INTRODUCTION

Shinran (1173-1262) and Dogen (1200-1253) are two of the leading figures of the “reformed Buddhism” of the Kamakura Period (1185-1333), along with Honen (1133-1212), Nichiren (1222-1282) and others. Buddhism, originally from India and introduced through China and Korea, eventually became the practice and resort for the mass of people in medieval Japan. The great schools of Kamakura Buddhism promulgated by such figures have exerted a definitive influence on life in Japan, as well as, to a certain extent, life in the West. The Kamakura period for Japanese Buddhism was an age of religious reformation and for the selection of a “single practice or teaching” by respective thinkers and/or practitioners.1 Buddha-Dharma was thus singled out or reduced to a particular path by those respective reformers. In this regard, Shinran and Dogen differ from each other in doctrine, having understood the historical process and man’s nature differently and thus selected their own practices and ways. Yet it should be said that their teachings are not of a different nature, when viewed from a larger and universal perspective, an observation of their teachings as applied to the needs of people in particular and in general.

Shinran’s shinjin and Dogen’s satori mean in essence one’s becoming awakened or enlightened and should include two phases or qualities simultaneously—benefiting oneself (jiri in Japanese) and benefiting others (rita), just as a bodhisattva establishes vows to attain enlightenment and to save suffering beings, setting out on a course of practice. One cannot attain awakening or enlightenment all by oneself; shinjin and satori are not worth seeking after all, unless they are for the sake of others, religiously and secularly, in this world of samsara, where we are living the whole universe according to our own capacity in sorrow and joy. It is not exaggerating to say that the teachings of Shinran and Dogen therefore have just two messages when simplified and crystallized: one needs to become awakened or enlightened first of all, and the attributes of one’s awakening or enlightenment have to be shared with others at the same time.

Shinran and Dogen lived in the Kamakura period in Japan some 800 years ago. We are now living in the twenty-first century of highly advanced scientific technology. The

1 Honen, the founder of the Jodo sect of Pure Land Buddhism, spearheaded the reformation of Kamakura Buddhism, by selecting the nembutsu as the only path for attaining enlightenment in the age of mappo (“last Dharma”). The nembutsu is what leads one to ojo (“birth in the Pure Land”) in the end. Shinran, the founder of the Jodo Shin sect (or Shin Buddhism), succeeded his teacher Honen, and advocated ojo through shinjin (“entrusting or awakened heart/mind”) alone. Dogen, the founder of the Soto sect of Zen Buddhism, selected zazen (“seated-meditation”) as both the means and the fruit of enlightenment. Nichiren, the founder of the Nichiren sect, reevaluated the Lotus Sutra of the Tendai sect and took it as the ultimate teaching of Sakyamuni the Buddha.
kinds of problems in the Kamakura era and of today may differ from each other because of the progress of science and technology and the historical differences in civilization and culture. Yet, *dukhha* or sufferings of people have not changed over the years. Shinran and Dogen walked the path seeking light and realized it, respectively. Their followers have been inspired and guided by the light, seeking the meaning of life and fulfilling their needs, religious and secular, in life. This paper expounds their messages, first, by discussing Shinran’s understanding of *raiko* (“Amida’s welcoming descent”) and *mappo* in order to identify Shinran’s position in Pure Land Buddhism; second, by examining shinjin or satori as applied to a theory of the time-space interformation in the here and now; third, by reading and elaborating the opening message of Dogen’s “Genjokoan” in the *Shobogenzo*; and lastly, by reviewing the role of shinjin or satori in terms of its function as a bodhisattva practice in this world of *samsara*, the world of sorrow and joy.

**SHINRAN’S UNDERSTANDING OF RAIKO AND MAPPO**

The practice of *raiko* (“welcoming descent” of Amida Buddha on one’s deathbed), commonly known as *raigo* in conventional Japanese usage, has played an important role in the Pure Land tradition of Buddhism. Shinran claims, however, that one has to become awakened in this life, as a *raiko* practice or belief implies one’s un-awakened state of mind in the here and now: his interpretation of *raiko* disagrees with the position of the traditional teaching in Pure Land Buddhism. *Raiko* appears several times in the Three Pure Land Sutras of Pure Land Buddhism: twice in the Larger *Sukhavativyuha-sutra*, once in the Smaller *Sukhavativyuha-sutra* and nine times in the *Amitayur-dhyana-sutra* (the Contemplation Sutra). The most famous passage of the *raiko* account is that of the 19th Vow of Dharmakara, found in the Larger Sutra. It reads,

> If, when I attain Buddhahood, sentient beings in the lands of the ten directions, who awaken aspiration for Enlightenment, do various meritorious deeds and sincerely desire to be born in my land, should not, at their death, see me appear before them surrounded by a multitude of sages, may I not attain perfect Enlightenment.  

As aspired in the Amida Buddha’s Vow above, the devotees or followers expect in hope and trust that Amida and the attendants (such bodhisattvas as Avalokitesvara and Mahasthamaprapta) will welcome them on their deathbed and escort them to the Pure Land, Amida’s land of bliss.

The origin of *raiko* can be traced back to India. *Raiko* is common not only in the Pure Land Sutras but also in other Mahayana sutras and texts. In Pure Land Buddhism, *raiko* is always associated with Amida Buddha, but in other texts Amida is not necessarily the deity who welcomes a dying person. Since the non-Pure Land Buddhist sources on

---

2 In the Chinese translations of the Larger Sutra by Sanghavarman and Bodhiruki, there are 48 Vows, while there are only 46 Vows in the original Sanskrit text. The 18th Vow and the 21st Vow in the Chinese translations are missing in the Sanskrit text, and the latter part of the 19th Vow in the Sanskrit version is the latter part of the lost 18th Vow, according to the translations. The 18th Vow in the Chinese translations, however, is very important especially to Honen and Shinran. See “Part II” in *Buddhist Mahayana Texts* (New York: Dover, 1969), ed. E. B. Cowel and others, pp. 15 and 73-5.

3 *Shinshu shogyo zensho* (hereafter abbreviated SSZ) 1, complied, *Shinshu shogyo zensho hensansho* (Kyoto: Oyagi Kobundo, 1941), pp. 9-10.

raiko are not older than those of the Pure Land school, however, raiko of Amida Buddha is the earliest and original one in Mahayana Buddhism; in the scriptures of early Buddhism or of pre-Mahayana Buddhism, we do not find any concrete account of raiko on one’s deathbed like that of Amida. Therefore, raiko was started in the Pure Land teaching of Amida Buddha and spread in other Mahayana scriptures accordingly.4

We are able to trace some archetype of raiko on the deathbed to early Buddhism and analogical accounts in Brahmanism, though we cannot claim that these two accounts are the direct source of raiko of Amida Buddha in Pure Land Buddhism.5 Amida Buddha’s welcoming descent is a natural flow in the Pure Land doctrine, as the goal of its teaching is to be born in the Pure Land of Amida; therefore, the time of one’s death becomes very important, for it is the crucial moment of transition from this world to the other world of Amida Buddha to the devotees or followers. Whether or not the person is welcomed and escorted by Amida Buddha to the Pure Land plays a significant role.

