

Introduction

Aspiration for Enlightenment

The founder of an early Zen* monastic community in Japan, Eihei Dōgen wrote extensively for the benefit of his students. Originals and hand-written copies of his writings were scattered in the course of time in temples all over Japan. But thanks to traditional and contemporary scholarship, a critical edition that compares variants in all available versions of Dōgen's texts has been published and is available for study.¹ Now the life of this thirteenth-century monk can be reconstructed with amazing detail, mainly using information from his own work. This book consists of some of the writings that reflect the progression of his life. In the following account I will try to let Dōgen speak as much as possible to describe his own life. When necessary, however, I will use information from the three main early biographies, all of which were written more than a century after Dōgen's death.²

We have no accounts by Dōgen himself about his family and personal history before he became a monk. He simply says, "When I was young, I loved studying literature that was not directly connected to Buddhism."³

According to the early biographies, Dōgen was born in 1200 CE, near the capital city of Kyōto. He was a member of a noble family and was believed to be an illegitimate son of an influential figure in the imperial court who died when Dōgen was an infant. He lost his mother when he was eight. Possibly referring to this early misfortune, Dōgen himself says, "Realizing the impermanence of life, I began to arouse the way-seeking mind."⁴ At thirteen, he visited the

monk Ryōkan who had a hut at the foot of Mt. Hiei, east of Kyōto, and entered the monkhood. In the following year he was formally ordained by Kōen, the head priest of the Tendai School. Probably Kōen was the one who named this novice Buppō Dōgen, meaning Buddha Dharma, Way, Source.

At that time Tendai and Shingon were the two most influential schools of Buddhism in Japan. The Shingon School exclusively practiced esoteric teachings—the secretly transmitted teachings of Tantric Buddhism—with emphasis on prayer rituals dedicated to guardian deities of supernatural appearance. Tendai, the Japanese form of the Chinese Tiantai School, was the most comprehensive school of Buddhism and included both esoteric and exoteric (non-Tantric) practices. Thousands of monks lived in huts and monasteries on Mt. Hiei, the Tendai center, where a wide range of practices and academic studies of Buddhism were conducted.

It was a dark and confusing time for Buddhists. All the high positions of the Tendai establishment were occupied by people from aristocratic families. Temples were competing with one another to gain imperial patronage, offering a variety of magical prayers. Mt. Hiei housed one of the strongest of the various armies of monk soldiers who frequently engaged in battle, often burning other monasteries. The Tendai armed forces were noted for their frequent demonstrations in Kyōto and for forcing their demands upon the imperial government.

According to Buddhist texts, the period of five hundred years after the time of Shākyamuni Buddha is the Age of True Dharma, which is followed by another five hundred years of the Age of Imitation Dharma. Then the Age of Declining Dharma emerges. Many Japanese Buddhists believed that this last period—of no true practice* or enlightenment*—had started in 1052. People attributed calamities such as famines, epidemics, social disorder, and wars to the decline of dharma. The wish for attaining rebirth in the Pure Land prevailed among those who felt that it was hopeless to attain enlightenment in the present world. Monk Hōnen emphasized an exclusive, intense practice of chanting the name of the Buddha of the Pure Land, Amitābha, and found a multitude of dedicated fol-

lowers. Threatened by the popularity of this new spiritual movement, the Tendai community put constant pressure on the imperial government and finally had Hōnen and his noted disciple Shinran expelled from Kyōto in 1207.

Dōgen left Mt. Hiei after receiving basic training as a monk and studying the scriptures. Later he reflects, “After the thought of enlightenment arose, I began to search for dharma, visiting teachers at various places in our country.”⁵ We don’t know whom he visited, except Kōin, who was abbot of the Onjō Monastery, a noted Tendai center of esoteric practices, and a dedicated follower of Hōnen. Dōgen reflects later, “The late Bishop Kōin said, ‘The mind of the way is acquired after understanding that one thought embraces all existence in the three thousand realms.’”⁶ Dōgen summarizes the first four years of his pursuit: “I had some understanding of the principle of cause and effect; however I was not able to clarify the real source of buddha, dharma, and *sangha*.* I only saw the outer forms—the marks and names.”⁷

Dōgen continues, “Later I entered the chamber of Eisai, Zen Master Senkō, and for the first time heard the teaching of the Linji School.” Myōan Eisai, who had visited China twice and received dharma transmission* from Xuan Huaichang, was among the first to teach Zen in Japan. But because the Tendai establishment was oppressing new movements of Buddhism, he had to teach conventional practices along with Zen. It was around 1214 when Dōgen visited Eisai at the Kennin Monastery in Kyōto, one of the three monasteries Eisai had founded. Eisai was seventy-four years old and he died the following year.

In 1217 Dōgen became a disciple of Butsuju Myōzen, Eisai’s successor as abbot of the Kennin Monastery. We can assume that Dōgen was trained by Myōzen in *kōan** studies, which was the principal method of training in the Linji School. Kōans are exemplary stories of ancient masters pointing to realization, which are investigated by students under the personal guidance of their teacher and which may lead to direct experience of the nondual aspect of all things beyond intellect. In 1221 Dōgen received a certificate of full accomplishment from Myōzen.

Meanwhile, Dōgen was affected by the tragic bloodshed that took the lives of some court nobles related to his family: In 1221, after a long-standing power struggle between the Kyōto palace and the warrior government in Kamakura, Former Emperor Gotoba attempted to regain imperial rule. He ordered the monk-warriors of Mt. Hiei and other monasteries to attack the armies of the Kamakura administration. Quickly defeated in battle, the leading courtiers involved in the rebel plot were executed in Kyōto, and Gotoba and two other former emperors were exiled to remote areas.

Myōzen was respected in Kyōtō and even gave the bodhisattva precepts* to Former Emperor Gotakakura, but he was aware of the need to deepen his studies. As China was the only place where he could study authentic Zen, he wanted to follow Eisai's example of traveling to the Middle Kingdom. A young but outstanding student at the Kennin Monastery, Dōgen was allowed to accompany Myōzen.

Due to difficulties in navigation, trade ships between China and Japan sailed infrequently, sometimes at intervals of several years. As Myōzen's company was getting ready to leave, his first teacher Myōyū became quite ill and asked him to stay. Myōzen gathered his students and asked for their opinions. All of them, including Dōgen, suggested that Myōzen stay. But Myōzen responded, "Although it would go against the wish of my teacher, if I can fulfill my wish to go to China and unfold enlightenment, this may help many people to realize the way."⁸ Thus, leaving the care of Myōyū to other students, Myōzen went ahead and obtained a travel permit from the Kamakura government. This permit was endorsed by the imperial office.

