

GAKUDŌ-YŌJIN-SHŪ

(Points to Watch in Buddhist Training)

Introduction

Dōgen completed this treatise for his disciples at Kōshō-ji temple in the first year or Bunryaku (1234) seven years after he had returned from China. Whereas in the *Fukan-zazen-gi* the primary emphasis is on a practical explanation of how to do zazen, Dōgen, in this later work, goes into a more thorough explanation of the spirit in which not only zazen, but all of one's actions are to be done.

Beginning with an exhortation to awake to the *Bodhi*-seeking mind, Dōgen goes on to discuss the importance of training under a true master, as well as such topics as the relationship of training to enlightenment and the significance of the practice of zazen. Although the content of the *Shōbō-genzō* is more philosophically profound, the *Gakudō-yōjin-shū* is highly esteemed as a training guide in the Sōtō Zen sect by those who are actually engaged in daily practice of the Way. Among Dōgen's numerous works this one, in particular, deserves repeated reading, ideally in conjunction with the deepening of one's own practice; for, although relatively short in length, it presents nothing less than the blueprint to enlightenment.

Text

(1) The Need to Awake to the *Bodhi*-seeking Mind

The *Bodhi*-seeking mind is known by many names; but they all refer to the One Mind of the Buddha. The Venerable Nāgārjuna¹ said, "The mind which sees into the flux of arising and decaying, and recognizes the transient nature of the world is also known as the *Bodhi*-seeking mind." Why, then, is temporary dependence on this mind called the *Bodhi*-seeking

mind? When the transient nature of the world is recognized, the ordinary selfish mind does not arise; neither does the mind which seeks for fame and profit.

Aware that time waits for no man, train as though you were attempting to save your head from being enveloping in flames. Reflecting on the transient nature of body and life, exert yourself just as Buddha Śākya-muni did when he raised his foot.²

Although you hear the flattering call of the Kimnara god and Kalavinka bird,³ pay no heed, regarding them as merely the evening breeze blowing in your ears. Even though you see a face as beautiful as that of Mao-chiang or Hsi-shih,⁴ think of them as merely the morning dew blocking your vision.

When freed from the bondage of sound, color, and shape, you will naturally become one with the true Bodhi-seeking mind. Since ancient times there have been those who have heard little of true Buddhism and others who have seen little of the *sūtras*. Most of them have fallen into the pitfall of fame and profit, losing the essence of the Way forever. What a pity! How regrettable! This should be well understood.

Even though you have read the expedient or true teachings of excellent *sūtras* or transmitted the esoteric and exoteric teachings,⁵ unless you forsake fame and profit you cannot be said to have awakened to the *Bodhi*-seeking mind.⁶

There are some who say that the *Bodhi*-seeking mind is the highest supreme enlightenment of the Buddha, free from fame and profit. Others say that it is that which embraces the 3,000 worlds⁷ in a single moment of thought, or that it is the teaching that not a single delusion arises. Still others, that it is the mind which directly enters into the realm of the Buddha. These people, not yet understanding what the *Bodhi*-seeking mind is, wantonly slander it. They are indeed far from the Way.

Reflect on your ordinary mind, selfishly attached as it is to fame and profit. Is it endowed with the essence and appearance of the 3,000 worlds in a single moment of thought? Has it experienced the teaching that not

a single delusion arises? No, there is nothing there but the delusion of fame and profit, nothing worthy of being called the *Bodhi*-seeking mind. Although there have been patriarchs from ancient times who have used secular means to realize enlightenment, none of them have been attached to fame and profit, or even Buddhism, let alone the ordinary world.

The *Bodhi*-seeking mind is, as previously mentioned, that which recognizes the transient nature of the world one of the four insights. It is utterly different from that referred to by madmen.

The non-arising mind and the appearance of the 3,000 worlds are fine practices after having awakened to the *Bodhi*-seeking mind. "Before" and "after," however, should not be confused. Simply forget the self and quietly practice the Way. This is truly the *Bodhi*-seeking mind.

