

正法眼蔵現成公案

TRACELESS ENLIGHTENMENT

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1. WHAT IS ENLIGHTENMENT?

What is enlightenment?¹ Enlightenment is the Kosmos self-illuminating with the Kosmic Light. Enlightenment is the self-suffusion of the Kosmic Light *as* which the Kosmos exists. Therefore, there is nothing or nobody in the whole Kosmos that is not enlightened or of the Kosmic Light. To realize this is a privilege of being human, and to enjoy this privilege is to live an enlightened life.

The journey of spiritual enlightenment, or the discipline of spiritual transformation, *begins* with the initial dawning of the Kosmic Light upon one's conscious awareness—the initial instance of spiritual enlightenment or illumination. This initial instance of enlightenment is what is called *initiation*, through which one enters the inner temple of transformation and begins the journey of spiritual enlightenment.

Thus, enlightenment has twofold meaning: (1) the state of the Kosmos self-illuminating with the Kosmic Light; (2) the realization of this state. And the discipline of spiritual transformation is the evolutionary process of reconstituting one's being in accordance with one's realization of the Kosmic Light. The term "discipline" etymologically means *creation of order*. The discipline of transformation consists of the process of *knowingly* creating an order for one's being and life in accordance with the Kosmic Order of Conscious Light unveiled through enlightenment.

Patanjali's *YOGA SUTRA* starts with the sentence: *Now begins the practice of Yoga*. That "now" is the initial instance of enlightenment, the moment of *knowingly* entering the Kosmic temple of enlightenment for the first time. It is therefore when you come to realize that you are always and already enlightened that the discipline of transcendence, the practice of meditation, the journey of enlightenment, really begins. This journey is exhilarating, yet at the same time requires long and intense efforts of the will. For this reason, a true spiritual discipline is practicable only by those who are already grounded in enlightenment.

A large segment of so-called spiritual seekers today want to "get enlightened" within a weekend, or by reading "brochures" about enlightenment, written by authors who have never entered the inner temple of enlightenment themselves. As sex for most people means a release from psycho-somatic tensions, and *not* S.E.X. (sacred energy exchange), so does spiritual enlightenment mean a release from psycho-spiritual tension and suffering, and *not* a continual unfolding of Light and spiritual joy. Thus, the significance of

initiation, along with the meaning of spiritual discipline, is completely lost in the contemporary culture of “instant spiritual gratification.”

There are people, however, who sincerely desire awakening, willing to do whatever it takes to go *all the way* in the eternal journey of Kosmic enlightenment. Many of them have not experienced the Kosmic Light yet, but sense deeply and intensely its presence within. They are ready for the *pre-initiation practice* that will lead them to the gate of spiritual initiation—the experience of the Kosmic Light and the beginning of the discipline of spiritual enlightenment. No “brochure” can deceive or interest them, nor can *even* authentic teachers and their teachings satisfy them. Their souls desire for a direct experience of the Kosmic Light, which no book or teacher can provide. They want no “second-hand God” through beliefs or faiths but the “first-hand God” through the first-hand experience of enlightenment and knowledge of the Kosmic Oneness.

In truth, it is when you are willing and able to be totally alone in the Kosmos, in the silent core of Being, without any dependence on any forms of external authority, that the Kosmic Light shines through your consciousness. You then realize that you, along with the rest of the Kosmos, have always been enlightened. The Kosmic Light by which you are enlightened is often called God or Spirit, and in enlightenment, you acknowledge that you are, and have always been, one with God, Spirit, the Universal One. This is the true meaning of what is called “atonement” (at-one-ment).

There have been hundreds upon hundreds of people throughout history, in the East as well as the West, who have had the experience of Kosmic enlightenment, out of which only 40 cases were studied by Dr. Richard M. Bucke in his treatise *Cosmic Consciousness*. The common mistake people make is to think of enlightenment as the ultimate goal of spiritual journey. In fact, it is only the beginning of the spiritual journey that is *without an end but with a definite purpose and direction*.

The Russian mathematician-philosopher-mystic P. D. Ouspensky states: *It is only when you realize [that] life is taking you nowhere that it begins to have meaning*. Have you noticed that most people you meet in life go around and around the same place, believing that they are going somewhere, including those who read brochures after brochures, attend seminars after seminars, and change teachers after teachers? Unfortunately, or perhaps fortunately, no one can make them realize that they are going nowhere and that their lives are meaningless. Life has to work its way out for them before they can reach that reckoning. But, if and when they realize the emptiness, the meaninglessness, of their lives, they become ready for the pre-initiation practice for spiritual enlightenment.