Search in China

Myōzen's company, including Dōgen and two other disciples, left Japan from the Port of Hakata on Kyūshū Island in the second month of 1223. Two months later the boat arrived at the main trading port of Qingyuan, Zhejiang Province. Reflecting on this, Dōgen

writes, "After a voyage of many miles during which I entrusted my phantom body to the billowing waves, finally I have arrived."⁹

Dōgen's first encounter with Chinese Zen happened in the following month, while he was still on board waiting for permission to enter a monastery. Myōzen, acknowledged as Eisai's dharma heir, had already left the boat and been admitted to the monastery. An old monk who was the head cook of a nearby monastery came on board to buy dried mushrooms. After some conversation Dōgen said, "Reverend Head Cook,* why don't you concentrate on zazen* practice and on the study of the ancient masters' words, rather than troubling yourself by holding the position of head cook and just working?" The old monk laughed and replied, "Good man from a foreign country, you do not yet understand practice or know the meaning of the words of ancient masters." Dōgen was surprised and ashamed.¹⁰

China's highest ranking Zen monasteries, known as the Five Mountains, were located in Zhejiang Province, where Dōgen arrived. He entered one of them, the Jingde Monastery on Mt. Tiantong, also known as Mt. Taibo. Soon he noticed monks around him holding up their folded dharma robes, setting them on their heads, and chanting a verse silently with palms together, "How great! The robe of liberation . . ." Seeing this solemn ritual for the first time, he made a vow to himself: "However unsuited I might be, I will become an authentic heir of the buddha-dharma, receive correct transmission of the true dharma, and with compassion show the buddha ancestors' correctly transmitted dharma robes to those in my land."¹¹

The abbot of the Jingde Monastery was Wuji Liaopai, a dharma descendant of Dahui Zonggao, the most influential advocate of kōan studies in the Linji School. While studying in Liaopai's community for a year and a half, Dōgen familiarized himself with formal monastic practices. Then he started visiting other monasteries in search of a true master.

In early 1225 Dōgen went to meet Abbot Yuanzi of the Wannian Monastery on Mt. Tiantai, who showed Dōgen his document of dharma heritage and said, "Following a dharma admonition of

buddha ancestors, I have not shown this even to a close disciple or a long-term attendant monk.* But I had a dream five days ago that an old monk gave me a branch of plum blossoms and said, 'If a true man comes who has disembarked from a boat, do not withhold these flowers.' So I have taken this document out for you. Do you wish to inherit dharma from me? I would not withhold it if so."¹² Dōgen had learned the significance of documents of heritage in the Chinese Buddhist tradition, as the proof of the completion in studies and succession of the dharma lineage. They were often kept strictly confidential, but Dōgen had managed to see some and made careful studies of them. Moved by Yuanzi's offer to transmit dharma to him, Dōgen bowed and burned incense, but he did not accept.

The more closely he saw what was happening in monasteries in the heartland of Chinese Zen, the more he was disappointed. He comments in his journal: "Nowadays elders of different monasteries say that only direct experience without discrimination—to hear the unheard and to see the unseeable—is the way of buddha ancestors. So they hold up a fist or a whisk, or they shout and beat people with sticks. This kind of teaching doesn't do anything to awaken students. Furthermore, these teachers don't allow students to inquire about the essentials of the Buddha's guidance and they discourage practices that aim to bear fruit in a future birth.* Are these teachers really teaching the way of buddha ancestors?"¹³

Dōgen also saw corruption in monastic practices. Even documents of dharma heritage that were supposed to be valued with utmost respect were given to those who were not qualified. Monks tended to try to get credentials from famous masters who had given dharma heritage to retainers of the king. When monks were old, some of them bribed public officials in order to get a temple and hold the abbot's seat.

In 1225 Dōgen heard that Rujing, who had been abbot* of the Qingliang and Jingci monasteries, had just become abbot of the Jingde Monastery on Mt. Tiantong, where Dōgen had first stayed. Rujing was a monk from the Caodong School, in which "just sitting," rather than kōan studies, was emphasized. He was known as

a strict and genuine teacher, not easily admitting monks into his community and often expelling those who did not train seriously. Dōgen returned to Mt. Tiantong. While he participated in the practice of the monastery as one of the many monks, he wrote to Rujing explaining why he had come from Japan and requesting the status of a student who could enter the abbot's room to receive personal guidance. This letter impressed Rujing, who must have heard from officers of the monastery that Dōgen was a remarkable student. Rujing wrote back and granted his request, saying, "Yes, you can come informally to ask questions any time, day or night, from now on. Do not worry about formality; we can be like father and son."¹⁴

On the first day of the fifth month of 1225, Dōgen entered the abbot's room and met Rujing for the first time. On this occasion Rujing affirmed his recognition of Dōgen and said, "The dharma gate of face-to-face transmission from buddha to buddha, ancestor to ancestor, is realized now."¹⁵

This exhilarating time for Dōgen was also a time of great loss. Myōzen died from an illness on the twenty-seventh day of the same month. He had been Dōgen's teacher for eight years, as well as a traveling companion and fellow seeker.

Expressing his doubt to Rujing about the current trend of Zen teachers who emphasize "transmission outside scriptures" and discourage students from studying the Buddha's teaching, Dōgen asked for Rujing's comment. Rujing said, "The great road of buddha ancestors is not concerned with inside or outside. . . . We have been followers of the Buddha for a long time. How can we hold views that are outside the way of the Buddha? To teach students the power of the present moment as the only moment is a skillful teaching of buddha ancestors. But this doesn't mean that there is no future result from practice."¹⁶ Thus, Rujing demonstrated that he was an ideal teacher for Dōgen, who was seeking Zen that fully embodied the teaching of the Buddha described in the scriptures.

While receiving rigorous training from Rujing, Dōgen asked him further questions in a respectful but challenging way, showing his sincerity as well as his brilliance. Rujing was confident of himself

as an authentic carrier of the Zen tradition, and Dōgen sought to experience the heart of his teaching. The culmination of his practice came one day in zazen when he heard Rujing speak in the monks' hall.* Reflecting on this experience, Dōgen says, "Upon hearing Rujing's words 'dropping off,' I attained the buddha way."¹⁷ In the fall of 1227, after completing his study and receiving a document of heritage from Rujing, Dōgen ended his four-year visit to China. He went back to Japan to teach people in his own country.

Hope for a Rising Tide

In the tenth month of 1227, soon after returning to the community of the Kennin Monastery in Kyōto, Dōgen recorded that he had brought home Myōzen's relics.¹⁸ In the same year he wrote a short manifesto called "Recommending Zazen to All People," in an elaborate, formal style of Chinese.¹⁹ It was his declaration establishing a new form of Buddhist practice in Japan, based on his understanding of the traditional Zen teaching he had studied in Song China. Dōgen was twenty-eight years old.