The sixty-two viewpoints are based on self; so when egoistic views arise, just do zazen quietly, observing them. What is the basis of your body, its inner and outer possessions? You received your body, hair and skin from your parents. The two droplets, red and white, of your parents, however, are empty from beginning to end; hence there is no self here. Mind, discriminating consciousness, knowledge, and dualistic thought bind life. What, ultimately, are exhaling and inhaling? They are not self. There is no self to be attached to. The deluded, however, are attached to self, while the enlightened are unattached. But still you seek to measure the self which is no self and attach yourselves to arisings which are non-arising. neglecting to practice the Way. By failing to sever your ties with the world, you shun the true teaching and run after the false. Dare you say you're not acting mistakenly?

(2) The Need for Training upon Encountering the True Law.

A king's mind can often be changed as the result of advice given by a loyal retainer. If the Buddhas and patriarchs offer even a single word, there will be none who will remain unconverted. Only wise kings, however, pay heed to the advice of their retainers, and only exceptional trainees listen to the Buddhas words.

It is impossible to sever the source of transmigration without casting away the delusive mind. In the same way, if a king fails to heed the advice of his retainers, virtuous policy will not prevail; and he will be unable to govern the country well.

(3) The Need to Realize the Way through Constant Training

Lay people believe that government office can be acquired as a result of study. Buddha Śākyamuni teaches, however, that training encompasses enlightenment. I have never heard of anyone who became a government official without study or realized enlightenment without training.

Although it is true that different training methods exist—those based on faith or the Law, the sudden or gradual realization of enlightenment¹⁰—still one realizes enlightenment as a result of training. In the same way, although the depth of people's learning differs as does their speed of comprehension, government office is acquired through accumulated study. None of these things depend on whether the rulers are superior or not, or whether one's luck is good or bad.

If government office could be acquired without study, who could transmit the method by which the former king successfully ruled the nation? If enlightenment could be realized without training, who could understand the teaching of the Tathāgata,¹¹ distinguishing, as it does, the difference between delusion and enlightenment? Understand that although you train in the world of delusion, enlightenment is already there. Then, for the first time, you will realize that boats and rafts [the *sūtras*] are but yesterday's dream and be able to sever forever the old views which bound you to them.

The Buddha does not force this understanding on you. Rather it comes naturally from your training in the Way; for training invites enlightenment. Your own "treasure" does not come from the outside. Since enlightenment is one with training, enlightened action leaves no traces. Therefore, when looking back on training with enlightened eyes, you will find there is no illusion to be seen, just as white clouds extending for ten

thousand *vi* cover the whole sky.

In harmonizing enlightenment with training, you cannot step on even a single particle of dust. Should you do so, you will be as far removed from enlightenment as heaven is from earth. If you return to your true Self, you can transcend even the status of the Buddha. (Written on March 9, second year of Tenpuku (1234)

(4) The Need for Selfless Practice of the Way

In the practice of the Way it is necessary to accept the true teaching of our predecessors, setting aside our own preconceived notions. The Way cannot be realized with mind or without it. Unless the mind of constant practice is one with the Way, neither body nor mind will know peace. When the body and mind are not at peace, they become obstacles to enlightenment.

How are constant practice and the Way to be harmonized? To do so the mind must neither be attached to nor reject anything; it must be completely free from fame and profit. One does not undergo Buddhist training for the sake of others. The minds of Buddhist trainees, like those of most people these days, however, are far from understanding the Way. They do that which others praise even though they know it to be false. On the other hand, they do not practice that which others scorn even though they know it to be the true Way. How regrettable!

Reflect quietly on whether your mind and actions are one with Buddhism or not. If you do so, you will realize how shameful they are. The penetrating eyes of the Buddhas and patriarchs are constantly illuminating the entire universe.

Since Buddhist trainees do not do anything for the sake of themselves, how could they do anything for the sake of fame and profit? You should train for the sake of Buddhism alone. The various Buddhas do not show deep compassion for all sentient beings either for themselves or for others. This is the Buddhist tradition.

Observe how even animals and insects nurture their young, enduring

various hardships in the process. The parents stand to gain nothing by their actions, even after their off-spring have reached maturity. Yet, though they are only small creatures, they have deep compassion for their young. This is also the case with regard to the various Buddhas' compassion for all sentient beings. The excellent teachings of these various Buddhas, however, are not limited to compassion alone; rather they appear in countless ways throughout the universe. This is the essence of Buddhism.