In Japan, raiko of Amida Buddha (or Amida accompanied by Kannon or Avalokitesvara and Daiseishi or Mahasthamaprapta) had been already known from the Nara period (710-794). It was, however, especially the Ojoyoshu (Essentials of Birth in the Pure Land) by Genshin (942-1017), who is regarded as the first Patriarch of Japanese Pure Land Buddhism, being a Teidai priest, which made the account of raiko very popular among a variety of people at the time. In the Ojoyoshu, Genshin, on the one hand, described the unbearable suffering of the hells; on the other hand, he presented the beauty and perfection of the Pure Land, by which he caught the attention of people. The raiko theory and message then attracted and put them into practice widely. Genshin praised the Pure Land. It is said that Genshin himself built a monastery called the Ojo-in (“the Hall of Birth in the Pure Land”) on Mt. Hiei, where an image of Amida Buddha was enshrined. In this Hall, Genshin placed a sick or dying person right behind the image and placed a rope braided from strands of five colors in his hands and the other end was attached to the hand of the Amida image.6 The ritual of Amida’s welcoming descent called mukae-ko is said to have started at the time of Genshin. In this ritual, the participants

Who wear masks representing the twenty-five bodhisattvas, engage in a procession imitating the Descent of Amida and his host. The Mukae-ko caught popular fancy in the late Heian period.7 There are still places today where this ritual is observed in Japan: Taima-dera and Kumedera in Nara, Joshin-ji in Tokyo, Junen-ji in Nagano etc.8

Honen, the founder of the Jodo sect, also exercised the raiko practice, though he did not demonstrate as explicitly as Genshin. While Shinran later did not approve the

---

4 There are raiko accounts of other deities who welcome to other lands, for example, in the Saddharmapundarika-sutra, the Avatamsaka-sutra, the Bhaisajyaguru-sutra, the Karandavyuha and others. See Kotetsu Fujita, Genshi jodoshiso no kenkyu (“A Study on Thoughts of Early Pure Land Buddhism”) (Tokyo: Iwanami Shoten, 1970, pp. 566-7.
5 Fujita introduces several accounts of the Pali canon as well as of the Uanisad and the Bhagavadgita that seem to suggest some source of raiko, though he does not approve that these accounts are the origin of Amida’s welcoming descent. Ibid., pp. 574-85.
8 Mikogami, p. 332.
raiko practice, Honen left some room for allowing it. This difference between Honen and Shinran can be seen from the following reasons. Shinran took only the 18th Vow of Dharmakara solely as essential to enlightenment, but Honen placed almost the same priority on the 19th Vow cited before, as he did on the 18th Vow. And while Shinran selected the Larger Sutra as the single most important text, Honen regarded, besides the Larger Sutra, the Contemplation Sutra important as well, which describes nine kinds of raiko in detail. The Honen shonin eden (“Pictorial Biography of the Saint Honen”), preserved at the Kosho-ji, Hiroshima, shows that Honen on his deathbed holds on with his hand to a rope that attached to an Amida image. He is also pointing up in the sky with the forefinger of his left hand, where Amida with Kannon and Daiseishi is welcoming Honen in the purple clouds to escort him to the Pure Land.9 In the Jodo sect today, there is a ceremony of hanging a scroll which has a drawing of Amida’s welcoming descent (shuju raiko no zu) by the bedside when the service is conducted by one’s deathbed.

The raiko theory and practice, which had previously played an important role in Pure Land Buddhism, came to be interpreted negatively by Shinran, who insisted that one’s expectation or reliance on raiko implied one’s un-awakened state of mind. What was more essentially important to the followers, according to Shinran, was to become awakened or enlightened in this life—attainment of shinjin (shinjin gyakutoku). He referred to raiko several times in his works, and the Matto-sho (Lamp for the Latter Ages), which he wrote at the age of seventy-nine, demonstrated most systematically his view of raiko:

The idea of Amida’s coming at the moment of death is for those who seek to gain birth in the Pure Land by doing various practices, for they are practitioners of self-power. The moment of death is of central concern to such people, for they have not yet attained true shinjin. We may also speak of Amida’s coming at the moment of death in the case of those who, though they have committed the ten transgressions and the five grave offenses throughout their lives, encounter a teacher in the hour of death and are led at the very end to utter the nembutsu. The practitioner of true shinjin, however, abides in the stage of the truly settled, for he or she has already been grasped, never to be abandoned. There is no need to wait in anticipation for the moment of death, no need to rely on Amida’s coming. At the time shinjin becomes settled, birth too becomes settled; there is no need for the deathbed rites that prepare one for Amida’s coming.10 His claim was that one should not rely on raiko on one’s deathbed, since ojo or birth in the Pure Land becomes settled when shinjin becomes settled, and that the expectation of raiko would prevent one from becoming realized in one’s current lifetime. In order to clarify some other position or stance, which makes Shinran differ from other Pure Land scholars or masters, we would like to examine the message of mappo (“last Dharma”), which gave a great impact especially on Pure Land followers at the time.

During the political, social, moral and religious revolution toward the end of the Heian period (794-1192), the message of mappo became important, especially in the

---

9 Okazaki, p. 22.
10 SSZ 2, p. 656.

The English translation cited here is from The Collected Works of Shinran (hereafter abbreviated CWS) 1, Shin Buddhism Translation series (Kyoto: Jodo Shinshu Hongwanji-ha, 1997), p. 523.
popular dissemination of the Pure Land form of devotion. Though the concept of mappo had existed in Japan already during the Nara period, its message became an immediate reality, as the civil wars toward the end of the Heian period, as well as devastated natural calamities and disasters, seemed to show the signs of mappo to the mass of people. Genshin’s Ojyojoshu then popularized the arrival of mappo, and significantly caught the public imagination and caused the attention of many to reflect on the message of the Pure Land.

Under the influence of mappo, Honen also completed his principal work, the Senchaku hongan nembutsushu (Treatise on the Selection of the Nembutsu of the Primal Vow). He carefully selected the nembutsu as the only way of attaining enlightenment at that time because of the arrival of mappo.11 Honen says that people no longer possessed the capacity of attaining enlightenment by their own religious practices. Then he explains the reasons: that the Holy Path of saints was impossible to fulfill at the time of mappo, since the age was so far removed from Sakyamuni and the practice of the Holy Path was too difficult to fulfill. He quoted the Daijugatsuzokyo, which states that no matter how many people try to practice, there would be no one who would attain enlightenment in the age of mappo.

Unlike Dogen,12 Shinran, as a devoted disciple of Honen, was also fully aware of mappo, and stressed the appropriateness of the Pure Land in the mappo age in the sixth volume (revealing “the Transformed Buddha-Bodies and Lands That Are Provisional Means of the Pure Land Way”) of his major work, the Kyogyoshinsho (The True Teaching, Practice, and Realization of the Pure Land Way). Shinran interpreted mappo very individually and existentially, not so much in a historical sense, deeply seeing mappo in

---

11 At the beginning of his work, Honen says, “Although in the mappo age billions of sentient beings practice and train themselves, there will be none who will attain enlightenment. Now, we are in the mappo age, living in the evil world of the five defilements. The Pure Land path is the only gate that is available to us.” SZZ 1, p. 929.

