other, because this is the only active form of it, created by such a relationship. So, no matter how we become, we are nowhere, but we are thinking such things with the way of thinking without knowing the real facts. No matter how much we think about it, there will always be doubts about it. Not one of them will become flesh and blood.

Then the following words came out, the water is life, the sky is life, the fish is life, the bird is life, he explained it this way, that they are one and cannot be separated. They can never be separated. Cause and effect are oneness. So, you see, even the oneness of cause and effect is not the oneness through practice. First of all, we came out without knowing. It's just that the one who know nothing just came out without knowing it, and the one who came out just happened to be called human beings, or all circumstances, or various other names attached. Being so, it is originally our true form that is not a world which is not involved in human views as such. That is the true state of each other, Dogen Zenji spoke it here.

"Beside this we could proceed further. That there is practice and enlightenment and there are long and short lives of people is just like this." It is said like this, saying that there is more progress means, he explained, the way we are now is things and ourselves are one. This being oneness, it is endlessly moving in every direction. In such an aspect, he said, **"Beside this we could proceed further."** It's infinite. In addition, the practice and realization, in accordance with myriad dharmas, leads to an endless amount of work. That is the life of each other. That is what we call each other's life, and it is not something special that exists in a special place. This is the whole of all conditions itself. So, once you realize that, all you have to do is that each person simply lives his or her own work as it is in each individual way, and does it steadily, steadily, with peace of mind. You can do it with peace of mind. You asked what the truth is, and there is no need to ask what the truth is. You just have to do your best. If you become such a person and start working, you will see., you'll be able to work more efficiently, and you'll be working in a world where you won't have any regrets, no matter where or when you end up. That's the kind of person you can really get, or rather, be.

"However, if there were birds or fish that tried to go further in the water or sky after having found the limit of the water or sky," If there is such a thing as thinking, **"they wouldn't find a path or a place in the water or the sky,"** as I said earlier. The person's life will be completely lost.

“When one finds this Way, this activity of living now is the Realized Law of the Universe.” Hey! If I say so, look at it. **Such matters instantly appear and take place on our own, as we all the same as see, hear and know.** Hey! When I said such, look, it is **“When one finds this Way, this activity of living,”** Such matters instantly appear and take place on our own, as we all the same as the six senses; sight, hearing, smell, taste, touch, and consciousness. And **“When one finds this Way, this activity of living now is the Realized Law of the Universe.”** So Dogen Zenji really does make assurances, and that is true, isn't it?

This way, this place is not large or small, not self or other,” Up to this point, it is fine. But here's the thing, **“not existing from the beginning, not appearing right now —therefore it is just what it is.”** This is what he said. This is something that really bothers us. Whenever I say that I am going to talk about something like this, as is the custom of this one, it always becomes a problem whether it is big or small. Whether it's yourself or someone else. But look at it this way. These eyes themselves, no matter what you look at, whether it's yourself or others, whether it's big or small, there's nothing like this. So, just like that, you see, big or small, whatever it is, they are all working, and they are just fine without any belongings. There is nothing in their possession. And these eyes, you know, they're waiting for something to come out and they're prepared to see it, which is not. They wait ahead of time and try to see it or be seen by it, but there is no such thing. That's the human way of thinking, isn't it?

Being so, **“not appearing right now”** means as this one is not the being that we see with human thoughts, look, without knowing, unrelated with thoughts, things always appear or disappear, don't they? It's really something, a big existence we cannot know how to deal with. It's an active entity that can be anything, but does enough work without staying in anything.

“Similarly, when someone practices and realizes the Buddha Way, to get one dharma is to penetrate the one dharma, to meet one practice is to practice the one practice.” That's right. Even if you strike a single bell, where there is a single act of striking the bell, it leads to the one dharma that you have struck the bell. When you eat, when you clean, when you do anything, whatever you do, look at it, what you're doing is the Dharma itself. There is no Dharma besides it. There is no such thing as yourself. That's why, at first, we often said that we should just do things, but we didn't know what that meant, so we couldn't do anything about it. As long as you do what you have to do in ordinary life, that's all there is to it. And it is Dependent Origination. This is because we can clearly decide it for ourselves, and then we don't feel like seeking out a place to go. **“In this state, there is the place, where the way has been accomplished, hence being unable to know the boundary to be known is that”** This sentence, if we put the letter 'be' between them, it is easy to understand. When said **“Shirukarazaru ha”**, it seems to be difficult for us to understand. ('sirubekarazaruha') **“In this state there is the place, where the way has been accomplished, etc.,”** is expressed, the state said this **“to practice the one practice, to meet one practice”** is expressed

here **"In this state, there is the place,"** it is so now. Seeing, hearing, acting, we are on such place. That's what it is now, isn't it? We are in a place where we see, hear, and do activities. That's what it is now, isn't it? We are in a place where we see, hear, and do activities. In addition, since it is said **"where the way has been accomplished,"** it must go through it. And this **"being unable to know the boundary to be known"** means that when it happens, you can't know it. It doesn't really come up to people's perceptions. Before it can come up to a human's perception, it acts like this.