We are already the children of the Buddha; therefore we should follow in his footsteps. Trainees, do not practice Buddhism for your own benefit, for fame and profit, or for rewards and miraculous powers. Simply practice Buddhism for the sake of Buddhism; this is the true way.

(5) The Need to Seek a True Master

A former patriarch once said, "If the *Bodhi*-seeking mind is untrue, all one's training will come to nothing." This saying is indeed true. Furthermore, the quality of the disciple's training depends upon the truth or falsity of his master.

The Buddhist trainee can be compared to a fine piece of timber, and a true master to a good carpenter. Even fine wood will not show its fine grain unless it is worked on by a good carpenter. Even a warped piece of wood will, if handled by a good carpenter, soon show the results of good craftsmanship. The truth or falsity of enlightenment depends upon whether or not one has a true master. This should be well understood.

In our country, however, there have not been any true masters from ancient times. We can tell this by looking at their words, just as we can tell (the nature of) the source of a river by scooping up some of its water downstream.

For centuries masters in this country have compiled books, taught disciples, and led both human and celestial beings. Their words, however, were still green still unripe; for they had not yet reached the ultimate in training. They had not yet reached the sphere of enlightenment.

Instead, they merely transmitted words and made others recite names and letters. Day and night they counted the treasure of others, without gaining anything for themselves.

These ancient masters must be held responsible for this state of affairs. Some of them taught that enlightenment should be sought for outside of the mind; others, that rebirth in the Pure Land was the goal. Herein lies the source of both confusion and delusion.

Even if good medicine is given to someone, unless that person has also been given the proper directions for taking it, the illness may be made worse; in fact, it may do more harm than taking poison. Since ancient times there have not been any good doctors in our country who were capable of making out the correct prescription or distinguishing between medicine and poison. For this reason it has been extremely difficult to eliminate life's suffering and disease. How, then, can we expect to escape from the sufferings of old age and death?

This situation is completely the fault of the masters, not of the disciples. why? Because they guide their disciples along the branches of the tree, dispensing with its roots. Before they fully understand the Way themselves, they devote themselves solely to their own egoistic minds, luring others into the world of delusion. How regrettable it is that even these masters are unaware of their own delusion. How can their disciples be expected to know the difference between right and wrong?

Unfortunately, true Buddhism has not yet spread to this peripheral little country; and true masters have yet to be born. If you want to study the highest Way, you have to visit masters in far-away Sung China, and reflect there on the true road which is far beyond the delusive mind. If you are unable to find a true master, it is best not to study Buddhism at all. True masters are those who have realized the true Law and received the seal of a genuine master. It has nothing to do with their age. For them neither learning nor knowledge is of primary importance. Possessing extraordinary power and influence, they do not rely on selfish views or cling to any obsession; for they have perfectly harmonized knowledge and

practice. There are the characteristics of a true master.

(6) Advice for the Practice of Zen

The study of the Way through the practice of zazen is of vital importance. You should not neglect it or treat it lightly. In China there are the excellent examples of former Zen masters who cut off their arms or fingers.¹² Long ago Buddha Śākyamuni renounced both his home and kingdom — another fine trace of the practice of the Way. Men of the present day, however, say that one need only practice that which is easily practiced. Their words are very mistaken and far removed from the Way. If you devote yourself to one thing exclusively and consider it to be training, even lying down will become tedious. If one thing becomes tedious, all things become tedious. You should know that those who like easy things are, as a matter of course, unworthy of the practice of the Way.

Our great teacher, Śākyamuni, was unable to gain the teaching which prevails in the present world, until after he had undergone severe training for countless ages in the past. Considering how dedicated the founder of Buddhism was, can his descendants be any less so? Those who seek the Way should not look for easy training. Should you do so, you will never be able to reach the true world of enlightenment or find the treasure house. Even the most gifted of the former patriarchs have said that the Way is difficult to practice. You should realize how deep and immense Buddhism is. If the Way were, originally, so easy to practice and understand, these former gifted patriarchs would not have stressed its difficulty. By comparison with the former patriarchs, people of today do not amount to even so much as a single hair in a herd of nine cows. That is to say, even if these moderns, lacking, as they do, both ability and knowledge, exert themselves to the utmost, their imagined difficult practice would still be incomparable to that of the former patriarchs.