Meditation in the pre-initiation practice is a form of *repentance*. You become keenly, and often painfully, aware that your life as it has been lived is meaningless and is taking you nowhere. To *repent* means to *return*—to return to the source of your being with intransigent self-honesty, and to awaken from the illusion-delusion in which you have lived as a soul unaware of the Kosmic Light from which it receives its very life. Meditation, as self-repentance, is therefore also a form of *self-disillusionment*—the ultimate in self-disillusionment, lest you will remain in the realm of illusion-delusion for the rest of your life—in fact the rest of your *lives*. In repentance you return to the source of your being, and in self-disillusionment you create a space for self-transcendence.

Enlightenment happens as a Kosmic grace. You can never force or even cause it to happen. The only thing that you can do, which is not doing at all, is to be more and more patient. We could almost say, using a mathematical analogy, that the degree of patience is *directly* proportionate to the probability, and *inversely* proportionate to the length of time it takes, for the occurrence of enlightenment. Therefore, *zero*

patience means *zero* probability and *infinite* time, while *infinite* patience means *unity* in probability (i.e., 100%) and *zero* in time (i.e., instantaneity). Beyond repentance and disillusionment, when you are alone in the silent core of Being, infinitely patient, the Kosmic Light will permeate your consciousness, your being, your soul. Then, only then, will you become ready for the practice of meditation as an eternal unfolding of enlightenment, of the Kosmic Light.

There is a famous story of the master swordsman Matajuro Yagyū. Let me quote it from a book of Zen stories entitled *ZEN FLESH, ZEN BONE*:²

Matajuro Yagyū was the son of a famous swordsman. His father, believing that his son's work was too mediocre to anticipate mastership, disowned him. So Matajuro went to Mt. Futara and there found the famous swordsman Banzo.

But Banzo confirmed the father's judgment. "You wish to learn swordsmanship under my guidance?" asked Banzo. "You cannot fulfill the requirements."

"But if I work hard, how many years will it take me to become a master?" persisted the youth.

"The rest of your life," replied Banzo.

"I cannot wait that long," explained Matajuro. "I am willing to pass through any hardship if only you will teach me. If I become your devoted servant, how long might it be?"

"Oh, maybe ten years," Banzo relented.

"My father is getting old, and soon I must take care of him," continued Matajuro. "If I work far more intensively, how long would it take me?"

"Oh, maybe thirty years," said Banzo.

"Why is that?" asked Matajuro. "First you say ten and now thirty years. I will undergo any hardship to master this art in the shortest time!"

"Well," said Banzo, "in that case you will have to remain with me for seventy years. A man in such a hurry as you are to get results seldom learns quickly."

"Very well," declared the youth, understanding at last that he was being rebuked for impatience, "I agree."

(The story continues, and Matajuro would go on to become the greatest swordsman in the land.)

When I began a conscious search for "enlightenment" at the age of 15, I gave myself three years to attain my goal. When I became 18, I was compelled to extend my "plan" for three more years, and decided to become a Zen monk in order to increase the probability of my success by entirely devoting my time to meditation. I modeled "enlightenment" after the "eureka" experiences that I had had as a precocious student of mathematics, but my "logical strategy" did not work this time for that "higher mathematics" of the transcendental order—for Kosmic Consciousness. As the 21st year of my life approached, I became increasingly depressed, and felt helpless. This pattern of "within X more years" and depression and helplessness, I would repeat several more times before I could finally learn the lesson of patience.

Definitely, Matajuro was far smarter and quicker than I in getting the message—of the *absolute* importance and necessity of patience.

The journey of spiritual enlightenment is an *eternal* journey. Therefore, it is when your patience matches eternity that you become qualified to enter the temple of spiritual enlightenment, and to begin your transcendental journey and eternal exploration into the Kosmic Light. Paradoxically, it is when you become ready to remain “unenlightened” forever, when you give up all hopes of “enlightenment,” when you become infinitely patient with yourself as “unenlightened” as you are, *while simultaneously sustaining your unwavering commitment to and pre-initiation practice for spiritual initiation*, instantaneously you will find yourself inside the temple of Kosmic Light. And this is one of the ways in which many, including Gautama the Buddha (according to the legend), commenced their transcendental Kosmic exploration, free from endarkenment, without illusion-delusion.

