

On Dogen's thought of religious practice and enlightenment —an attempt to read *Genjo-koan of Shobo-genzo*—

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要 約

本論文においては、シンポジウムのテーマである、「考えること、行為すること、教えること」(“Thinking, Doing, Teaching”)について考える手がかりとして中世日本の仏教者である道元(1200~1253)の「現成公案」の冒頭の一節を考察し、その修証(修行と悟り)観について次のような点を明らかにした。

まず第一点は、仏道の修行と悟りは、本来なるもの(空・縁起・根源的無分節・無差別)へと還帰するという循環構造において成立する、ということである。修行して悟るのではあり、悟りは、修行の端緒においては修行の目的として設定されるとしても、構造的には、修行の実践と悟りの実現は、悟りそれ自体を基盤として可能となっている。このことを道元は「修証一等」つまり、修行と悟りとは一体のものであるという言葉で表している。

第二点は、修行と悟りにおける無分節と分節の関係である。修行と悟りとは、分節を通じて無分節を実現することとして捉えられるが、人は無分節に留まり続けることはできず、分節の世界、すなわち生活世界へと還帰する。無分節を経た上での分節は、事物事象を実体化するのではなく、その相対性と視点拘束性を十分に自覚した上での分節となる。修行の実践を通じて、修行者はこのような見方を身につけることになる。また、修行者が無分節の空の世界を体験したかどうかは、その体験の表現を師が検証することによって確認される。

最後に、本シンポジウムのテーマに関連して論旨を敷衍するならば次の通りになる。まず、**Doing** であるが、道元にとってすべての行いは修行であり、それは、無分節の根源を自覚する行為である。それは無分節すなわち「空」の分節を意味しているのである。**Thinking** は、修行において思考することであるが、それは物事を二元論的視点からではなくて、根源的無分節、一元論的視点から把握することでなければならない。そして、**Teaching** も無分節と結び付いているという意味では同様である。師匠が弟子に教えている時にさえ、師匠は弟子に何かを与えることはできない。師匠は、弟子が、主客がはっきりと分離する表層的次元にとどまるのを批判するが、しかし、彼が弟子の手をとって無分節の領域へと直接に連れていくのではない。師匠は、弟子自らが無分節の次元を直接的に体験するのを見守り、それに印可を与える。つまり、師匠と弟子とは、言語超越的に伝達超越的な、無分節の領域を踏まえて、コミュニケーションを行うのだ。

本 文

The theme of our symposium is “Thinking, Doing, Teaching”. These three words are also key words to understand Japanese Mahāyānā Buddhism, especially its idea of practice. Taking this theme into consideration I will analyze the thought of Dogen (道元) about his religious practice (修行) and enlightenment (悟り). Dogen was born in Kyoto in 1200 and died in 1253. He was the founder of Japanese Soto Zen sect and one of the most important Japanese Buddhist philosophers.

According to Buddhism if a man knows that everything in this secular world is impermanent (無常), he is capable of leaving home (出家) and entering Buddhist Way (仏道). For him the religious practice is indispensable. Zen Buddhism (禪仏教), that Dogen was based on, is well-known for its severity of religious practice. The members of the sect practice collectively and stoically from early in the morning till late in the evening under precepts (戒律), that means rules of conduct for monks and nuns. The precepts are considered to

have been set by Śākyamuni Buddha to manage his religious community. So the members of Zen sect believe that they practice as Śākyamuni Buddha and his disciples did. The members of both ancient Indian community and Zen sect live so stoic lives and restrain desires in order to attain enlightenment.

And in Zen sect not only worshipping Buddha, studying sutras, thinking about the meanings of mysterious words and conducts of Zen masters and teaching disciples, but also eating meals, cleaning the rooms and washing hands and so on in the monasteries or temples under rules are very important practice. Above all the center of practice is the sitting meditation with legs crossed.

According to the tradition in 6th or 5th century B.C. Śākyamuni Buddha meditated sitting under a Bodhi tree (菩提樹) near Nairāñjanā river (尼連禪河) and attained enlightenment. Imitating Buddha's sitting meditation monks and nuns expect to be able to attain enlightenment and realize

Bodhi, that is to say, the Truth as Śākyamuni Buddha did.