What is the easily practiced and easily understood teaching of which present-day man is so fond? It is neither a secular teaching nor a Buddhist one. It is even inferior to the practice of demons and evil spirits, as

well as to that of non-Buddhist religions and the two vehicles.¹³ It may be said to be the great delusion of ordinary men and women. Although they imagine that they have escaped from the delusive world, they have, on the contrary, merely subjected themselves to endless transmigration.

Breaking one's bones and crushing the marrow to gain Buddhism are thought to be difficult practices. It is still more difficult, however, to control the mind, let alone undergo prolonged austerities and pure training, while controlling one's physical actions is the most difficult of all.

If the crushing of one's bones were of value, the many who endured this training in the past should have realized enlightenment; but, in fact, only a few did. If the practice of austerities were of value, the many who have done so since ancient times should have also become enlightened; but here, too, only a few did. This all stems from the great difficulty of controlling the mind. In Buddhism neither a brilliant mind nor academic understanding is of primary importance. The same holds true for mind, discriminating consciousness, thought and insight. None of these are of any use; for the Way may be entered only through the harmonization of body and mind.

Buddha Śākyamuni said: "Turning the sound-perceiving-stream of the mind inward, forsake knowing and being known." Herein lies the meaning of the above. The two qualities of movement and non-movement have not appeared at all; this is true harmony.

If it were possible to enter the Way on the basis of having a brilliant mind and wide knowledge, high-ranking Shên-hsiu¹⁴ should certainly have been able to do so. If common birth were an obstacle to entering the Way, how did Hui-nêng¹⁵ become one of the Chinese patriarchs? These examples clearly show that the process of transmitting the Way does not depend on either a brilliant mind or wide knowledge. Seeking the Law, reflect on yourselves and train diligently.

Neither youth nor age are obstacles to entering the Way. Chao-chou¹⁶ was more than 60 years old when he first began to practice; yet he became an outstanding patriarch. Cheng's daughter,¹⁷ on the other hand,

was only 13 years old; but she had already attained a deep understanding of the Way, so much so that she became one of the finest trainees in her monastery.

The majesty of Buddhism appears according to whether or not the effort is made, and differs according to whether or not training is involved.

Those who have long devoted themselves to the study of the *sūtras*, as well as those who are well-versed in secular learning, should visit a Zen monastery. There are many examples of those who have done so. Hui-ssū¹⁸ of Mt. Nan-yüeh was a man of many talents; yet he trained under Bodhidharma. Hsüan-chüeh¹⁹ of Mt. Yung-chia was the finest of men, still he trained under Ta-chien [Hui-nêng]. The clarification of the Law and the realization of the Way is dependent upon the power gained from training under Zen masters.

When visiting a Zen master to seek instruction, listen to his teaching without trying to make it conform to your own self-centered viewpoint; otherwise, you will be unable to understand what he is saying. Purifying your own body and mind, eyes and ears, simply listen to his teaching, expelling any other thought. Unify your body and mind and receive the master's teaching as if water were being poured from one vessel into another. If you do so, then, for the first time, you will be able to understand his teaching.

At present, there are some foolish people who either devote themselves to memorizing the words and phrases of the *sūtras* or attach themselves to that which they have heard before. Having done so, they try to equate these with the teachings of a master. In this case, however, there exist here only their own views and the words of ancient men. Consequently the words of the master go unheeded. Still others, attaching primary importance to their own self-centered thinking, open the *sūtras* and memorize a word or two, imagining this to be Buddhism. Later when they are taught the Law by an enlightened Zen master, they regard his teaching as true if it corresponds with their own views; otherwise they regard

it as false. Not knowing how to give up this mistaken way of thinking, they are unable to return to the true Way. They are to be pitied; for they will be subject to delusion for eternity. How regrettable!

Buddhist trainees should realize that Buddhism is beyond either thought, discrimination and imagination, or insight, perception and intellectual understanding. Were it not so, why is it that, having been endowed with these various faculties since birth, you have still not realized the Way?