"hence being unable to know the boundary to be known is that this knowing is born together and practiced together with the thorough realization of Buddha Dharma." Well, because that's the thing itself. Just it. **CLAP!**

When this happens, just **CLAP!** This is exactly what it is, and it's made in such a way that we can't use human beings' views whether we know or not, we are made in such a way that we can't do anything with the views of human beings. There's no room for that. So, it is only natural that they are unknown to us. However, there is a certain point where we need to know about this unknown world. Otherwise, if what is not known remains unknown, and if the fact that it is really so is not properly known, there will be points where various suspicions will arise. This is why it is necessary to know precisely this boundary.

And here comes the explanation for what I just said. **"Do not learn that attainment necessarily becomes one's own knowledge, that it would be recognized by one's intellect."** We have the power to know what we don't know the boundary of now, but at that time, when we do this, **CLAP!** at the same time, if it is clear to everyone, that's not going to happen. When you come to live in the world of indiscriminative wisdom; nirvikalpaka-jñāna, and when you are exposed to things like this all the time, you will come to be able to know it. You will be able to grasp it. Because of this, **"Do not learn that attainment necessarily becomes one's own knowledge,"** you should not think that there are such things as being perceived by people. **"Although ultimate realization manifests immediately, the reality imperceptible is not necessarily actualized,"** he said. **"Why necessarily is there a manifestation?"** (Antonym; In the end, you'll know exactly what it's all about.) It's obvious that seeing the way thoroughly is supposed to be done right then and there. **"Ultimate realization manifests immediately,"** it's been accomplished. But it takes time before you can talk to people about the details of what happened after you accomplished. That's right, it's our own experience, so it should be good. Even though we have experienced it, it is still difficult to fully grasp the content of it in such a way that we can say it in a way that anyone can understand it. That's why he just said it here. Look at the Gensho Koan; the realize Law of Universe, too. It's just that at the time when Dogen Zenji realized it by the hit which a monk next to him hit by his teacher, this kind of thing didn't come up yet. However, later on, in such matters, when he was able to be in the state of the real-world situation, which is far removed from human thoughts, he came up with various statements like this. This is why the rest of the story is, although he said **"the reality imperceptible**

is not necessarily actualized,” but the rest of the state is what everyone inevitably gets. Don't worry about it. He says so. Don't worry, it will definitely come, won't it?

That's what he meant when he said, **“Why necessarily is there a manifestation?”** It will be inevitable. It is a must. We can always tell what the content of such a thing is anyway. This is the reason why Dogen Zenji himself said it so clearly, because he had experienced it.

And it finally comes to an end. This is the case, when Hotetsu of Mt. Mayoku Zenji was using a fan, a monk came to him and said, "Why do you use a fan so much when you have the nature of the wind everywhere and at all times? That's what we do to each other. If that's what your whole life is about, it doesn't matter what you do. It should be good, but if you just say it's good and leave it lying around, it won't be useful. In that way, it's all about randomly doing whatever it takes, so we should do whatever it takes. It's because it's made to be done. It's not that there are other things to do. And, **“Why then do you use a fan?”** The teacher said "You just know that the nature of the wind is everywhere and at all times. The only thing you know is that the nature of the wind is ever-present, but it's a pity that you don't know **“there is no place it does not reach.”** Which means that it can be found randomly everywhere. That's the way it is now. Therefore, it is not that everything is manifesting itself as your life and you just left it at that, but because of it, all things are manifesting themselves as your life, you just have to use it freely in all directions. This is the story of how he wants us to become such people. **“You only know the nature of wind is constancy but do not know the principle that there is no place it does not reach.”** The teacher said. Then the monk asked, **“What is the principle that there is no place it does not reach?”** Yes, this is the part where we should persist in any way. Then, at the time, **“The master just fanned.”** That's right. This is how he shows it. He shows that we can use it immediately like this. If we say that our true nature, our truth of self, is something that we have to look for somewhere, it is not. Even if you say that the truth of the self is the same as the whole, when it comes time to use it, it is easy to have the feeling that it may not be so. No, it's not. When you can see it clearly, then, what the truth of the self is, you can show it by following that person in any way you like. However, when you hear such things, if you learn such techniques and handle Buddhism with the view that you can do it with such techniques, you will be in trouble. That's the way most Koan Practitioners tend to go. That's why they're not really useful. Even if they try. If they learn and do it, they are taught such things, they will only be using them. I don't want you to become a dead man like that. So, anyway, in the place where he uses, it is written, **“The monk bowed.”** I see, it means he really understood. So, as Dogen Zenji said, **“The realization-evidence of the Buddha-Dharma, the living road of right transmission, is like this.”** Because it is said, **“The nature of wind is constancy and there is no place it does not reach,”** I really think it's fine to use them without control. Why don't you just go about your activities as you want? Why do you have to go around asking people what your true nature is? But here's the thing. Even if you hear something like that and think it's true, nothing can