In the following year, Monk Jiyuan from Mt. Tiantong traveled to Japan to inform Dōgen of Rujing's death. In 1230, under pressure from the Tendai establishment, Dōgen was forced out of Kyōto. In this year of extraordinary, nationwide famine that filled many cities with the dead, he settled in a small temple in Fukakusa, a village in the vicinity of Kyōto. In this quiet environment, he wrote dharma essays in Japanese. In the following year he summarized his teaching in a fairly extensive discourse called, "On the Endeavor of the Way," later collected in *The Treasury of the True Dharma Eye*, in which he says, "I came back to Japan with the hope of spreading the teaching and awakening sentient beings*—a heavy burden on my shoulders. However, I put aside the intention of having the teaching prevail everywhere until the occasion of a rising tide. Yet there may be true students who are not concerned with fame and gain and who allow their thought of enlightenment to guide them. They may be confused by incapable teachers and ob-

structed from the correct understanding. . . . Because I feel concerned for them, I would like to present the standards of Zen monasteries that I personally saw and heard in Great Song as well as the profound principle that has been transmitted by my teacher."²⁰

In this essay he emphasized that the understanding of buddhadharma is possible for both men and women, noble and lowly, laity and home-leavers.* Disagreeing with the widespread view of the need for an expedient practice in the Age of Declining Dharma, he says, "The genuine teaching of the Mahāyāna does not divide time into the three Ages of True, Imitation, and Declining Dharma. It says that all those who practice will attain the way."²¹

In the spring of 1233 Dōgen established a small practice place called the Kannondōri Kōshō Hōrin-ji (Avalokiteshvara's Guiding Power, Raising Sages, Treasure Forest Monastery) in Fukakusa. In the eighth month of the same year he wrote "Actualizing the Fundamental Point," and gave it to lay student Kōshū Yō.²² In the following year monk Ejō, a student of the Zen teacher Ekan, joined Dōgen's community. Ejō was two years older than Dōgen.

Dōgen had been selecting ancient Zen stories from various Chinese texts to be the core of his lifetime teaching. This selection became a book of three hundred cases, titled *The Treasury of the True Dharma Eye*.²³ Its preface is dated 1235. (Nowadays this text is called *The Chinese-language Version Treasury of the True Dharma Eye* to distinguish it from his major work of the same title.)

In the twelfth month of that year he wrote a fund-raising letter for the construction of the monks' residential training hall of the Kōshō Hōrin Monastery.²⁴ The construction was completed in the tenth month of the following year. Two months later Ejō was appointed head monk and was asked to give a dharma talk.²⁵ In 1237 Dōgen wrote "Instructions for the Head Cook."²⁶ In 1240 he wrote "Mountains and Waters Sutra,"²⁷ "The Time Being,"²⁸ "The Power of the Robe,"²⁹ and "Valley Sounds, Mountain Colors."³⁰

In 1241 Monk Ekan, the main teacher of the Japanese Daruma (Bodhidharma) School, joined Dōgen's community. This Zen school had been founded by Nōnin over half a century before. Ekan, a student of Kakuan and a dharma brother of Ejō, brought

along many students, including Gikai, Giin, and Gien. In this year Dōgen gave over fifty formal talks. The next five years were Dōgen's most prolific time of writing. In 1241 he wrote ten fascicles of *The Treasury of the True Dharma Eye*, including "Document of Heritage,"³¹ "Buddha Nature,"³² and "Miracles."³³ His writings in 1242 included "Going beyond Buddha,"³⁴ "Continuous Practice,"³⁵ "Body and Mind Study of the Way,"³⁶ and "Within a Dream, Expressing the Dream."³⁷

In the twelfth month of 1242, he presented the short text "Concerted Activity"³⁸ at the home of Lord Yoshishige Hatano, a high official in the office of the governor of Kyōto appointed by the Kamakura government. It was probably about this time that Hatano asked Dōgen to establish a full-scale training monastery in Hatano's home province, Echizen.

Community in the Mountains

In the middle of 1243 Dōgen moved to a village deep in the mountains of Shibi County, Echizen, a province on the Japan Sea, north-east of Kyōto. He took Ejō and his other main students with him, leaving the leadership at the Kōshō Monastery to Senne. Dōgen continued his writing spurt with new portions of *The Treasury of the True Dharma Eye* delivered as talks to his community at a hut near Yamashi Peak and at the Yoshimine Monastery. Sometimes he talked at both places on the same day.

As plans for building the Daibutsu (Great Awakened One) Monastery progressed, Dōgen's dream of establishing the first full-scale Zen monastery in Japan slowly became a reality. Its construction was started in the seventh month of 1244. The dharma hall was completed in the ninth month, and the monks' hall in the tenth month. Dōgen appointed Gikai head cook. To facilitate full-scale practice at the new monastery, in 1245 he wrote, "Method of the Practice of the Way,"³⁹ a detailed guideline for monastic life. This was when his writing of philosophical essays started to slow down.

It was customary for the abbot of a monastery to call himself

after the name of the monastery or the mountain where he resided. Thus Dōgen called himself Daibutsu or Great Buddha at that time. But he must have felt that calling himself in this way was rather awkward. This may be one of the reasons why he decided to change the name of the monastery. On the fifteenth day of the sixth month of 1246 Dōgen renamed it Eihei, the Japanese sounds that correspond to the Chinese Yongping, an allusion to the time Buddhism was first brought to China, in the tenth year of the Yongping Era—67 CE. In his formal talk he said, "In the heavens above and on the earth below, this very place is Eihei (Eternal Peace)."⁴⁰ He presented over seventy formal talks to his community in that year.

Soon he completed "Guidelines for Officers of the Eihei Monastery."⁴¹ Dōgen's life was more and more focused on training a limited number of monks who would transmit dharma to future generations. In "Home-leaving," a fascicle of *The Treasury of the True Dharma Eye*, delivered to his community in the ninth month of the same year, he said emphatically, "You should clearly know that the attainment of the way by all buddhas and ancestors is no other than leaving your household and receiving the precepts. The life vein of all buddhas and ancestors is no other than leaving the household and receiving the precepts. . . . The unsurpassable enlightenment is fulfilled upon leaving the household and receiving the precepts. It is not fulfilled until the day of leaving the household."⁴²

Meanwhile he occasionally received lay visitors from Kyōto or nearby towns and talked to them about dharma. In 1247 he made a departure from his monastery for an exceptionally long journey eastward to Kamakura at the request of Regent Tokiyori Hōjō, who, as head of the warrior government, was the ruler of the nation. Dōgen was housed at the residence of a lay person, probably his major supporter Yoshishige Hatano, during his six-month stay in Kamakura.