12 Dogen did not accord with the doctrine of mappo. Dogen in the Bendowa (Discourse on Practicing the Way) says, in response to the question of whether one can attain enlightenment through the zazen practice in this defiled world of last Dharma, “Although edifiers make names and forms a question, in the real teaching of Mahayana Buddhism there is no distinction between the right, semblance and last Dharma-ages. Everyone is said to be able to attain the way when one practices.” Dogen-zenji zenshu (hereafter abbreviated DZZ) 1, ed. Doshu Okubo (Tokyo: Chikuma Shobo, 1989), p. 742.

Hee-Jin Kim says that Dogen rejected the doctrine of mappo because of “a faulty interpretation of man’s nature and the historical process. Dogen found the criterion of truth and authenticity in a special quality of experience, or more accurately, of activity, which is epitomized in the samadhi of self-fulfilling activity. This idea of the samadhi of self-fulfilling activity is inseparable from Dogen’s other fundamental thoughts,” such as shusho itto (“practice and authentication are one”), shinjin datsuraku (casting-off of body-mind”), hishiryo (“non-thought”) and so on. Hee-Jin Kim, Dogen Kigen—Mystical Realist (Tucson: The University of Arizona Press, 1980), p. 68.

Carl Bielefeldt says, “Dogen did not resort to the doctrine of the last age: as we have seen, he had little use even for the mild historical relativism implicit in the creation of new forms of Ch’an in the Sung. For him, there was no compromise with history. There was only the one dharma—true for Sakyamuni and true for all time and all men. Hence, while Dogen certainly shared the concern for the historical experience of the contemporary practitioner, the issue for him was not which form of Buddhism constitutes the right vehicle for the present age but whether the one, true vehicle is actually accessible to this age. The answer, of course, was yes.” Carl Bielefeldt, Dogen’s Manuals of Zen Meditation (Berkeley: University of California Press, 1988), p. 167.
himself and seeing a person’s nature through seeing his own. Shinran took the message of mappo subjectively and existentially into himself: he saw that mappo was none other than Shinran himself, who was religiously degenerated and far from enlightenment. At the age of eighty-eight, Shinran continued to reflect himself, as seen in the Shozomatu wasan (Pure Land Hymns of the Right, Semblance, and Last Dharma-Ages),

Although I take refuge in the true Pure Land way,
It is hard to have a true and sincere mind.
This self is false and insincere;
I completely lack a pure mind.

Each of us, in outward bearing,
Makes a show of being wise, good, and dedicated;
But so great are our greed, anger, perversity, and deceit,
That we are filled with all forms of malice and cunning.

Extremely difficult is it to put an end to our evil nature;
The mind is like a venomous snake or scorpion.
Our performance of good acts is also poisoned;
Hence, it is called false and empty practice.

It can be said that these verses show Shinran’s introspection into his own nature, as he saw the doctrine of mappo within himself and realizes that such a nature was not necessarily caused by the arrival of the mappo age. He was convinced that a person or a sentient being, by nature, was bound by one’s self-centered mode of existence (ignorance), causing all kinds of duhkha or sufferings in samsara. Shinran thus saw, “Since the beginningless past, the multitudes of beings have been transmigrating in the ocean of ignorance, sinking aimlessly in the cycle of all forms of existence and bound to the cycle of all forms of pain; accordingly, they lack the entrusting that is pure. In the manner of their existence, they have no entrusting that is true and real.” Shinran was driven to despair when he became fully aware of such a state of a person’s nature including his own. Through this thorough awareness of his hopeless nature, however, Shinran came to realize the Vow of Amida Buddha. In the Shozomatu wasan, he continued,

Although I am without shame and self-reproach
And lack a mind of truth and sincerity,

---

13 Shinran stated in the third volume (revealing “the True Shinjin of the Pure Land Way”) of the Kyogyoshinsho: “Since the beginningless past, the multitudes of beings have been transmigrating in the ocean of ignorance, sinking aimlessly in the cycle of all forms of existence and bound to the cycle of all forms of pain; accordingly, they lack the entrusting that is pure. In the manner of their existence, they have no entrusting that is true and real. Hence, it is difficult for them to encounter the unexcelled virtues, difficult to realize the supreme, pure shinjin. In all small and foolish beings, at all times, thoughts of greed and desire incessantly defile any goodness of heart; thoughts of anger and hatred constantly consume the dharma-treasure.” CWS 1, p. 98. SSZ 2, p. 62.

14 A well-known verse of Shinran’s self-reflection and repentance again in the third volume of the Kyogyoshinsho reads, “I know truly how grievous it is that I, Gutoku Shinran, am sinking in an immense ocean of desires and attachments and am lost in vast mountains of fame and advantage, so that I rejoice not at all at entering the stage of the truly settled, and feel no happiness at coming nearer the realization of true enlightenment. How ugly it is! How wretched!” CWS 1, p. 125. SSZ 2, p. 80.

15 CWS 1, p. 421. SSZ 2, p. 527.
16 CWS 1, p. 98. SSZ 2, p. 62.
Because the Name is directed by Amida,
its virtues fill the ten quarters.\textsuperscript{17}

Shinran’s self-reflection and introspection in a religiously ultimate sense, which made him become aware of the Vow, was made to come about through having encountered Amida’s “directed” merit-transference (\textit{eko}) through the Name (\textit{myogo}). All the more because we are incapable of becoming awakened through our own self-endavors mixed with falsity as we lack the true and real mind, has Amida made Vows. This existential self-negation of Shinran to the utmost limit simultaneously coincides with his becoming aware of the virtues (\textit{kudoku}) partaken in him as well as in the whole universe through the Name.

This realization or religious experience\textsuperscript{18} is made up of two respective qualities taking place at the same time, known as \textit{nishu jinshin} (“two kinds of profound realizations”).\textsuperscript{19} We would now continue our discourse to the pursuit of “becoming awakened in the here and now,” as we examine the role and its importance of realization in relation to the interformation of time and space.

\textbf{THE TIME-SPACE INTERFORMATION}

The notion of time, when divided into three segments such as the past, the present and the future, is vague and illusory. The past, the present and the future are simply concepts that we have invented or created for the sake of our own convenience. They are not able to exist respectively and individually, nor can they stand independently. For things to exist or stand, space is also of vital necessity, being mutually interfused with time. The time we experience is called “now,” in which the continuous transformation of the present including-and limited by- both the past and the future reveals itself in “here.” The past, the present and the future are all interdependently interfused into “now,” and we live in the place called “here,” realizing and activating space, thereby distinctively living this “here and now” of each occasion. Time and space thus cannot be separated from each other, and we always live in the here and now, the very place where religious experience takes place.\textsuperscript{20}