Thought, discrimination, etc. should be avoided in the practice of the Way. This will become clear if, using thought, etc. you examine your-²⁰self carefully. The gateway to the Truth is known only to enlightened Zen masters, not to their learned counterparts.

Written on April 5, second year of Tenpuku (1234)

(7) The Need for Zen Training in Buddhist Practice and Enlightenment

Buddhism is superior to any other teaching. It is for this reason that many people pursue it. During the Tathāgata's lifetime there was only one teaching and one teacher. The Great Master alone led all beings with his supreme Wisdom. Since the Venerable Mahākāśyapa transmitted the treasury of the true Law, twenty-eight generations in India, six generations in China, and the various patriarchs of the five Zen schools²¹ have transmitted it without interruption. From the P'u-t'ung period in the Chinese state of Liang all truly superior individuals.....from monks to royal retainers.....have taken refuge in Zen Buddhism.

Truly, excellence should be loved because of its excellence. One should not love dragons as Yeh-Kung did. In the various countries east of China the casting-net of academic Buddhism has been spread over the seas and mountains. Even though spread over the mountains, however, it does not contain the heart of the clouds. Similarly, even though spread over the seas, it lacks the heart of the waves. The foolish are fond of this kind of Buddhism. They are delighted by it like those who take the eye of a fish to be a pearl, or those who treasure a stone from Mt. Yen in

the belief that it is a precious jewel. Many such people fall into the pitfall of demons, thereby losing their true Self.

The situation in remote countries such as this one is truly regrettable; for here, where the winds of false teachings blow freely, it is difficult to spread the true Law. China, however, has already taken refuge in the true Law of the Buddha. Why is it, then, that it has not yet spread to either our country or Korea? Although in Korea at least the name of the true Law can be heard, in our country, even this is impossible. This is because the many teachers who went to study Buddhism in China in the past clung to the net of academic Buddhism. Although they transmitted various Buddhist texts, they seem to have forgotten the spirit of Buddhism. Of what value was this? In the end it came to nothing. This is all because they didn't know the essence of studying the Way. How regrettable it is that they worked so hard their whole life to no purpose.

When you first enter the gateway of Buddhism and begin to study the Way, simply listen to the teaching of a Zen master and train accordingly. At that time you should know the following: the Law turns self, and self turns the Law. When self turns the Law, self is strong and the Law is weak. In the reverse case, on the other hand, the Law is strong and self is weak. Although Buddhism has had these two aspects since long ago, they have only been known by those who have received the true transmission. Without a true master, it is impossible to hear even the names of these two aspects.

Unless one knows the essence of studying the Way, it is impossible to practice it; for how, otherwise, could one determine what is right and what is wrong? Those who now study the Way through the practice of zazen naturally transmit this essence. This is why there have been no mistakes made in the transmission; something which can't be said of the other Buddhist sects. Those who seek Buddhism cannot realize the true Way without the practice of zazen.

(8) The Conduct of Zen Monks

Since the time of the Buddha the twenty-eight patriarchs in India and

the six in China have directly transmitted the true Law, adding not even so much as a thread or hair nor allowing even a particle of dust to penetrate it. With the transmission of the Buddha's ²² *kesa* to Hui-nêng, Buddhism spread throughout the world. At present the Tathāgata's treasury of the true Law is flourishing in China. It is impossible to realize what the Law is by groping or searching for it. Those who have seen the Way forget their knowledge of it; transcending relative consciousness.

Hui-nêng lost his face (his deluded self), while training on Mt. Huang-mêi. Hui-k'ô showed his earnestness by cutting off his arm in front of Bodhidharma's cave, realizing, through this action, the essence of Buddhism and turning his delusive mind into enlightenment. Thereafter he prostrated himself to Bodhidharma in deep respect before returning to his original position. Thus did he realize absolute freedom, dwelling neither in body nor mind, non-attached, unlimited.

A monk asked Chao-chou, "Does a dog have the Buddha-nature?" ²³ Chao-chou replied, "Wu." ²⁴ This word "wu" can neither be measured nor grasped; for there is nothing to grab hold of. I would suggest that you try letting go! Then ask yourself these questions: What are body and mind? What is Zen conduct? What are birth and death? What is Buddhism? What are worldly affairs; and what, ultimately, are mountains, rivers and earth, or men, animals and houses?