According to the biographies, Dōgen gave the precepts to a number of people including Tokiyori. Tokiyori asked Dōgen to stay longer and to open a monastery in Kamakura, but Dōgen declined. Aside from the ten poems Dōgen gave Tokiyori's wife, practically

no writings of Dōgen remain from this period.⁴³ It seems that his visit to Kamakura was disappointing because of the lack of opportunity to explore dharma in depth with his students. Returning to the Eihei Monastery in the third month of 1248, he gave a formal talk and said, “I was away over half a year, a lonely moon in a great void.”⁴⁴

Toward the Ultimate Simplicity

During the five years between 1248 and 1252, Dōgen gave more than fifty formal talks each year. He wrote further guidelines on monastic activities. Although he did not write any new fascicles of *The Treasury of the True Dharma Eye*, he presented the fascicle “Face Washing,”⁴⁵ first written in 1239, to his community for the third time. By giving detailed instructions on formal ways of cleansing, he emphasized the importance of cleanliness both inside and out.

In 1252 Dōgen revised “Actualizing the Fundamental Point,” one of his earliest pieces in *The Treasury of the True Dharma Eye*.⁴⁶ In the fall of 1252 he became sick. In the first month of 1253, Dōgen wrote “Eight Awakenings of Great Beings.”⁴⁷ This was the last piece in *The Treasury of the True Dharma Eye* and consisted largely of a full quotation of Shākyamuni’s admonitions from the *Buddha’s Final Will Sūtra*. Dōgen wrote this piece in a very simple style with little trace of the brilliance he had demonstrated in his prime. In the same year the monk Nichiren started teaching the intense solo practice of chanting the name of *The Lotus Sūtra*.

In the fourth month of 1253, Dōgen asked the senior student Gikai about the last days of Ekan. The first Zen teacher of Ejō and Gikai, Ekan had joined Dōgen’s community twelve years before and had served as head monk of the Eihei Monastery, but he had died in 1251. Gikai said that Ekan had died with great regret as Dōgen had not given him the opportunity of seeing a document of dharma heritage. Dōgen was sorry for Ekan and asked Gikai to dedicate to Ekan whatever merit Gikai acquired when he was given the opportunity to see Dōgen’s document of dharma heritage.⁴⁸ Al-

though Dōgen himself had seen and received documents of heritage in China, he had made it extremely difficult to receive or even to see such a document. Perhaps he wanted to make sure that only fully mature students would be allowed to examine certificates of teachers’ highest approval.

In the seventh month of the same year, 1253, Dōgen became sick again and knew that his current life was coming to an end. He said to Gikai, “Even though there are ten million things that I have not clarified concerning the buddha-dharma, still I have the joy of not having formed mistaken views and having genuinely maintained correct faith in the true dharma.”⁴⁹ In the same month Dōgen gave Ejō a robe he had sewn, appointing him abbot of the Eihei Monastery.

On the fifth day of the eighth month, acceding to Lord Hatanō’s repeated request, Dōgen left for Kyōto for medical treatment. He was accompanied by Ejō and other students. He asked Gikai to run the monastery while they were away.

On the fifteenth day of the eighth month, under a harvest moon, he wrote a poem:

In autumn
even though I may
see it again,
how can I sleep
with the moon this evening?⁵⁰

On the twentieth day of the eighth month of 1253, Dōgen died in Kyōto at the home of lay student Kakunen.

Circle of the Way

The “way” is a common image in many religious traditions for the process of spiritual pursuit. It often implies that a seeker is bound to toil on a long path, wandering about and overcoming numerous obstacles before arriving at the final destination. There is a huge

distance between the starting point and the goal. In the context of the Mahāyāna or Great Vehicle teaching—a developed form of Buddhism that spread through North and East Asia—this process represents the journey a seeker, or bodhisattva,* takes to become a fully awakened one, a buddha. The time span between the initial practice and the achieved goal—enlightenment—is described in scriptures as “hundreds and thousands of eons.”

Dōgen accepts this image of a linear process of seeking. But he also talks about the way as a circle. For him, each moment of practice encompasses enlightenment, and each moment of enlightenment encompasses practice. In other words, practice and enlightenment—process and goal—are inseparable. The circle of practice is complete even at the beginning. This circle of practice-enlightenment is renewed moment after moment.

At the moment you begin taking a step you have arrived, and you keep arriving each moment thereafter. In this view you don't journey toward enlightenment, but you let enlightenment unfold. In Dōgen's words, “You experience immeasurable hundreds of eons in one day.”⁵¹ The “circle of the way” is a translation of the Japanese word *dōkan*, literally meaning “way ring.” Although this word, which Dōgen coined, appears only four times in his writing, it may be taken to represent the heart of his teaching.

This circle of practice-enlightenment describes not only the journey of one individual, but also the process and goal of the entire collection of practitioners of the way throughout past, present, and future. Dōgen says, “On the great road of buddha ancestors there is always unsurpassable practice, continuous and sustained. It forms the circle of the way and is never cut off. Between aspiration, practice, enlightenment, and nirvāna,* there is not a moment's gap; continuous practice is the circle of the way. This being so, continuous practice is unstained, not forced by you or others. The power of this continuous practice confirms you as well as others. It means your practice affects the entire earth and the entire sky in the ten directions. Although not noticed by others or by yourself, it is so.”⁵²

Thus the practice of all awakened ones actualizes the practice of each one of us. And the practice of each one of us actualizes the

practice of all awakened ones. The practice of each one of us, however humble and immature it may be, is seen as something powerful and indispensable for the entire community of awakened ones. Our life at each moment may be seen likewise in the context of all life.

Dōgen usually describes “life” as “birth,” for Buddhism sees one's life as a continuous occurrence of birth and death moment by moment. He says: “Birth is just like riding in a boat. You raise the sails and row with the pole. Although you row, the boat gives you a ride, and without the boat no one could ride. But you ride in the boat and your riding makes the boat what it is. Investigate such a moment.”⁵³ Dōgen's understanding of the interconnectedness of all things at each moment sheds light on the absolute value of the present moment.

Treasury of the True Dharma Eye

Dōgen calls the path of practice-enlightenment “the buddha way.” It is the path of all awakened ones of past, present, and future. He cautions against calling his own community part of the Caodong School, the Zen School, or even the Buddha Mind School. For him this teaching is the universal road of all awakened ones.

The path may be wide and limitless in theory but narrow in practice. Dōgen calls it “the great road of buddha ancestors,” the “ancestors” being those who hold the lineage of a certain teaching. In the Zen tradition this lineage is restricted to dharma descendants of Shākyamuni Buddha and Bodhidharma, the First Ancestor in China, and no other teachers are called ancestors.

Following the Zen tradition, Dōgen attributes the authenticity of this lineage to the legend about the great assembly of beings at Vulture Peak where Mahākāshyapa alone smiled when Shākyamuni Buddha held up a flower. The Buddha said, “I have the treasury of the true dharma eye, the wondrous heart of nirvāna. Now I entrust it to you.”⁵⁴ Dōgen affirms that this treasury has been transmitted from teacher to disciple, face to face, throughout generations.