In this paper I would like to study Dogen's thought of practice and enlightenment with the lead of some sentences in the beginning of *Genjo-Koan* (現成公案), which is the first volume of *Shobo-genzo* (正法眼蔵). *Shobo-genzo* means "the Eye Storehouse of True Dharma" and is the name of Dogen's main work. And its first volume *Genjo-Koan* means *the Undisguised Manifestation of the Truth* and is the introduction to Dogen's world. It is the essence of Dogen's very original thought.

It begins as follows.

When all things are seen from Buddhist view, there are delusion and enlightenment, practice, birth and death, or Buddha and sentient beings.

When all things are not substantial, there is no delusion or enlightenment, no Buddha or sentient beings, no rise or decay.

The Buddhist enlightenment is originally beyond dualistic views, such as much and less, but there are birth and death, delusion and enlightenment, or Buddha and sentient beings. And although it is beyond dualism, flowers fall amidst our love, weeds only grow in our hatred¹.

- ① "When all things are seen from Buddhist view" and "When all things are not substantial"

The first thing we must pay attention is that these two moments are contrasted, so we start to make out what these moments are.

The moment when all things are seen from Buddhist view, is the moment when a man knows the teachings of Buddhism and set his mind on it. At that time he abandons the secular understanding of beings which he based on, and understands beings from the view of Buddhism. In secular world we understood things under dualism as substantial, independent by themselves and put them into ranking. And taking this ranking into consideration people seek for and attach the higher ranked things constantly, and they can not stop it. From the view of Buddhism these seeking and attachment mean afflictions (煩惱). They consider things to be substantial and independent, although they are really not. Because of this misunderstanding their lives are full of sufferings. So when a man sees a world from the view of Buddhism, he rejects the system of desire, abandons the secular world and begins to practice Buddhist Way to pursue the true reality.

Next we will think about the second moment,

that is, when all things are not substantial. At this time intended Enlightenment is realized. In ancient Indian religious thoughts before Buddhism, ātman (in Sanskrit), that is permanent ego which is in a living being and unites with eternal truth, is taken for granted generally. But according to Buddhist teachings which say all things change and perish so there are no permanent ones, they reject to understand things from the view of permanent substance. They insist on non-self and don't see anything eternally substantial.

And through practice they intend to realize non-ego. The ultimate Purpose of Buddhism is to release us from Sufferings which unconscious misunderstandings cause that things are substantial and can be kept eternally. So if they realize non-ego, they are released from attachment to self and things and attain liberation from sufferings.

And the moment when they realize non-ego, attachment and sufferings with it are disappointed and the enlightenment appears. In brief "when all things are not substantial" is the time of enlightenment.

Now an idea of non-ego means dependent origination (縁起: pratīya-samutpāda in Sanskrit). Things come into existence as depending on each other and appear temporarily. Things are present as such by causes and conditions (因縁). From the basic Buddhist doctrine of causes and conditions, causes and effects (因果) explain that things have no eternal substance. When a thing occurs, there are countless causes. If even one cause changes, the thing is completely different from the former. Each thing has equal significance because they are present now and here depending each other. Buddhists call it "Discrimination (差別) is non-discrimination (無差別)", or "discrimination is equality (平等)". And it also means that the segmentation arises from the non-segmentation or the trans-segmentation as I explain afterwards in this paper.

Such dependent origination means *śūnya* in Sanskrit (空), which is often translated as 'void' or 'nothingness', but the translation 'relativity' given by Russian Buddhist Scholar Stcherbatsky is appropriate. *Śūnya* means that there is no static existence or no substance and things and phenomena are relative and dependent upon each others. So the ideas of *śūnya*, non-ego and dependent origination are concerned each others.

Thus in the beginning of *Genjo-Koan* practice and enlightenment that are most important in Buddhist Way are understood as two moments.

Next we try to explain the relationship of practice and enlightenment.

In *Bendowa* (弁道話), which was written before *Shobo-genzo* and an introduction to it, Dogen said "Each and every one is fully endowed with the samādhi (三昧). But it never appears unless we practice it nor becomes true unless we realize it"². And he said 'Practice and enlightenment are identical (修証一等).'

For Dogen practice is done on the basis of enlightenment. A man has already been in it essentially. But he does not realize it when he begins to practice. So he must set the enlightenment as his goal and pursue it very eagerly. Then he considers himself being far from the state of enlightenment.