be done. It's hard to have confidence in yourself. There is something that you have to do at any cost, isn't there? If you make the mistake of thinking that because someone has been enlightened, and because Dogen Zenji told us how he was enlightened, it is all right to believe it and just imitate it like that, then you will be in trouble. Human beings cannot be satisfied with that alone. It's really something that we can't satisfy ourselves unless we directly bump into it. So, there are people who demand it and people who don't demand it, and that's just the way it is for each person. Many people really want to do it to their satisfaction, and to do so, they themselves must attain such a state of being. However, if it is everlasting, the wind is there even if you don't use a fan, and many people start to think act that way. Such a person doesn't know what everlasting being is or what wind nature is. Although they say that they have their true nature, their present state, they don't fully use the they are now, you know. This is because we want you to be the person who can fully use it.

“Because the nature of wind is constancy, the wind of Buddhism causes the earth manifest being gold and ripen the long river into sweet creamy milk.” It is expressed like this. What this mean is that since we are made in such a way that everything is our own present activity, why don't we become people who can fully use it for the benefit of others? For yourself, of course. That's why he gave us this description. As the expression **"the long river into sweet creamy milk"** implies, all the water from the Tenryu River was turned into butter. It is a nutritive agent. I really hope that people will be able to use it as a nutritive agent to the fullest.

Afterword

The Genjo Koan was presented by Zen Master Dogen to his lay disciple You Kosyu in Dazaifu in 1233, the first year of the Tenpuku era, and was first listed as "Shobogenzo Vol. 1. It is said to be the content that Dogen wanted to convey the most.

From the perspective of having attained enlightenment, Dogen showed the state of the human being in all phenomena, and described the state of practice and enlightenment in the Buddhist Way, with the focus on enlightenment.

"The Record of Gensho Koan" by Gien Inoue Roshi was transcribed from a tape recording at Ryusenji Temple in Hamamatsu City, Japan, and then translated into English after being inspected by his son and successor disciple, Kando Inoue Roshi.

Gien Inoue Roshi, while explaining the writings of Zen Master Dogen, unfolded what enlightenment is, how it should be practiced, and furthermore, how it should be practiced after enlightenment. Gien Roshi, following the main intention of Zen Master Dogen, clearly stated about enlightenment. He says, "To attain enlightenment in the Buddha Way is, even though there are many people who take it to mean that they have understood something don't understand, it is not so. We don't know the origin of our being, but it means that we go thorough into that which we don't know the origin

of." Like this, the experience of self-forgetfulness (being in unconscious state) is essential for enlightenment," he said. We are complete beings, but we have doubts about the way we are. The enlightenment of the Buddhist Way is to truly realize the fundamental error of the entire human beings.

Since this doubt is caused by the action of our thoughts, we are taught to practice without crossing over into thought. Once you have reached this point, you will find that "the content of it is, at bottom, nothing at all." In other words, there is no such thing as a subject, he clarified. The practice that he shows us is not to go over thinking and discernment, but to live in a state of being that is in touch with the facts as the six organs work.

In addition, he describes how we should practice and spend our time after enlightenment. He cautioned that we have a deep-rooted habit of being trapped in thought and discrimination, and if we are not careful, we can easily fall into our conventional way of thinking, and that it is important to live in the same place as the movement of the Dharma after enlightenment. Although Dogen Zenji used expressions such as "Myriad dharma" and "self" or "self" and "other" for convenience, it is important to assume that they are beings without separation. This is a difficult point to translate into English. For example, in the English translation of the sentence, "**it will be clear that the myriad dharmas are not self.**" It gives the impression that "the self" and "myriad dharmas" are separate, but the meaning he wants to convey is "there are no myriad dharma except the self."

We recognize and distinguish things and thus there is self and others, but in the original world of indiscriminative wisdom, they are one. The only way to clarify such a point is to visit an enlightened master and learn from him.

I have challenged myself to translate this without considering my inexperience.

I would like to express my heartfelt gratitude to Kando Inoue Roshi and Jinen Nagai Roshi for their guidance.

February, 2022

Taihaku Sokan Nine bows