If you continue to ask these questions, the two aspectsmovement and non-movement ...will clearly not appear. This nonappearance, however, does not mean inflexibility. Unfortunately, however, very few people realize this, while many are deluded thereby. Zen trainees can realize this after they have trained for some time. It is my sincere hope, however, that you will not stop training even after you have become fully enlightened.

(9) The Need to Practice in Accordance with the Way

Buddhist trainees should first determine whether or not their practice is headed towards the Way. Śākyamuni, who was able to harmonize and

control his body, speech and mind, sat beneath a bo-tree doing zazen. Suddenly, upon seeing the morning star, he became enlightened, realizing the highest supreme Way which is far beyond that of the *Śrāvakas* and *Pratyeka-buddhas*.²³ The enlightenment which the Buddha realized through his own efforts has been transmitted from Buddha to Buddha without interruption to the present-day. How, then, can those who have realized this enlightenment help but have become Buddhas? To be headed towards the Way is to know its appearance and how far it extends. The Way lies under the foot of every man. When you become one with the Way you find that it is right where you are, thus realizing perfect enlightenment. If, however, you take pride in your enlightenment, even though it be very deep, it will be no more than only partial enlightenment. These are the essential elements of being headed towards the Way.

Present-day trainees strongly desire to see miracles, even though they don't understand how the Way functions. Who of these is not mistaken? They are like a child who, forsaking both his father and his father's wealth, runs away from home. Even though his father be rich, and he, as an only son, would someday inherit it all, he becomes a beggar, searching for his fortune in faraway places. This is truly the case.

To study the Way is to try to become one with it... to forget even a trace of enlightenment. Those who would practice the Way should first of all believe in it. Those who believe in the Way should believe that they have been in the Way from the very beginning, subject neither to delusion, illusive thoughts and mixedup ideas nor increase, decrease and mistaken understanding. Engendering belief like this, clarify the Way and practice it accordingly.....this is the essence of studying the Way.

The second method of Buddhist training is to cut off the function of discriminative consciousness and turn away from the road of intellectual understanding. This is the manner in which novices should be guided. Thereafter they will be able to let body and mind fall away, freeing themselves from the dualistic ideas of delusion and enlightenment.

In general there are only a very few who believe they are in the Way.

If only you believe that you are truly in the Way, you will naturally be able to understand how it functions, as well as the true meaning of delusion and enlightenment. Make an attempt at cutting off the function of discriminative consciousness; then, suddenly, you will have almost realized the Way.

(10) The Direct Realization of the Way

There are two ways to realize enlightenment. One is to train under a true Zen master, listening to his teaching; the other is to do zazen single-mindedly. In the former case you give full play to the discriminative mind, while through the latter, practice and enlightenment are unified. To enter the Way neither of these two methods can be dispensed with.

Everyone is endowed with body and mind though their actions inevitably vary.....being either strong or weak, brave or cowardly. It is, however, through the daily actions of our body and mind, that we directly become enlightened. This is known as the realization of the Way.

There is no need to change our existing body and mind; for the direct realization of the Way simply means to become enlightened through training under a true Zen master. To do this is neither to be bound by old viewpoints nor create new ones; it is simply to realize the Way.

Notes:

1. Born in a *Brahmana* family in South India around the second or third century. He became one of the chief philosophers of *Mahayana* Buddhism and is considered to be the thirteenth patriarch in the lineage of the transmission of the Law. He advocated the theory that all phenomena are relative, having no independent existence of their own.
2. In *Mahayana* Buddhism it is believed that the historical founder of Buddhism, Śākyamuni Buddha, went through numerous transmigrations before having finally realized enlightenment. Furthermore it is also believed that prior to the historical Buddha there had been a

thousand people who had already realized Buddhahood, one of them being Pusya-buddha. When Śākyamuni in one of his previous lives, met this Buddha, he is said to have raised his foot for seven days and nights and chanted a *sūtra* to show his respect for him.