And the special moment of practice he gets true reality, that is to say, *śūnya*, non-ego and dependent origination. For the first time he raises his consciousness that he has been in the world of *śūnya*, non-ego and dependent origination before his realization of enlightenment. So enlightenment is not a goal but the origin of practice. In the structure of returning to the original state, that is, *śūnya*, non-ego and dependent origination, the realization of enlightenment is possible on the basis of enlightenment itself.

- ② 'There are delusion and enlightenment, practice, birth and death, or Buddha and sentient beings.' and 'There is no delusion or enlightenment, no Buddha or sentient beings, no rise or decay.'

In *Genjo-koan* Dogen said that at the beginning of the practice 'there are delusion and enlightenment, practice, birth and death, or Buddha and sentient beings'. What does it mean? We shall begin with examining delusion and enlightenment. When a man starts to practice he admits the division between the world of enlightenment, that is his goal, and the secular world to be abandoned. And he intends to realize enlightenment. Thus at the beginning there are delusion to be abandoned and enlightenment to be realized firmly.

Next Dogen says 'There is practice'. It means that if one intends to abandon delusion and to realize enlightenment, he must practice hard in a monastery of a temple with his master's guidance.

And 'There are birth and death' expresses above-mentioned delusion in another form. In Buddhism all sentient beings are in the cycle of perpetual repetition of birth and death in the six realms of existence. It is transmigration (saṃsāra

輪廻). If a man realizes enlightenment he can get himself out from the cycle and reach nirvāṇa (涅槃). He does not repeat rebirth any longer and he can be said to transcend birth and death in this sense.

Thus the first sentence is closed with the words 'there are Buddha and sentient beings'. Ascetic practice is led by some Buddha and he intends to become Buddha. The opposite kind of beings to it is sentient beings. They suffer from their own ignorance, greed and desires.

The fact we must pay attention is that here are dualistic and opposing elements, for example delusion and enlightenment, birth and death, or Buddha and sentient beings. In Buddhism we can call discrimination (差別).

If a man recognizes any things, there are division between recognizing subject and recognized object. An object can not be independent by itself unless it is separated from other things. For example when a man recognizes a chair, he must separate it from other things, that is to say, other furniture, the room where it is set and the subject who recognizes it.

However we must keep in mind that this discrimination is formed from the particular view point according to necessities of human life. For example, when a chair is recognized as it, we presuppose a life in which a chair is used and an idea of it is needed. But a man tends to forget that he has separated a thing as it is from others expediently with necessities of his life, and considers it as being substantial and independent for itself. When he awakes aspiration for enlightenment, he denies fixing separated things as being substantial and independent and seeks *Śūnya* itself that is fundamental non-discrimination. And he devotes his body and soul to grasp *Śūnya*, and then he realizes enlightenment.

As I mentioned above, an ascetic at the beginning of practice can not realize *Śūnya* with feeling. It remains that he is theoretically and constructively in the dimension of *Śūnya*. He sets enlightenment as his goal outside himself. At the beginning of practice he starts only with the way of thinking of the dualistic discrimination.

But such a way of thinking is used to aim at true reality, that is to say, non-discrimination transcending all discriminations and being a source of them. Then the discrimination is done ultimately in order to experience non-discrimination, or realize enlightenment and become Buddha. Although at the beginning of practice a man sets up two elements opposed to each other, namely delusion

and enlightenment, and intends to abandon delusion and realize enlightenment, the enlightenment is an experience of non-discrimination, thus at the moment of enlightenment the dualistic discrimination of delusion and enlightenment disappears.

In short, the way of practice that Dogen referred to in the volume of *Genjo-Koan* is as follows. For the first step he separated enlightenment from delusion and aimed enlightenment. For the second step he knew that the one he had aimed was really non-self nature (無自性) or Śūnya, that is to say, there is no aim or discrimination of enlightenment from delusion. The enlightenment is not the goal but the base of practice that aims at enlightenment.

Dogen referred to the second step in the second sentence as follows: there is no delusion or enlightenment, no Buddha or sentient beings, no rise or decay. Here Dogen expressed the world of non-discrimination, or Śūnya opposed to the first sentence.

- ③ “Flowers fall amidst our love, weeds only grow in our hatred”

Next we shall think about the third and fourth sentences. In the third Dogen insisted that non-discrimination beyond dualistic views generates discrimination, such as birth and death, delusion and enlightenment, or Buddha and sentient beings. Thus non-discrimination becomes discrimination. And Dogen expressed this world of discrimination with the words ‘Flowers fall amidst our love, weeds only grow in our hatred’. Falling down flowers and growing over weeds symbolize the death and birth as Dogen mentioned above.