\textsuperscript{17} CWS 1, p. 421. SSZ 2, p. 527.
\textsuperscript{18} According to an analysis by William James, Shinran can be categorized as a person of “the twice-born” or “the sick soul” type, but certainly not of “the once-born” or “the healthy-mindedness” type. William James, \textit{The Varieties of Religious Experience} (New York: Penguin Books USA Inc., 1982).
\textsuperscript{19} One is the awareness of sentient beings (\textit{ki no jinshin}) or the “profound realization of oneself as incapable of enlightenment” and the other is the awareness of Dharma (\textit{ho no jinshin}) or the “profound realization of Amida’s working partaken in one.” The profound realization of oneself as incapable of enlightenment is to “believe deeply and decidedly that you are a foolish being of karmic evil caught in birth-and-death, ever sinking and ever wandering in transmigration from innumerable kalpas in the past, with never a condition that would lead to emancipation.” The profound realization of Amida’s working partaken in one is to “believe deeply and decidedly that Amida Buddha’s Forty-eight Vows grasp sentient beings, and that allowing yourself to be carried by the power of the Vow without any doubt or apprehension, you will attain birth.” CWS 1, p. 85. SSZ 2, p. 52.
\textsuperscript{20} The theory of \textit{nishu jinshin} presented by Shinran is originally taken from Shan-tao’s \textit{Kangyosho} (\textit{Commentary on the Contemplation Sutra}), SSZ 1, p. 534.
Understanding time as “now” in which the whole past and the whole future are interfused in the present is existential. The notion or word of “now” is also a concept; however, seeing time in terms of the now allows us to have a more dynamic understanding of our experience than viewing the past, the present and the future respectively divided and separated. In this way of interpreting time, we see that we are living in the continuous transformation of the present, as we are “limited by the past” (kako kara no gentei) and “limited by the future” (mirai kara no gentei) simultaneously.21

“Limited-by-the past” defines that we are in existence now because of various events and factors, direct and indirect, that we have had and received up to now. Limited here means that our way of thinking, for example, is greatly influenced by the people from whom we have learned and studied and through what process we have come to learn or study. Our way of thinking is, to a great extent, limited or determined by the past—the books we have read, the places where we have learned, people we have met, the conditions under which we have studied, our former emotions and feelings and so on. “Limited-by-the future” defines that we are in existence now because of various events and factors, direct and indirect, that we will have and receive from now on. We are living in the now, as things that haven’t actually taken place yet are affecting and limiting us. As our present actions are greatly influenced and determined not only by the past but also by the future at the same time, we are living in the continuous transformation of the present. And things then come into being along with our “realization.” Realization makes a big difference as to how we perceive and experience things around us.

Things that took place in the past cannot be changed, for they are accomplished facts; yet the meaning for us of past things can change, or the way we see or accept them can change, even though they were once painful and hateful. This change in the way we accept the bad past happens when the future gets bright or is foreseeing in the now, in which we are revived and strengthened: we are able to overcome ill incidents that occurred in the past or things that we hated about ourselves. It is a matter of realization or awakening by which the way of seeing things in the world greatly changes. The term buddha in Sanskrit is the past passive participle of the root verb √budh, which means “to awake, or to become aware of.” Therefore, buddha means “awakened, enlightened or realized,” and in noun form, “awakened one, enlightened one or realized one.” Shin Buddhism tends to use the translation of “awakening” to describe shinjin, while Zen Buddhism uses “enlightenment” for satori.

When the future is dark or not clear, we actually experience its darkness now. There is no progress if we hold on to a yearning for the old days or blame some past bad incidents claiming that they are causing us misery. We blame others. We cannot afford to recognize, accept or forgive others. There is no space to live in as we cannot breathe. There is no room for our mind to be free. Self-destruction takes place. If we see that the future gets bright, however, we are able to endure the hardship that is taking place now.

Thomas Cleary says, “this essay on being time is another of Dogen’s versatile and lucid expressions of his more encompassing theme: the unity of being, and the misdirection of seeking or thinking of enlightenment outside the here and now.” Thomas Cleary, Shobogenzo: Zen Essays by Dogen (Honolulu: University of Hawaii Press, 1991), p. 103.

21 My phrases, “limited-by-the past” and “limited-by-the future,” were inspired by Enji Nakayama’s Bukkyo to Nishida-Tanabe tetsugaku [Buddhism and Nishida and Tanabe Philosophies] (Kyoto: Hyakkaen, 1979), pp. 3-87.
Thus, “limited-by-the future” plays an important role in the now. Paul Tillich, the German theologian, says in *The Eternal Now*.

The image of the future produces contrasting feeling in man. The expectation of the future gives one a feeling of joy. It is a great thing to have a future in which one can actualize one’s possibilities, in which one can experience the abundance of life, in which one can create something new—be it new work, a new living being, a new way of life, or the regeneration of one’s own being.22

The future plays a very important role in determining and affecting our existence in the now. It is needless to say that things that happened in the past are greatly influencing us in the now; however, as we have discussed, the future that is affecting us in the present is also of vital, desperate and crucial importance. In Shin Buddhism, the past karma (shukugo) has been expounded when we talk about past actions or deeds that have made our existence very possible. In the well-known Preface of the *Kyogyoshinsho*, Shinran says,

> If you should come to realize this practice and shinjin, rejoice at the conditions from the distant past that have brought it about.23

Shinran is saying that it is difficult to realize shinjin, but that once one attains it, one should appreciate the distant past (toku shukuen), which has brought about one’s realization of shinjin through the working of Amida’s Vow. The distant past refers to literally the Vow that has been working upon us regardless of our consciousness or unconsciousness in the past up to now. But the distant past should not be restricted only to the past. It should include and embrace the future to come. In Chapter I of the *Tannisho (A Record in Lament of Divergences)*, Shinran says,

> “Saved by the inconceivable working of Amida’s Vow, I shall realize birth in the Pure Land”: the moment you entrust yourself thus to the Vow, so that the mind set upon saying the nembutsu arises within you, you are immediately brought to share in the benefit of being grasped by Amida, never to be abandoned.24

“The moment you entrust yourself thus to the Vow, so that...immediately” (okoru toki sunawachi) refers to the moment of Shinran’s realization of the working of Amida’s Vow in the very here and now, in which all the past, the present and the future are incorporated together. The benefit of “being grasped by Amida, never to be abandoned” (sesshu fusha) shows that Shinran’s experience is taking place in the now as “limited-by-the future,” the conviction that he will continue to be grasped and will never be abandoned by Amida in the future, which includes ojo or birth in the Pure Land, sustained by the past and the future and revealing in the present. The distant past (toku shukuen) in the Preface of the *Kyogyoshinsho* should not be restricted only to the past but include and embrace the future.

It is indeed precious to encounter a good person in life. The good person can be anyone who understands, accepts, empathizes and forgives us. We can be good friends or on goods terms with each other when things are going well between or among us in our life. When things do not go the way we want them to be, however, we come to get conflicted and sometimes separated. We can be good friends, not because our innate nature is good, but because of the conditions (en in Japanese) that surround us. We get conflicted and separated not because our nature is bad, but because the conditions urge us

---

24 *CWS* 1, p. 661. *SSZ* 2, p. 773.
to act that way. Whether our nature is good or bad does not necessarily determine our actions. We cannot even tell what is good or bad in terms of defining our nature according to Shinran. He says on this matter in the "Tannisho",

I know nothing at all of good or evil. For if I could know thoroughly, as Amida Tathagata knows, that an act was good, then I would know good. If I could know thoroughly, as the Tathagata knows, that an act was evil, then I would know evil.\(^{25}\)

Being able to be good or being bad owes much to the conditions or depends on our understanding and evaluation of the matters concerned. As for the role of the function and operation of the conditions, we recall another well-known discourse in the "Tannisho". In Chapter 13, Shinran asked, “Yuien-bo, do you accept all that I say?” Yuien said without hesitation, “Yes, I do.” Shinran repeated the same question, and Yuien humbly and reverently confirmed himself. Shinran then said, “Now, I want you to kill a thousand people. If you do, you will definitely attain birth.” Yuien responded, “Though you instruct me thus, I’m afraid it is not in my power to kill even one person.” Shinran immediately said to Yuien, “Then why did you say that you would follow whatever I told you?” Shinran went on,