The heart of this teaching is zazen, or meditation in a sitting

posture, from which all understanding derives. Dōgen offers a highly defined way of doing zazen, as well as guidelines for activities in the monastic community. Details of what and how to eat, and what and how to wear, are all presented as indispensable aspects of the life of the awakened ones.

Dōgen constantly talks about true dharma, genuine teaching, correct lineage, and correct ways. He often uses the word *zheng* in Chinese or *shō* in Japanese many times in one sentence. This is the word that means “genuine,” “true,” or “correct.” Establishing authenticity in understanding and in the daily activities of a monastic community was one of Dōgen’s primary concerns as a thinker and teacher.

Wondrous Heart of Nirvāna

Enlightenment in the Buddhist context is represented by the Sanskrit word *bodhi*,* which essentially means “awakening.” A buddha, or one who embodies bodhi, is an awakened or enlightened one. In the Zen tradition Shākyamuni, the original teacher of Buddhism, is the main figure called the Buddha.

A buddha can be understood as someone who experiences nirvāna and fully shares the experience with others. “Nirvāna,” another Sanskrit word, originally means “putting out fire,” which points to a state where there is freedom from burning desire or anxiety, or from the enslavement of passion.

According to a common Asian view that originated in ancient India, one is bound to the everlasting cycle of birth and death in various realms, including those of deities, of humans, of animals, and hell. In Buddhism nirvāna is where the chain of such transmigration is cut off and one is free from suffering. That is why the word *nirvāna* is also used as a euphemism for “death.”

Nirvāna is often described in Buddhist scriptures as “the other shore.” One crosses the ocean of birth and death toward the shore of total freedom. In Mahāyāna teaching bringing others across the ocean of suffering to the shore of enlightenment is considered to

be as important as or even more important than bringing oneself over. Those who vow to dedicate their lives to this act of “ferrying” others are called bodhisattvas, or beings who are dedicated to bodhi. In some schools of Mahāyāna, Zen in particular, there is a strong emphasis on the immediacy of enlightenment, indicating that the ocean of birth and death is itself nirvāna.

As quoted earlier in this introduction, Dōgen says, “Between aspiration, practice, enlightenment, and nirvāna, there is not a moment’s gap.” Thus, nirvāna is one of the four elements in a practitioner’s spiritual activity. For Dōgen, nirvāna is inseparable from enlightenment, and it is inseparable from one’s practice at each moment. In other words, there is no authentic practice that lacks enlightenment or nirvāna.

While Dōgen discusses aspiration, practice, and enlightenment in detail, he does not explain the last element, nirvāna, which seems to be an invisible element in his teaching. It is as though he talks about the experience of nirvāna without using this word.

Nirvāna is regarded as the realm of nonduality, where there is no distinction between large and small, long and short, right and wrong, appearing and disappearing, self and other. It may be called reality itself, or the absolute place beyond time and space. This is a realm that cannot be grasped objectively. The intuitive awareness or transcendental wisdom that goes beyond dualistic, analytical thinking and leads us into this realm is called *prajñā** in Sanskrit.

Dōgen calls this place of inner freedom the buddha realm. It is where one is many, part is whole, a moment is timeless, and mortality is immortality. To experience this beyondness in the midst of the passage of time, change, and decay is a miracle. For Dōgen, this miracle can happen each moment, as each moment of duality is inseparable from a moment of nonduality.

Duality and nonduality, change and no-change, relative and absolute, coexist and interact with each other. Dōgen calls the experience of this dynamic “actualizing the fundamental point.” It is an immediate but subtle and mysterious unfolding of nirvāna within a life of change and decay. Dōgen suggests that we can realize this dynamic of “not one, not two” by going into and maintaining the

deep consciousness that is experienced both in zazen and in daily activities conducted in a meditative state of body and mind.

Enlightenment as a Breakthrough Experience

Enlightenment is commonly seen as a spiritual breakthrough experience. Scriptures say that Shākyamuni Buddha, upon seeing the morning star after days of rigorous meditation, suddenly realized that mountains, rivers, grass, and trees had all attained buddhahood. When a monk was sweeping his hermitage yard, a pebble hit a bamboo stalk and made a cracking sound, and he was awakened. As in these examples, a dramatic shift of consciousness occurs after a seeker goes through a period of intense pursuit and has an unexpected transformative experience. The breakthrough may not only be an in-depth understanding of reality, but a physical experience—such as an extraordinary vision, release of tension, and feeling of exuberance.

In the Zen tradition many stories of this sort are studied as exemplary cases of great enlightenment. In the Linji School and its Japanese form, the Rinzai School, such enlightenment stories are used systematically as *kōans* to help students break through the conventional thinking that is confined by the barrier of dualism.

Dōgen himself often quotes enlightenment stories of earlier masters and comments on them. *Kōans* were certainly important elements for his teaching. But Dōgen's journal of studies with Rujing does not mention any occasion when Rujing gave him a *kōan* to work on, nor do any of Dōgen's writings suggest that he himself used this method for guiding his own students. Unlike teachers of the Linji way, Dōgen did not seem to use *kōans* as tasks for students to work on and pass, one after another. In fact he often used the word *kōan* to mean reality itself, translated here as "fundamental point."

Here lies the paradox of enlightenment. On the one hand, when one practices the way of awakening, there is already enlightenment moment after moment. On the other hand, one has to endeavor

long and hard to achieve a breakthrough. Dōgen says, "There are those who continue realizing beyond realization."⁵⁵ Thus, enlightenment unfolds itself, but the unfolding is fully grasped by one's body and mind only when one has a breakthrough. In other words, unfolded enlightenment is initially subconscious awakening, which is spontaneously merged with conscious awakening at the moment of breakthrough.

The *kōan* studies of the Linji-Rinzai line are an excellent method for working consciously toward breakthrough. By contrast, Dōgen's training method was to keep students from striving toward breakthrough. Although he fully understood the value of breakthroughs and used breakthrough stories of his ancestors for teaching, he himself emphasized "just sitting," with complete non-attachment to the goal of attainment. But isn't freedom from attachment an essential element for achieving breakthroughs?

Cause and Effect Revisited

The experience of nonduality is the basis for the Buddhist teaching of compassion. When one does not abide in the distinction between self and other, between humans and nonhumans, and between sentient beings and insentient beings, there is identification with and love for all beings. Thus, the wisdom of nonduality, *prajñā*, is inseparable from compassion.

An action that embodies compassion is wholesome and one that does not is unwholesome. Any action, small or large, affects self and other. Cause brings forth effect. Thus, the dualistic perspective of Buddhist ethics—good and bad, right and wrong—is based on nondualism.