Although the enlightenment means the realization of non-separating Śūnya itself, a man can not stay at it forever. Śūnya itself can not be fully grasped by any dualistic discrimination and any meaning. It seems to be non-meaning, because it transcends every meaning. But a man can not stay at the state of meaninglessness and non-discrimination. If he stays at it, he stops being in his right sense and becomes insane. In this sense the enlightenment, that is, the realization of trans-meaning or non-meaning is the happening of only a moment. So the man who realizes enlightenment returns from the world of non-discrimination into the world of discrimination and full of meanings.

In Zen Buddhism an ascetic who realizes enlightenment must express his state of non-discrimination and non-meaning with language, for many cases with poems, and he shows it to the

Zen master who has trained him in the monastery or the temple. And the master authorizes whether his disciple is certain to have realized enlightenment or not. This ascetic’s act of expression is just the discrimination with language about the non-discrimination. Only the Zen master who has realized it can estimate his disciple’s expression of it properly.

An ascetic who experiences non-discriminative Śūnya itself returns to the world of discrimination and separation, but it cannot be the same world he abandoned at the beginning of his practice. Of course two worlds overlap and the man who realizes enlightenment does not go somewhere outside of this realistic world, so he lives ordinary life here. But for him the way of appearing of the realistic world has changed at all. In secular world the discrimination is fixed and every fixed element is given corresponding unique name. A name usually seems to be constant and something which is called with the name is also considered to be constantly fixed. And a man has strong attachment and desire to fixed things. At the center of these attachment and desire there is ego-attachment, or attachment to oneself. It is a constant seeking for identity of oneself. A man strengthens himself as an owner, through his attachment and desire for things.

Yet if a man takes it in his heart that he always recognizes things from the peculiar point of view and separates things which are originally non-separable, he will not consider things to be substantial as such. He is aware that things are relative and tied to every peculiar point of view. Although he uses the same words for the separated things as worldly people use, he changes intentionally the usage of words, that is to say, by paradoxical and symbolical way, that are seen in *Shobo-Genzo*. He always remembers that he loses the original non-discrimination through grasping anything under the constant name and considering it to be substantial because of the constancy of the name. For Dogen such an awareness is an important part of his practice.

Next we must pay attention to the fourth sentence ‘Flowers fall amidst our love, weeds only grow in our hatred’. These words express with concrete images. Thus here and now an ascetic realizes the state in which discrimination is non-discrimination.

‘Love’ and ‘hatred’ in the sentence are feelings being connected with discrimination and separation. A man loves flowers and hates weeds, for he

arranges his garden with flowers and gets rid of weeds. Thus his feelings are derived from his sense of value in his life. Dogen emphasized the subjective aspect of all phenomena. So every way of feeling is possible for example hating flowers, hating weeds, loving flowers and loving weeds, but here the fact of loving flowers and hating weeds is only one form which appears discrimination of non-discrimination.

Dogen did not claim that we must not love flowers nor hate weeds. But he insists that we must not attach our feelings for example love or hatred. But how is it possible? Dogen said that all our activities of mind and heart, that is to say, cognition, feeling, sensibility and so on are tied to some peculiar point of view. If a man knows that he has deal with things by separating them from an original state of non-discrimination, he can realize non-discrimination and live a life in which discrimination is non-discrimination and non-discrimination is discrimination.

Now I make some additional remarks related to the theme of our symposium.

For Dogen *doing* means the practice and realizing the fundamental non-discrimination. It also means discrimination of non- discrimination, that is to say,

Śūnya.

Thinking also means thought in practice. An ascetic thinks with not dualism but monism. He does not think on the basis of subject and object but transcending over them.

And *teaching* is also connected to non-discrimination. Even when a Zen master teaches his disciples, he cannot give something to them. He criticizes his disciples for their staying in the shallow dimension where subject and object are clearly separated, but he can not hold hands with them and directly leads them to the sphere of non-discrimination. He lets them experience it by themselves, that is to say, watches them realize enlightenment and gives them certifications. Thus a Zen master and his disciples communicate each other in the sphere of non-discrimination, that is transcending languages and communications.

Notes

1. Confer *Shobo-genzo* p.1 (Yuho YOKOI, 1986, Sankibo-busshorin, Tokyo). But I modified it largely because of my own interpretation.
2. *ibid* p.825.