By this you should realize that if we could always act as we wished, then when I told you to kill a thousand people in order to attain birth, you should have immediately done so. But since you lack the karmic cause inducing you to kill even a single person, you do not kill. It is not that you do not kill because your heart is good. In the same way, a person may wish not to harm anyone and yet end up killing a hundred or a thousand people.\(^{26}\)

Shinran is talking about the karmic cause that bounds us and limits our actions or deeds in an ultimately common and cosmic sense. Yet he expounds the inconceivable working or merit-transference of Amida’s Vow, the virtue of which is beyond description, beyond explanation and beyond conceivability (fukasho fukasetsu fukashigi in Japanese). This realization of Shinran may differ from that of Dogen in the sense that Shinran understands his realization is not his but Amida’s, as we have read in the "Shozomatsu wasan" that, since he lacks the true and real mind, Amida partakes Amida’s true and real mind in Shinran, and its virtues are filled with throughout the ten quarters.\(^{27}\)

\(^{25}\) CWS 1, p. 679. SSZ 2, p. 792.

\(^{26}\) CWS 1, p. 671. SSZ 2, p. 783.

\(^{27}\) Dogen’s enlightenment does not resort to Sambhogakaya or the Fulfilled-body of the Buddha such as Amida Buddha.

Shinran in the "Yuuishinsho mon'i (Notes on ‘Essentials of Faith Alone’)" says, “For this reason there are two kinds of dharma-body with regard to the Buddha. The first is called dharma-body as suchness and the second, dharma-body as compassionate means. Dharma-body as suchness has neither color nor form; thus, the mind cannot grasp it nor words describe it. From this oneness was manifested form, called dharma-body as compassionate means. Taking this form, the Buddha announced the name Bhiksu Dharmakara and established the Forty-eight great Vows that surpass conceptual understanding. Among these Vows are the Primal Vow of immeasurable light and the universal Vow of immeasurable life, and to the form manifesting these two Vows Bodhisattva Vasubandhu gave the title, “Tathagata of unhindered light filling the ten quarters.” This Tathagata has fulfilled the Vows, which are the cause of that Buddhahood, and thus is called “Tathagata of the fulfilled body.” This is none other than Amida Tathagata.” CWS 1, p.461. SSZ 2, pp. 630-1.

As for shinjin and satori, however, they are purely religious experience taking place within oneself and are made possible and accessible through the whole universe spontaneously with realization.
THE HERE AND NOW

“Now” is the continuous transformation of the present together with the past and the future, and one continuously casts off each moment of one’s having become realized, or, as Dogen puts it, “casting-off of body-mind” (shinjin datsuraku). One’s experiencing things is transforming moment by moment and dynamically, being both active and passive at the same time: one is not causing one’s own enlightenment by oneself, but one has been allowed, being limited, to come into being and become realized by the whole existence of the past, the present and the future. With realization, one then comes to learn that all things in the universe have been concerned with the self and have worked upon the self. Dogen says in “Genjokoan” (“Things as They Are, Manifested in the Present”), now a part of his major work, the Shobogenzo (Eye-Store-house of the Right Dharma),

Delusion is one’s practicing and authenticating myriad things while carrying one’s self to them. Enlightenment is myriad things’ naturally practicing and authenticating the self.28

In the opening of “Genjokoan,” Dogen says,

On the occasion when all things are present as they are, there are delusion-enlightenment, practice, birth, death, Buddhas, and sentient beings.

On the occasion when myriad things are empty, there is no delusion or enlightenment, no Buddhas or sentient beings, no birth or extinction.29

“On the occasion when,” which is a translation of jisetsu, here does not refer to merely time as to when but, should involve space or the place in which religious experience takes place.

We do experience and realize things in the here and now. Dogen concludes “Genjokoan” with the story of Zen master Pao-ch’e of Ma-ku shan30 and talks about the important relationship between practice and enlightenment, as often seen in his teaching of shusho-itto (“practice and enlightenment are one”). Practice plays an important and crucial role in one’s becoming realized or enlightened, but the moment of authentication of enlightenment does not come sequentially after one’s finishing practice. One is enlightened just while the person is practicing, one’s body-mind being cast off continuously. One is a seated-Buddha (zabutsu) as one is in seated-meditation (zazen). Practice simultaneously leads one to enlightenment, and practice is the manifestation of enlightenment in a purely experienced sense. The very moment of practicing is the time and occasion (jisetsu) of authenticating the self, and it is taking place in the very here and

---

28 DZZ 1, p. 7.
29 DZZ 1, p. 7.
30 The story goes: When Zen master Pao-che of Ma-ku shan was fanning himself, a monk approached and asked, “The nature of wind is permanent and reaches everywhere. Why do you still use a fan?” The Zen master answered, “Although you only know the fact that the nature of wind is permanent, you do not understand the fact that there is no place where it does not go.” The monk said, “What is the fact of ‘there is no place where it does not go’?” The master only fanned himself. The monk reverently bowed. DZZ 1, p. 10.

The nature of wind refers to original enlightenment (hongaku) and fanning is practice (gyo). Without using a fan there is no wind, although the nature of wind is permanent and reaches everywhere. Without practice there is no authentication or enlightenment although enlightenment is everywhere and anywhere.
now. Ultimately speaking, authentication reveals itself, as brought about through realization, in one’s daily activities called *gyojuza*ga (“walking, standing, sitting and lying”). Thus, Zen master Pao-che of Ma-ku-shan only fanned himself.

Observing the way things exist, we see the existence contains such two contradictory phases as cosmos and chaos: in other words, all things in nature come into being as they envelop simultaneously two different modes of being—order (cosmos) and disorder (chaos). From an individual’s point of view, to be born into the world means to come into existence, and death means extinction of the self. Seeing the way of the whole existence, we come to realize that being or becoming has both life and death. Birth-and-death is the fundamental norm of existence, called *samsara*. If we interpret life and death as totally different modes of existence, then we often see things in terms of chaos or disorder. This is the observation of a phenomenon or an event in terms of a “spot” or “point” of time-space. We usually live in such a world. However, when we see that life is supported by death and death is sustained by life—viewing things in a “line” or a continuum of spots or points—, then we come to realize that the universe is functioning according to a law in terms of cosmos or order consequently. In the world containing two opposite norms such as cosmos, or order, and chaos, or disorder, we are living and dying simultaneously.

Taking a look at nature itself, we understand that things totally opposite to each other can be seen as having two contrary phases at the same time. Things in nature can be viewed as something beautiful or ugly. Nature nourishes and destroys us at the same time. Nature, being in an order or cosmos, can be a chaos or disorder when it turns out to be inconvenient or dangerous to us. Natural phenomena such as typhoons, snow slides and volcanic eruptions, when they cause us disaster, are chaotic. That is, disorder or chaos simply refers to a situation where things appear to be chaotic to us when they do not go the way we want them to be; but nature is order itself in accord with the law. Without typhoons, snow slides and volcanic eruptions, the ecology of this planet cannot be in existence according to the Order including both order and disorder. Creation and destruction seem to be opposite phenomena, but the Order contains both. If we observe a phenomenon or an event in terms of a “spot” or “point” of time-space, things often seem to be contradictory or inconsistent, but the Order contains polarity.