Here emerges a fundamental dilemma of Buddhism. If one focuses merely on *prajñā*, one may say that there is no good and bad, and one may become indifferent and possibly destructive. On the other hand, if one only thinks of cause and effect, one may not be able to understand *prajñā*. The legendary dialogue of Bodhidharma

with Emperor Wu of southern China is revered in the Zen tradition exactly because it illustrates this dilemma in a dramatic way:

The Emperor said, "Ever since I ascended the throne, I have built temples, copied sūtras, approved the ordination of more monks than I can count. What is the merit of having done all this?"

Bodhidharma said, "There is no merit."

The Emperor said, "Why is that so?"

Bodhidharma said, "These are minor achievements of humans and *devas*,* which become the causes of desire. They are like shadows of forms and are not real."

The Emperor said, "What is real merit?"

Bodhidharma said, "When pure wisdom is complete, the essence is empty and serene. Such merit cannot be attained through worldly actions."

The Emperor said, "What is the foremost sacred truth?"

Bodhidharma said, "Vast emptiness, nothing sacred."

The Emperor said, "Who is it that faces me?"

Bodhidharma said, "I don't know."

The Emperor did not understand.⁵⁶

Thus the primary concern of the Zen practitioner has been described as the experience of "the pure wisdom" that sees reality as "empty and serene." This experience was regarded as the source of all scriptural teachings. Often Chinese Zen Buddhists talked about the transmission of teachings "outside scriptures." Are living buddhas, or those who are awakened, free from ethics? Are they free from cause and effect?

The Zen answer to this question may be found in the parable of Baizhang and an earlier Zen teacher, who was reborn as a wild fox because of his belief that he was free from cause and effect.⁵⁷ This story clearly illustrates that practitioners of the "pure wisdom" of nonduality have no license to abandon ethics. It is not a coincidence that Baizhang, a great master of eighth- and ninth-century China, was credited with establishing guidelines for monastic communities.

Mahāyāna Buddhism calls for the six completions as the essential elements for arriving at nirvāna. They are: giving, ethical conduct, perseverance, enthusiasm, meditation, and *prajñā*. The first five may be seen as elements for sustaining compassion in *prajñā*. Thus, keeping and transmitting the precepts are the core of Zen teaching.

Soon after beginning to study with Rujing in China, Dōgen expressed his concern about the widespread tendency to over-emphasize the "here and now" and disregard the future effect of practice. Rujing agreed with Dōgen about his concern and said, "To deny that there are future births is nihilism; buddha ancestors do not hold to the nihilistic views of those who are outside the way. If there is no future there is no present. This present birth definitely exists. How could it be that the next birth doesn't also exist?"⁵⁸

Dōgen's own understanding on this issue is clear in his fascicle "Identifying with Cause and Effect" in *The Treasury of the True Dharma Eye*, where he says, "Thus, the significance of studying cause and realizing effect is clear. This is the way of buddhas and ancestors. . . . Those of you who have pure aspiration for enlightenment and want to study buddha-dharma for the sake of buddha-dharma should clarify causation as past sages did. Those who reject this teaching are outside the way."⁵⁹ Thus, Dōgen makes it clear that authentic Zen practice is not divorced from the teachings expressed in scriptures. For him deep trust in and identification with causation should be the foundation for practice of the way.

Bilingual Zen

Dōgen used the Chinese language for writing formal addresses such as recommendations for zazen and formal lectures, as well as for most of the monastic guidelines, poems, and his own study journals. It was natural for him to write in Chinese, as he had received the major part of his Zen training in China, and his formal lectures and poems followed the tradition of Chinese Zen masters. Writing in Chinese was also appropriate for addressing the larger Buddhist

community, as most scholarship in Japan at that time relied on this language, although the texts were read in a special Sino-Japanese way due to the differences in sound and grammar between the two languages.

Dōgen's early informal talks were recorded by Ejō in Japanese, but his later informal talks were recorded by Gikai in Chinese. Dōgen wrote some Japanese traditional-style *waka* poems, written in thirty-one syllables. He used Japanese for writing his lifework, the ninety-five fascicles of *The Treasury of the True Dharma Eye*, except that he kept quotations from sūtras and Zen texts in Chinese, for he almost exclusively used Chinese books as research materials.

Thousands of ideograms are used in the Chinese writing system. Each ideogram represents a word and embodies a wide range of meaning and connotation derived from the long social and literary tradition of China. Parts of speech are quite flexible in this language; the same word can function as a noun, verb, or adjective. There is no conjugation by cases or inflection by number, and subjects and objects are often implied. Word order often indicates syntax, but there can always be exceptions. Thus, because of its richness of meaning and ambiguity, the Chinese language was instrumental in the development of highly intuitive thinking in the Zen tradition, both for earlier masters and for Dōgen himself.

In the Japanese writing system Chinese ideograms are used particularly for major parts of speech such as nouns, stems of verbs and adjectives. Japanese phonetic letters are added to indicate conjugations as well as conjunctions and connecting words somewhat analogous to prepositions in English. The Japanese language shares with the Chinese language the richness of ideograms and ambiguity of expression. The poetic ambiguity in Japanese writing has to do with its tendency to imply subjects and with its usual absence of plural forms. On the other hand, parts of speech are clearly defined in a Japanese sentence, and all words in a sentence, including those that are implied, have well-defined functions as the subject, object, predicate, or modifier. Thus, writing prose in Japanese is grammatically demanding. Much of the acuteness of Dōgen's writings is the

result of expressing vastly intuitive thoughts through the logical structure of the Japanese language.

Words beyond Words

In Zen teaching awakening is regarded as something beyond intellectual studies, or beyond understanding what has been said in the past. It ought to be a direct experience, which is personal, intuitive, and fresh. The dilemma is that the experience of awakening needs to be approved by an authentic master, and to be transmitted to the next generation without distortion.

Dōgen wrote his essays to convey to students his understanding of what he regarded as most essential and authentic in Buddhist teaching. He focused on the theoretical aspects of the teaching, while constantly reminding students that awakening is beyond thought. In some of his essays and monastic guidelines he gave detailed instructions on the practical aspects of zazen and communal activities, often with philosophical interpretations and poetic expressions. Dōgen regarded all daily activities, such as washing the body, wearing robes, cooking, or engaging in administrative work, as sacred.

It is clear that Dōgen's thinking and understanding deepened as he wrote his essays and read them to his community. He made a careful revision of his texts with the help of his senior student Ejō. Either he or Ejō calligraphed the final version of the texts. The fascicle "Actualizing the Fundamental Point" was revised nineteen years after it was first written.

Extensively quoting stories and poems from the Chinese Zen tradition, Dōgen often comments on each line of these ancient dialogues, and makes a detailed examination of the meaning behind the words. He does not hesitate to criticize great masters like Linji and Yunmen, while revering their teachings in other passages. But he places ultimate value in the accounts of the earliest Chinese masters such as Bodhidharma and the Sixth Ancestor, Huineng, as well as later "ancestors" in his lineage.