2. TRACELESS ENLIGHTENMENT

While meditation in the *pre-initiation* practice is a process of *unlearning*, which requires that you be self-repentant and disillusioned of your so-called knowledge, meditation in the *post-initiation* practice is a process of *learning* (as *knowing*), which requires that you be free of illusion and delusion. There are advanced souls that are born with very little need for unlearning—and many such souls are now being born in response to the call of Kosmic evolution—but the majority of spiritual seekers today, as in the past, must go through the process of radical unlearning before they can ever enter the temple of learning—which is practicable only when you become free from illusion and delusion.

Let me quote from my own unpublished translation of the 13th-century Japanese Zen Master Dogen’s *SHOBOGENZO*:

To bring one’s self to the realization of the Kosmos is endarkenment. To let the Kosmos come to realize its Self is enlightenment. To be enlightened of endarkenment is to be an enlightened being. To be endarkened of enlightenment is to be an endarkened being. There are those who are enlightened beyond enlightenment, and those who are endarkened within endarkenment. When enlightened beings are truly enlightened, they are no longer self-conscious of their enlightenment. Yet, they manifest enlightenment, and continue to advance in enlightenment...

To learn the path of enlightenment is to learn the self. To learn the self is to forget the self. To forget the self is to be enlightened by the whole. To be enlightened by the whole is to let the body and mind of oneself and those of others drop away. Then, no trace of enlightenment remains; the traceless enlightenment continues to advance forever more.

Enlightenment is the Kosmos coming to self-illuminate its Self as the self, in the self, through the self. (“*To let the Kosmos come to realize the self is enlightenment.*”) This happens when you realize that all the knowledge you have acquired through the *self-structure* of your consciousness is, *categorically and qualitatively*, insufficient for the realization of the Kosmic Light. (“*To be enlightened of endarkenment is to be an enlightened being.*”) Unless this realization dawns upon you, you will continue your futile attempt to “become enlightened” through your conscious self-structure. (“*To bring one’s self to the realization of the Kosmos is endarkenment.*”)

All knowledge is developed through the combined activity of observation and thinking; neither observation nor thinking by itself produces knowledge, but only in their integration and synthesis is knowledge developed. Even a system of knowledge such as the Russellian Cosmogony, which was based on Walter Russell's *whole revelatory experience*—on his *complete knowingness*—required years and decades of thinking and conceptual integration for its development.

As the universe is the two-way motion of gravitation (centripetal, inward compression: *yang*) and radiation (centrifugal, outward compression: *yin*), so is cognitive motion of consciousness a two-way motion of observation, which is the cognitive inhalation-gravitation, and thinking, which is the cognitive exhalation-radiation. Furthermore, both observation and thinking are in themselves two-way cognitive motions: Gravitative, inward compressive observation is *introspection* (*intro* = inward + *spection* = looking); radiative, outward compressive observation is *extrospection* (*extro* = outward + *spection* = looking). Gravitative, inward compressive thinking is *integration*; radiative, outward compressive thinking is *differentiation*. And the process of thinking through which percepts are transformed into concepts through integration and differentiation is *induction*; the process of thinking through which new instances of percepts or concepts are subsumed under a known concept through integration and differentiation is *deduction*.

Physical science is based on extrospection plus thinking (primarily inductive). Philosophy is based on both introspective and extrospective observation, though primarily introspective, plus thinking (both inductive and deductive). In contrast, spiritual science is based on *transpection* (*trans* = beyond + *spection* = looking) or *transpective* observation, in which the observation is the observer is the observed, or the knowing is the knower is the known. Whereas extrospection and introspection are *in* and *of* the *phenomenal* universe—the universe of motion, transpection is *in* and *of* the *noumenal* universe—the universe of stillness. In the eternal, timeless instance of transpection, your mind remains still *in identity with* the eternally still Kosmic Mind, and no thought with extro-introspective content occurs. In fact, thought hinders transpection, wherefore the attainment of Kosmic knowing. Pure thinking then takes place *with* and *from* transpection as the creative unfoldment of Kosmic knowing—as the process of Kosmic *transcription*, which in its manifestation in language integrates transpection, introspection, and extrospection³.