This way of existence having spontaneously two opposite features can be applied to the whole universe, an individual, a cell or even fractionated or subdivided pieces of an atom. The universe we know of through science originated or formed from a small piece of mass by a “big bang.” Macrocosmically speaking, the universe endlessly stretches out outwardly and, microcosmically speaking, the universe can be unlimitedly divided or subdivided into smaller sets or units, an atom being able to be disunited limitless. Each set or unit has the same arrangement for existence at any level of its certain phase or stage, as things go and return at the same time not in a straight line but in a spiral, in which all are interdependently interrelated and mutually interfused. It can be said, therefore, that any piece as a unit in the universe includes the whole. In “Genjokoan,” Dogen says,

Man’s attaining enlightenment is like the moon’s dwelling in water. The moon does not get wet, and the water does not get broken. Although the moon emits a wide and large light, it dwells in a small portion of water.  

---

31 *DZZ* 1, p. 8.
The way of the piece as a unit throughout the universe which conceives the whole within itself is very similar to that of the time concept expounded as the now, which refers to the continuous transformation of the present with both the past and the future. Things then come into being when our realization or recognition comes about. With realization, we experience things and the universe in the here and now. In the doctrine of the Tendai sect, this is called *ichinen sanzen* (“three thousand worlds are in one thought”), which implies that the whole universe with its three thousand modes of existence is contained in a single thought or in each individual thing. *Sanzen* or “three thousands” is short for *sanzen daisen sekai* (“three-thousand-great-thousand worlds”), which refers to the whole universe.

Viewing a phenomenon or an event in terms of a point of time-space separately, we often find a contradiction or inconsistency among our words and deeds, for we interpret and compare them taking place at respectively different times and places. When we come to realize things in a “line” not in spots or points, the line begins to activate itself like cell division, including genes. Things come to make sense as we come to see the meaning of spots or points as a whole. This can be seen in Shinran’s awareness of the distant past that brings shinjin about. Through struggles and troubles, religiously in case of Shinran, one comes to see the meaning of the Vow as the whole.

A line splits into two lines and then three lines. From an individual and personal experience, we become free from a closed or blockaded world bound by inconsistent spots and get led to a dynamic opened world. When three lines are crossed on a plane, space (a triangle) emerges. When the lines freely evolve vertically and horizontally, three-dimensional space emerges, where we can breathe and live. According to the relativity theory of modern physics, time is the fourth dimension. When four lines are crossed, a tetragon emerges, and five lines, a pentagon. With an infinite number of lines, a circle emerges where there is no corner. The circle is a line without corner and often symbolizes enlightenment. We yet observe and believe that space exists in the same way to us all in the first place. Without our realization of its profundity space does not reveal itself as space and does not have much value or meaning to us. With realization one comes to know that all things manifest as they are in the now (*genjokoan*). But we often see things according to our selfish wants and evaluate them with a partial view. As far as we observe a world in terms of broken spots or points, we do not see the universe, opened and unbound. Our heart/mind and recognition are closed in, and there is no sorrow and joy in there. With realization, space emerges, light is shed and we feel sorrow and joy, as we see the trees, the sky and the wind.32

---

32 John Lennon, the late leader of the Beatles writes in *Oh My Love*, “Oh my love for the first time in my life, my eyes are wide open. Oh my lover for the first time in my life, my eyes can see. I see the wind, oh I see the trees. Everything is clear in my heart. I see the clouds, oh I see the sky. Everything is clear in our world. Oh my love for the first time in my life, my mind is wide open. Oh my lover for the first time in my life, my mind can feel. I feel sorrow, oh I feel dreams. Everything is clear in my heart. I feel life, oh I feel love. Everything is clear in our world.” Lennon says, “I feel sorrow, oh I feel dreams.” This song or lyrics must have been written after he had overcome difficulties and distressed circumstances and discovered the future in the now.

Lennon, after having been inspirited by Basho Matsuo, it is said, he wrote *Across the Universe*, saying, “…Pools of sorrow, waves of joy are drifting through my opened mind, possessing and caressing me… Sounds of laughter, shades of earth are ringing through my opened views, inviting and inviting me. Limitless, undying love which shines around me like a million suns, and it calls me on and on across the universe……” Lennon’s opened world is filled with “pools of sorrow, waves of joy” and “sounds of laughter, shades of earth,” and this can be found in many of his other works.
In the doctrine or philosophy of Pure Land Buddhism, the light that is shed or shines in the space of our heart/mind is called \textit{Amitabha}. A for \textit{a-mita} is a negative prefix and \textit{mita} is the past passive participle conjugated from the root verb $\sqrt{\text{mi}}$, which means to “measure” (\textit{mita} therefore means measured); so \textit{amita} means “un-measured or immeasurable.” \textit{Abha} means light, so \textit{Amitabha} means “Immeasurable Light.” Immeasurable Light then refers to the light that dispels the darkness of our ignorant heart/mind in which Wisdom (\textit{prajna}) partakes. Shinran says in “Hymns of the Gatha Praising Amida Buddha” of the \textit{Jodo-wasan (Hymns of the Pure Land)},

\begin{quote}
Amida has passed through ten kalpas now
Since realizing Buddhahood;
Dharma-body’s wheel of light is without bound,
Shining on the blind and ignorant of the world.
\end{quote}

The light of wisdom exceeds all measure,
And every finite living being
Receives this illumination that is like the dawn,
So take refuge in Amida, the true and real light.\textsuperscript{33}

Wisdom is what is needed for becoming enlightened, which is the light that shines into the space of our ignorant heart/mind. We are able to see then the bright and foreseeing future. We get encouraged to continue to live as we find the future active and dynamic in the now, which enables us to get out of a closed or isolated world, take action, move on and live the now. This is the transformation of space into time.

Time, as we examined previously, does not refer to the past, the present and the future divided separately or independently. It signifies the now, in which the continuous transformation of the present including the past and the future reveals itself—time as the “continuum of non-continuity” (\textit{hirenzoku no renzoku}). This transformation is taking place in this very place. This time is called \textit{Amitayus} in Pure Land Buddhism. As in \textit{Amitabha}, \textit{amita} means “un-measured or immeasurable.” \textit{Ayus} means life, so \textit{Amitayus} means “Immeasurable Life.” Immeasurable Life then refers to the ways of our “living” as we aspire for the Vow through realizing time as the now—we always live in the now.\textsuperscript{34}

While \textit{Amitabha} is Wisdom, \textit{Amitayus} is Compassion (\textit{karuna} in Sanskrit). \textit{Amitabha} and \textit{Amitayus} are two qualities of Amida Buddha—Mahasthamaprapta represents \textit{Amitabha} while Avalokitesvara represents \textit{Amitayus}. When Wisdom is partaken in us with realization of Amida’s Vow, the heart/mind arises with which we then (\textit{soku} in Japanese

\textsuperscript{33} \textit{CWS} 1, p. 325. \textit{SSZ} 2, p. 486.

\textsuperscript{34} According to Dogen, time is light. He says in “Uji,” “What is means by ‘being-time’ is that time is already being, and that being is all time. The sixteen foot tall golden body [of the Buddha] is time: since it is time, it has the adornments and light of time.” \textit{DZZ}, p, 189.