Dōgen introduces the full range of traditional Zen rhetoric on the paradox of awakening beyond thought. The rhetoric includes nonverbal expressions such as silence, shouting, beating, and gestures, which have been recorded in words. It also includes repetitious statements, turning around the word order, non sequiturs, tautology, and seemingly mundane talks. The use of absurd images and upside-down language is also common. Sacrilegious and violent words that are intended to crush stereotypical thinking are not uncommon in the Zen heritage. These Zen expressions are called “turning words,”* as they can turn students around from limited views. Dōgen would call it “intimate language,” as it bypasses the intellect and directly touches upon the matter of duality and non-duality.

The Zen tradition sometimes loads a word with positive, negative, concrete, and transcendental meanings, thus making its semantics ambiguous or enigmatic. A well-known example of that is Zhaozhou’s *wu* (*mu* in Japanese, originally meaning “no” or “not”) in response to the question of whether a dog has buddha-nature. Following and extending this tradition, Dōgen uses some words in opposite meanings. By the word “self,” he sometimes means a confined ego and sometimes the universal reality that is based on selflessness. “To be hindered” can also mean “to be fully immersed.”

Commenting on earlier Zen masters’ words, Dōgen develops his own thinking and finds a way to expand the meaning of their words to elaborate his understanding of the ultimate value of each moment. A remarkable example of this may be found in his interpretation of Yaoshan’s words, “For the time being, stand on a high mountain.” From here Dōgen starts his explication that time is no other than being, and presents the concept of “the time-being,” or existence, as time. Another example of expanding the meaning of the original words is his reading of a line of *The Mahā Pari-nirvāna Sūtra*, “All beings have buddha-nature,” as “All beings completely are buddha-nature.”

In the Chinese Zen tradition there are a number of stories in which a teacher of scriptures gives up lecturing and starts practicing

Zen, or of Zen teachers who make paradoxical comments on passages of scriptures. There are almost no cases in which Zen teachers make extensive efforts to examine the meaning of scriptural phrases. But Dōgen does a thorough investigation of phrases from a number of sūtras, which makes him unique as a Zen teacher. His writings in *The Treasury of the True Dharma Eye* provide syntheses of these two traditional aspects: studies of scripture that contain vast systematic expressions of the Buddhist teaching, and Zen, which emphasizes direct experience of the essence of the Buddhist teaching.

Heritage of Dōgen

Dōgen spent most of his later life training a small number of students in a remote countryside monastery. The audience for his writing was quite limited, as he used customary Zen language, which often consisted of colloquial Chinese expressions unfamiliar to most Buddhists in his country. The theme of his writing was a specific practice, centered around “just sitting” in the monastic environment. None of his prose or poetry was published during his lifetime.

He produced a dharma heir, Ejō, a fully dedicated practitioner of the way, and several mature students to whom Ejō gave dharma transmission for Dōgen after his death. Dōgen’s dharma descendants eventually formed the Sōtō School—the Japanese form of the Caodong School—which is now the largest Buddhist organization in Japan. The other major school of Japanese Zen is the Rinzai School, which regards Eisai as its founder.

Dōgen is known as one of the reformers of Buddhism in the Kamakura Period (1192–1333). Other prominent reformers during this period include Hōnen, Shinran, and Nichiren. The communities they started are now called respectively the Jōdo (Pure Land) School, the Jōdoshin (True Pure Land) School, and the Nichiren School. The members of the schools formed in the Kamakura Period outnumber by far the members of the organizations that started earlier.

While Dōgen's dharma descendants increased, gaining popular support and building temples all over, most of his writings were quickly forgotten. No one wrote a substantial commentary on his essays between the fourteenth and seventeenth centuries. Ryōkan, a mendicant monk of the eighteenth to nineteenth centuries, now famous for his calligraphy and poetry, wrote a poem about reading the *Record of Eihei Dōgen*:

For five hundred years it's been covered with dust,
just because no one has had an eye for recognizing dharma.
For whom was all his eloquence expounded?
Longing for ancient times and grieving for the present, my
heart is exhausted.⁶⁰

There was a movement in the Sōtō community after the seventeenth century, however, for restoring the founder's spirit. The movement included extensive studies of his writings, along with the emergence of commentaries on Dōgen's writings by several monk scholars, which resulted in the publication of *The Treasury of the True Dharma Eye* by the Eihei Monastery in 1816.

Studies about Dōgen remained in the domain of Sōtō sectarian scholarship until the 1920s, when Japanese scholars of Western philosophy started to realize the importance of Dōgen's thinking. That was when Tetsurō Watsuji's *Shamon Dōgen* (Monk Dōgen) awakened interest in Dōgen's work among intellectuals.

In the 1960s Dōgen began to be recognized as one of the greatest essayists in the history of Japanese literature. His writings were included in various collections of classical literature. Six modern Japanese translations of the entire *Treasury of the True Dharma Eye* have been published, making much of Dōgen's thought available to Japanese readers.

As Zen meditation began to spread to the Western world in the 1950s, translations of some of Dōgen's writings started to appear in Western languages. Over thirty books of Dōgen translations and studies have been published in English, which makes Dōgen by far

the most extensively studied East Asian Buddhist in the Western world. How his influence will extend is yet to be seen.

The Contemporary Meaning of Dōgen

Over seven hundred years after his time, Dōgen's writings are still fresh and captivating for both Buddhists and non-Buddhists. The paradoxes, absurd images, and often impenetrable language in his essays are not merely exotic or intriguing. They point to a part of human consciousness that is often unnoticed. Dōgen's writing reveals a reality that is only experienced through a life-long investigation of nonduality. The freedom—including freedom from thinking itself and language itself—that we see in Dōgen's writing is stunning. It is ironic that his mind was so free while he was following a highly defined practice of meditation and while he was establishing meticulous guidelines for his monastery. It makes us wonder if his form of practice and teaching was part of the foundation of his freedom.

His meditation instructions remain among the most useful for Zen practitioners. Many of the forms he brought from China are still used in Japan, and are taking root in Western Zen groups. Although modern modes of cooking, cleaning, and earning a livelihood are vastly different from those in his time, Dōgen's teaching on attention to details and care about others is still valid.

Those of us who are familiar with contemporary Buddhist scholarship may have a different perspective from Dōgen on the historical development of Buddhism. Based on scientific findings since the nineteenth century, we now know that Mahāyāna sūtras were compiled in India centuries after the time of Shākyamuni Buddha and that many of the teachings may not represent the actual words of the Buddha himself. Also, the story that Mahākāshyapa smiled when he saw the Buddha hold up a flower, and that he received the treasury of the true dharma eye, may have been constructed in China, as there is no mention of it in Indian texts. The succession of Indian ancestors named in the Zen lineage is also seen

by scholars as a Chinese creation. Thus Dōgen's emphasis on the authenticity of the Zen lineage does not convince the scientific mind of modern times.