3. Kimnara is the legendary Indian god of music. The Kalavinka, a legendary Indian bird, is said to have a beautiful voice even before it has been hatched.
4. These two women are said to have been two of the most beautiful courtesans in ancient China.
5. True teachings refer primarily to the *Saddharmaśūndarīka*, *Avatamsaka* and *Nirvāna sūtras*; expedient teachings are all the others.
6. The esoteric teachings as found in the Japanese *Shingon* and *Tendai* sects and refer to those doctrines and rituals, deeply influenced by Hinduism, which developed in India during the seventh and eighth centuries. These teachings, having magical properties, can only be revealed to those who have been properly initiated. The exoteric teachings, on the other hand, refer to all those teachings other than the above.
7. The universe in its entirety is thought to consist of 3,000 worlds.
8. The other three insights are (1) that the body is impure (2) that perception leads to suffering and (3) that the mind is impermanent. Meditating on these four insights is said to eliminate delusion.
9. The red droplets represent the ova of the mother; the white ones the father's sperm.
10. It is said that the foolish depend on belief; the wise on the Law. The position that enlightenment comes gradually as a result of reading the *sūtras* and accumulated practice was held by the Northern Zen school in China. Eventually this school died out; and only the Southern Zen school, which advocated the sudden realization of enlightenment, survived.

11. Another name of Buddha Śākyamuni. It signifies a person who has arrived from and gone to *tathata*, i. e. the absolute reality which transcends the multitude of forms in the phenomenal world.
12. The cutting off of an arm refers to Hui-k'o (481-593), the second Zen patriarch in China, who is said to have cut off his arm in the presence of Bodhidharma at the Shao-lin temple to show how sincere his desire to train under that master was. The cutting off of a finger refers to one of the disciples of master Chi-chih who is said to have demonstrated the meaning of Buddhism to others by simply mimicing his master's habit of raising his finger. One day, Chi-chih, discovering what his disciple was doing, cut off his disciple's finger to make him realize the true nature of Buddhism.
13. Teachings of *Srāvakas* and *Pratyeka-buddhas*. Śrāvakas are people who exert themselves to become *Arahats*, i.e. those who have realized enlightenment for themselves but do not attempt to save others. Pratyeka-buddhas are people who have realized enlightenment through their own independent study without the guidance of a master. They also do not attempt to save others.
14. 606-706. Founder of the Northern Zen Sect in China; he was a leading disciple of Hung-jên, the fifth Zen patriarch. His understanding of the Way was highly intellectual, preventing him from realizing full enlightenment.
15. 637-712. Buddhist heir of Hung-jên. Said to have realized enlightenment when pounding rice while training on Mt. Huang-mei.
16. 778-897. Buddhist heir of Nan-ch'üan. He is famous for the kōan known as Chao-chou's "wu" (see section 8).
17. Nothing more about her is known.
18. 514 or 515-577. He is considered to be the second patriarch of the Chinese *T'ien-t'ai* (J. *Tendai*) sect. After having trained under Hui-wêng's guidance, he moved to Nan-yüeh in 570 where he later died.

He is famous for having written a number of important books on Buddhism.

19. 665-713. Famous for having written the "Song of Enlightenment."
(*Ch'eng-tao ko*)
20. On the surface the immediately preceding admonition to "avoid thought, discrimination," etc. would appear to be contradicted here. In fact, however, these two statements are not in conflict; for the thought, etc. which are to be used in the latter instance, rooted as they must be in actual practice, is not the conceptual thought, etc. of the former. This is one of the key points of Sōtō Zen.
21. The twenty-eight generations in India begin with the Buddha's chief disciple, Mahākāśyapa and extend to Bodhidharma; the six generations in China are, in chronological order: Bodhidharma, Huikó, Sêng-tian, Tao-hsin, Hung-jên and Hui-nêng; the various patriarchs of the five Zen schools are: Yün-mên, Kwei-yang, Ts'ao-tung, Lin-chi and Fa-yen.
22. The three kinds of square outer robes which consist of the *gojō-e*, *shichijō-e* and *kujō-e*. See section three, "Merits of a *Kesa*," of the *Shōbō-genzō* for a more complete explanation of these robes and their use.
23. The potentiality to realize enlightenment which all things possess by their nature.
24. Absolute being which is beyond the relative conceptions of being and non-being.
25. See Note 13.