It is interesting to see that Dogen views time as light in “Uji,” while \textit{Amitabha} or Immeasurable Light has been discussed to be referred to as Wisdom in space, in which light is shed through, through into one’s ignorant heart/mind. According to the relativity theory of physics, time is the fourth dimension closely linked with three dimensional space in terms of a space-time continuum, which refers to the mode of the universe. Dogen, not resorting to the Buddha as \textit{Sambhoga-kaya} or the Fulfilled-body such as Amida Buddha having two qualities (\textit{Amitabha} and \textit{Amitayus}) as discussed, elaborates the sixteen foot tall golden body of the Buddha who has the adornments and light of time. The notion of Dogen’s “being” can be compared to three dimensional space seen in a space-time continuum of the relativity theory, and that of his “time” can be compared to time as the fourth dimension along with three dimensional space of physics.
Shinjin and Satori in the Here and Now—Flowers Yet Fall As People Lament—

which has a nuance of immediate or spontaneous) aspire for sharing that Wisdom with others. Compassion means our acts of benefitting others in such a way. Just as time and space are interfused and coincide with each other, Wisdom and Compassion coincide with each other and are two qualities or features of “realization”—shinjin or satori, which should be referred to as an essence of the Bodhisattva ideal.

We generally think that time and space are in existence in the same way to everyone, but this view seems to be mistaken, as examined before. Things are present as they are, but the way we observe them greatly varies depending on the conditions. Time and space unfold according to the degree of our respective recognition or realization; they are sometimes closed, while they are at other times boundlessly open. The ways we experience time and space differ a lot from one another. Without realization, time freezes and space does not activate. The transformation of time into space as well as the transformation of space into time does not take place smoothly.

In order to further elaborate the implication and meaning of enlightenment in the here and now, we would now like to read and contemplate on the opening message of Dogen’s “Genjokoan” in the Shobogenzo.

FLOWERS YET FALL AS PEOPLE LAMENT

It is commonly understood that the original of “Genjokoan” is very difficult to read or understand, though the work is short. This can be said with Dogen’s writings in general. Yet students of Zen are greatly attracted to Dogen, drawn into his world of mystique and fascinated by the profundity and artistic form of his work. In the “Genjokoan,” he uses a number of metaphors such as moon and water, boat and shore, firewood and ashes, fish and birds, water and sky, and so on. His expression is very poetic and rhetorical. He freely twists the words, yet these twists mean a lot. Some of his sentences are not clear at all in subject or object. Sometimes, Dogen seems to be playing with words as he juggles them. He also creates new words, basically writing in classical Japanese but inventing many new expressions—often combining Chinese and Japanese words. So his use of classical Japanese is his own and not the standard usage. Therefore, of the several English translations of Dogen’s work available now, each one is characteristically different. This can be said not only of the translation from the original classical Japanese into English, but also of the translation from the original into modern Japanese. Understanding the difficulty of the translation and comprehension of the text, we would try to elaborate the opening message of “Genjokoan” (the first four key sentences), which, it can be said, contains a core frame of the whole work.

On the occasion when all things are present as they are, there are delusion-enlightenment, practice, birth, death, Buddhas, and sentient beings.

On the occasion when myriad things are without self—empty, there is no delusion or enlightenment, no Buddhas or sentient beings, no birth or extinction.

Since the Buddha Way originally transcends the idea of many or few, there are birth-extinction, delusion-enlightenment, and sentient beings-Buddhas.

Though this is so, flowers yet fall as people lament, and weeds only grow while

Dogen begins the work by introducing the common mode of existence and suggesting the non-discrimination of existence. If one sees things as they are in a dynamic sense, things appear as one sees; there are both delusion and enlightenment depending on realization, practice, birth, death, Buddhas, sentient beings, etc. In the second sentence, Dogen introduces the static aspect of things—emptiness (sunyata), which one realizes through one’s attainment of wareniarazaru (literally meaning “without self”) or viewing that “things are empty.” When one becomes “self-less,” one authenticates nothingness or emptiness. Thus, if one sees myriad things from non-self or sunyata, then there is no even non-discrimination: “there is no delusion or enlightenment, no Buddhas or sentient beings, no birth or extinction.” In this manner, Dogen brings readers from a dynamic aspect of the way things are to a static one in comparison.

In the third sentence, Dogen comes back to the dynamic world halfway by affirming things but in terms of transcendence—being beyond the idea of many or few, or discrimination. There are just “birth-extinction, delusion-enlightenment, and sentient beings-Buddhas.” Hence, in the fourth sentence after going through steps, one, two and three, he comes back to this very moment of the human or mundane world in which we live with love, hate, attachment, joy, sorrow, weeds to spring up. Dogen suggests that there is no enlightenment apart from this world of sorrow and joy, and that this very place is where one practices and authenticates oneself in daily activities. When one becomes realized, one comes further to see people’s sorrow and grief, as “flower yet fall as people lament.” The first four sentences interrelatedly express the core message of “Genjokoan.”

The structure of these sentences is reminiscent of a well-known phrase of the Prajnaparamita-hrdaya-sutra (the Heart Sutra), which says in Sanskrit Yadrupamsasunyata-yasunyatatadrupam (“That which is form is empty. That which is empty is form,”) or in Japanese shiki-soku-ze-ku ku-soku-ze-shiki (“Form is then emptiness, and emptiness is then form.”) The first sentence of “Genjikoan” can be interpreted as representing form or matter (rupa) or being; the second, emptiness (sunyata); the third, emptiness in terms of transcendence on the way back to the here; and the fourth, form again—the here and now where we share the whole in sorrow and joy.

In Buddhism, “delusion” or “illusion” (mayoi in Japanese) generally refers to an un-enlightened state of one’s heart/mind or one’s being ignorant about the truth. In an existential or religious sense, delusion is the innate mode of oneself: it is the cause of one’s duhkha as well as one’s life itself. We are not, therefore, able to get rid of delusion, yet we are able to come to realize such an inborn state of our heart/mind being delusory or illusory. Delusion then means the state of our heart/mind that we are not aware of our being deluded or illusory. Hence, to come to realize that we are deluded is crucially important and is brought about from the experience of coming to encounter something that is not delusory or illusory. If we turn on a flashlight in the light, for instance, we cannot see its light. But if we flash a torch in the darkness, it shines a spot. Likewise, if we cannot see that our very heart/mind is the darkness itself, we cannot realize the light. Not being able to see our own

---

36 DZZ 1, p. 7.
37 Dogen says in “Genjokoan,” “Those who greatly become aware of delusion are Buddhas. Those who are greatly lost in enlightenment are sentient beings. Moreover, there are persons who attain enlightenment upon enlightenment and there are also persons who are deluded in their delusion. When Buddhas are truly Buddhas, they do not need to realize that they themselves are Buddhas. Yet, they are authenticating Buddhahood.” DZZ 1, p. 7.
delusion or illusion harms both others and ourselves. But if we are able to recognize the
darkness of our own hearts and minds and to face it without evading from that reality, we
will see the illumination of the flashlight. This illumination then overtakes us and we
become illuminated: we are free from delusion being in delusion simultaneously, as we are
shed through light.