We now appreciate the teachings and practices of many religious traditions, as we have opportunities to witness and learn from them first hand. From this perspective, Dōgen's criticisms of other schools of Buddhism as mistaken or inferior may appear narrow-minded. Nevertheless, his pure dedication to the path he followed, passionately conveying to his students his understanding about it, is moving. What makes practice authentic is not necessarily historical evidence or comparative arguments, but genuine and sincere intention to practice.

Rich in scientific knowledge and highly advanced technology, humans still face the transience of life, fear of death, and individual and social suffering. We are back to the same question people have been asking from the beginning of human society: how can we become free from suffering? Dōgen's invitation to us to experience nonduality in meditation can be a way to inner freedom—freedom from driving desires, self-centeredness, and the fear of isolation. His teaching on the ultimate value of each moment is increasingly relevant today, as we become more and more aware of the interconnectedness of all things throughout space and time.

Kazuaki Tanahashi

NOTES

In the following notes, *SG* = *Shōbōgenzō*, *The Treasury of the True Dharma Eye*, of Eihei Dōgen. *MD* = *Moon in a Dewdrop*, San Francisco: North Point Press, 1985. "The editor" refers to Kazuaki Tanahashi.

1. Ōkubo, Dōshū, ed. *Dōgen Zenji Zenshū* (Entire Work of Zen Master Dōgen), 3 vols. Tokyo: Chikuma Shobō, 1970.
2. *Eihei-ji Sanso Gyōgō-ki* (Biographies of the First Three Ancestors of the Eihei Monastery), author unknown, already in existence in the Ōei Era (1394–1428). *Shōso Dōgen Zenji Oshō Gyōroku* (Biography of the First Ancestor, Zen Master, Priest Dōgen), author unknown,

- published in 1673. *Eihei Kaisan Gyōjō Kenzei-ki* (Kenzei's Biography of the Founder Dōgen of Eihei) by Kenzei (1417–1574).
3. Ejō, *SG Zuimon-ki* (Record of Things I Heard).
 4. Ejō, *ibid.*
 5. Dōgen, *SG Bendōwa* (On the Endeavor of the Way), *MD*.
 6. *Dōgen*, *ibid.*
 7. Dōgen, *Hōkyō-ki*, (Journal of My Study in China). See p. 3.
 8. Ejō, *ibid.*
 9. Dōgen, *ibid.*
 10. Dōgen, *Tenzo Kyokun* (Instructions for the Tenzo), *MD*.
 11. Dōgen, *SG Kesa Kudoku* (Power of the Robe). See p. 77.
 12. Dōgen, *SG Shisho* (Document of Heritage), *MD*.
 13. Dōgen, *Journal of My Study in China*. See p. 3.
 14. Dōgen, *ibid.*
 15. Dōgen, *SG Menju* (Face-to-face Transmission), *MD*.
 16. Dōgen, *Journal of My Study in China*. See p. 3.
 17. Dōgen, *Eihei Kōroku* (Extensive Record of Eihei, Fascicle Two).
 18. Dōgen, *Shari Sōdenki* (Record of Bringing Master Myōzen's Relics). See p. 30.
 19. Dōgen, *Fukan Zazen-gi* (Recommending Zazen to All People).
 20. Dōgen, *On the Endeavor of the Way*.
 21. Dōgen, *ibid.*
 22. Dōgen, *SG Genjo Kōan* (Actualizing the Fundamental Point).
 23. Dōgen, *Shinji SG* (The Chinese-Language Treasure of the True Dharma Eye). See Cases for Study, p. 40, for excerpt.
 24. Dōgen, *Kannon-dōri-in Sōdō Konryū Kanjin-so* (Donation Request for a Monks' Hall at Kannon-dōri Monastery). See p. 47.
 25. Ejō, *ibid.*
 26. Dōgen, *Instructions for the Tenzo*.
 27. Dōgen, *SG Sansui-kyō* (Mountains and Waters Sutra).
 28. Dōgen, *SG Uji* (The Time-Being). See p. xx.
 29. Dōgen, *SG Kesa Kudoku* (The Power of the Robe). See p. 77.
 30. Dōgen, *SG Keisei Sanshoku* (Valley Sound, Mountain Color). See p. 59.
 31. Dōgen, *SG Shisho* (Document of Heritage), *MD*.
 32. Dōgen, *SG Bussō* (Buddha Nature).
 33. Dōgen, *SG Jinzū* (Miracles). See p. 104.
 34. Dōgen, *SG Bukkōjōji* (Going beyond Buddha), *MD*.

35. Dōgen, *SG Gyōji* (Continuous Practice). See p. 114.
36. Dōgen, *SG Shinjin Gakudō* (Body and Mind Study of the Way), *MD*.
37. Dōgen, *SG Muchū Setsumu* (Within a Dream Expressing the Dream). See p. 165.
38. Dōgen, *SG Zenki* (Undivided Activity). See p. 173.
39. Dōgen, *Bendōhō* (Method of the Practice of the Way).
40. Dōgen, *Extensive Record of Eihei, Fascicle Two*. See p. xx.
41. Dōgen, *Eihei-ji Chiji Shingi* (Guidelines for Officers of the Eihei Monastery). See p. 210.
42. Dōgen, *SG Shukke* (Home-leaving).
43. Dōgen, waka poems for Lady Hōjō. See p. 256 for selected poems.
44. Dōgen, *Extensive Record of Eihei, Fascicle Three*.
45. Dōgen, *SG Semmen* (Face Washing).
46. Dōgen, Actualizing the Fundamental Point. See p. 35.
47. Dōgen, *SG Hachi Dainingaku* (Eight Awakenings of Great Beings). See p. 271.
48. Dōgen, Eihei Shitchū Kikigaki (Final Instructions at the Abbot's Room of the Eihei Monastery).
49. Dōgen, *ibid*.
50. Translated by Brian Unger and the Editor.
51. Dōgen, *Home-leaving*.
52. Dōgen, Continuous Practice, *Fascicle One*. See p. 114.
53. Dōgen, Undivided Activity. See p. 173.
54. Dōgen, *SG Mitsugo* (Intimate Language). See p. 179.
55. Dōgen, Actualizing the Fundamental Point. See p. 35.
56. Dōgen, Continuous Practice, Fascicle Two. See p. 137.
57. Dōgen, *SG Shinjin Inga* (Identifying with Cause and Effect). See p. 264.
58. Dōgen, *Journal of My Study in China*. See p. 3.
59. Dōgen, Identifying with Cause and Effect. See p. 264.
60. Ryōkan, "Reading the Record of Eihei Dōgen." An excerpt, translated by Taigen Daniel Leighton and the editor.