We then come to understand ourselves more and see others who are in duhkha or
suffering with sympathy and sometimes with empathy. Things that we thought unimportant
or insignificant before come to make more sense, and all things in the world throughout ten
quarters turn into light, as we have read in Shinran’s Jodo wasan. It can be said that when
we come to realize that we are really deluded or illusory we come to become free, in a
sense, from delusion or illusion; but our mundane and daily sufferings or problems, on the
other hand, increase and can be seen much clearer. We come to see the sufferings and
contradictions of not only ourselves but also others, and others’ sufferings concern us even
more so as if they are our own sufferings. We begin to see the universe as a whole. This is
a shift from benefiting-oneself to benefiting-others, which, in an ultimate sense, take place
simultaneously, and it is not too much to say that the zest or the real taste of life starts with
this.

Dogen says that, though we come to become realized, “flowers yet fall as people
lament, and weeds only grow while people loathe them” in the fourth sentence at the
beginning of “Genjokoan.” We actually do live in this mundane world of samsara, in
which we are filled with duhkha or sufferings. Dogen is saying that we are still attached to
flowers because we lament when they fall and to weeds because we do not want them to
grow. It seems that we are not yet free from the attachment, which implies our un-
enlightened state of mind. However, when we look at the way we are, we are really living
in the world of attachment and anger even after realization. Or it should be said that
realization makes one to become aware of more of our attachment and anger. In the
morning, we may feel well or happy, but in the evening that good or happy feeling may
change into a sad or unhappy one, depending on the conditions. If conditions change, our
way of feeling changes. We are still living in the six realms of “hell, hungry ghosts, beasts,
fighting spirits, humans and heavenly beings.” We become aware that we do really live in
the six realms—samsara.

Some may insist that becoming enlightened should reveal outside these six realms,
enlightenment being out there. But where or what is enlightenment being out there then? Is
there something special or unsurpassed beyond this world of sorrow and joy? Is there any
other place but this very place where we are living and sharing the whole universe with
each other? Our friends die, and then we cry. Flowers fall, and then we lament. We meet
our enemies, and then we feel uncomfortable. Weeds only grow, and then we loathe them.
What is, in an ultimate sense, wrong with this? And what more can we have and expect?
Sorrow and joy are the common grounds of all beings and the proof that we are living and
being lived in the here and now. Dukkha or sufferings are inevitable in life, and realization
of life as duhkha leads us to an understanding of the Bodhisattva ideal. Where there is no
dukkha, there is no compassion. The opening message of “Genjokoan”—“flowers yet fall

38 Shinran says in the Ichinen tanen mon’i (Notes on Once-Calling and Many-Calling) at the
age of 85, “We are full of ignorance and blind passion. Our desires are countless, and anger, wrath,
jealousy, and envy are overwhelming, arising without pause; to the very last moment of life they do not
cease, or disappear, or exhaust themselves.” CWS 1, p. 488. SSZ 2, p. 618.
as people lament, and weeds only grow while people loathe them” —is very powerful and striking that we are deeply moved and driven into the world of “sharing reality” and “helping others” as we reflect upon ourselves. Though Dogen does not explicitly spell it out, he means it to the reader, and encourages us to try to live for the sake of others in the world of sorrow and joy, according to our capacity or capability, as we understand its limited mode of being and realize, though a very little, the Bodhisattva ideal.

Dogen’s theory of shusho itto (“practice and authentication are one”) means that enlightenment does not come sequentially after one’s finishing practice. One is enlightened as one is in practice. Practice simultaneously leads to enlightenment and the manifestation of enlightenment itself. And Enlightenment reveals itself in one’s daily activities called gyōjūzaga, as discussed before. In this manner, the shusho itto theory points out the way of one’s experiencing authentication through becoming enlightened. Enlightenment or satori is surely one’s personal, religious experience, but it does not or cannot belong to the individual alone. Buddha-Dharma has been taught and applied to the needs of people over the centuries. One starts with seeking one’s own path individually and subjectively; yet when it comes to attaining shinjin or satori, it does not mean much unless it embraces the benefits of others. One seeks to become awakened or enlightened first of all, and the attributes of one’s awakening or enlightenment are to be shared with others at the same time. Without the latter part of enlightenment, shinjin or satori is not in accord with the Bodhisattva ideal, the core of Mahayana Buddhism.

Dogen’s shusho itto elaborates the relationship of practice with authentication in terms of their spontaneous unity. As far as it refers to only the state of one’s being enlightened, however, shusho itto just describes a “static” mode of enlightenment. In the Bendowa, as he is opposing a wrong view by non-Buddhists regarding the relationship between practice and authentication, Dogen talks about the oneness of practice and authentication (shusho itto). And he equates this oneness of practice and authentication with practice upon authentication (shojo no shu). Dogen says, “Because [practice] now is practice upon authentication, the beginner’s practicing the Way is the whole of original authentication.” While shusho itto has a static notion in terms of one’s activities as related to secular and social values with which one lives, practice upon authentication does have a “dynamic” implication, for practice is emphasized. Enlightenment reveals in practice. It is well granted that this practice in “practice upon authentication” refers to practice in a religious sense—authenticated practice. Yet, practice should not be understood just as a mere theory or thought, or just a state equated with enlightenment, but should be taken as a continuous transformation in terms of a concrete action or deed in life and society involving sorrow and joy. Practice upon enlightenment reminds us of the statement, “Flowers yet fall as people lament, and weeds only grow while people loathe them.” The continuous transformation or shinjin datsuraku (“casting-off of body/mind”) emerges in our lamentation and loathing.

CONCLUDING PERSPECTIVES

One cannot attain awakening or enlightenment all by oneself. As a Bodhisattva is not able to leave suffering beings behind and alone, people who seek shinjin or satori have a goal and an ideal, sharing sorrow and joy with each other and benefiting others. Though one’s capacity or capability is limited and small, one strives to live for the ideal. Certainly,
it is extremely hard to confront and directly face the complex problems in this world of highly advanced scientific technology, as we often sigh, saying, “There is nothing I can do about them.” Yet, we have to live on, witnessing duhkha of all beings. An individual is self-centered and often selfish. The individual is attached to the self, which makes the self separated from others, being fundamentally destined to be self-centered. The world or society consists of groups of those individuals, and it is natural that our world or society should have various problems. An assembly of self-centered individuals is the whole, and the whole consists of the assembly of the individuals. And an individual consists of both a distinctive piece as a personality different from others, yet a part of the continuum sharing the whole of existence. In such a world, trying to get along well with others is extremely difficult. This desire of trying to live well with others is also our selfish conceit, it can be said, but what more can we do or what is left for us?

One comes to know more about the mode of one’s being attached and self-centered as one becomes realized; and one lives life, the life worth living endowed with sorrow and joy. Shinjin and satori have two inseparable qualities: one seeks the path first of all for the sake of one’s becoming awakened or enlightened, and then one shares that awakening and enlightenment with others, trying to help others, even if in a small and limited way, according to one’s capacity and capability, religiously and secularly, in life and society. Shinjin and satori would be then in accord with the Bodhisattva ideal manifesting and revealing in the sorrow and joy of all beings. We lament when flowers fall, and we do not want weeds to grow. But weeds only grow as we loathe them. We are then made to realize that we are “flowers” as well as “weeds.” In this view or observation of a Bodhisattva, we aspire to live in accord with the ideal. Zen master Pao-che of Ma-ku shan is practicing in the here and now, as he is fanning himself.40

40 This paper was originally presented at Japan Foundation Symposium 2001 held at Green Gulch Zen Center, Marin, California on September 15, 2001.