Therefore, Kosmic consciousness—Kosmic knowing-thinking—cannot be achieved by the same *modality* of thinking and knowing that is used for the development of scientific or philosophic knowledge. Kosmic consciousness is *transrational*; it contains yet transcends rationality without self-contradiction. No scientific knowledge, necessarily or intrinsically, arises from transpective Kosmic knowing-thinking. Walter Russell or Giordano Bruno who developed a scientific theory on the basis of a transpective observation is rather an exception amongst Kosmically conscious beings throughout history. As no amount of scientific genius by itself guarantees the attainment of Kosmic consciousness (as, for example, with Newton and Einstein), so does no amount of enlightenment guarantees the evolution of a scientific genius or the development of a new scientific theory (as with Ramana Maharshi and J. Krishnamurti).

Enlightenment in essence is utterly simple; it is simply a matter of opening your transcendental eye. The state of endarkenment is analogous to being in a bright daylight with both eyes closed. (“*To be endarkened of enlightenment is to be an endarkened being.*”) Thus, no sooner do you recognize that you have your spiritual eye closed in the brilliant daylight of Kosmic illumination than you begin to open your transpective eye. (“*To be enlightened of endarkenment is to be an enlightened being.*”) But, so long as you are convinced of the “reality” of the illusion that is projected upon the back of your spiritual eye in the dark theater of your psyche, it is unlikely that you will ever want to open your transpective eye. Until you

become completely *bored* watching the same illusion over and again, you will continue to keep your spiritual eye closed.

Dogen says:

There are those who are enlightened beyond enlightenment, and those who are endarkened within endarkenment. When enlightened beings are truly enlightened, they are no longer self-conscious of their enlightenment. Yet, they manifest enlightenment, and continue to advance in enlightenment.

What does it mean to be “enlightened beyond enlightenment?” When you become enlightened, *that* you are enlightened, remains. There remain the self that is enlightened and the event that is enlightenment. But if enlightenment is the Kosmos self-illuminating with the Kosmic Light, if enlightenment is the self-suffusion of the Kosmic Light *as* which the Kosmos exists, the self that is enlightened, as opposed to unenlightened, and the event that is enlightenment, as opposed to unenlightenment, are both *inauthentic* distinctions. To be “enlightened beyond enlightenment” means to *evaporate* such distinctions completely without a trace.

This is the ultimate purpose of spiritual discipline: that there be no self that is enlightened and no event that is enlightenment; or that there be no trace of a self that is enlightened, and no trace of an event that is enlightenment, but only the Kosmos self-illuminating with the Kosmic Light.

Therefore, Dogen says, “When enlightened beings are truly enlightened, they are no longer self-conscious of their enlightenment. Yet, they manifest enlightenment, and continue to advance in enlightenment.” They feel completely ordinary, though they may appear to be extraordinary to others. Etymology shows that to be *ordinary* means to be *orderly*. When you are enlightened beyond enlightenment, when the trace of an extraordinary event of your enlightenment entirely disappears, you become *ordinary*—that is, *orderly* in accordance with the Kosmic Order.⁴ Then, there arises the awareness that *you* are *that* you are, *that* you are is *what* you are, and *what* you are is the Kosmic Ground⁵ of the whole universe—rhythmically generating-radiating the universe into existence in the order of the Kosmic Light.

In the transpective reality, the Aristotelian law of identity is wholly transcended. Whereas in the extrospective-introspective reality, the Aristotelian law of identity and the logic based thereupon constitute the axiomatic principles of reality: (1) A is A; (2) A is not not-A; and (3) X is either A or not-A, in the transpective reality, X is both A and not-A, or everything is both A and not-A or everything is all. Walter Russell states this as “Everything that is, is of everything else that is,” and Plotinus states this as “Every thing contains all things in itself.” P. D. Ouspensky calls this transpective logic *Tertium Organum* (the third Organum, after Aristotle’s *Organum* and Francis Bacon’s *Novum Organum*).⁶ This *monistic-holistic* transpective reality exists as the ground of being, and as the causative reality, of the *dualistic* extrospective-introspective reality. Tao, Brahman, God, Spirit, and the Universal One are examples of the names given to this unnamable reality.

Therefore, in the monistic-holistic transpective reality, you realize that you *are* that which is the identity that contains all or that is all. In this transcendental reality: you are everything; you are nothing (nothing); you are everything and nothing; you are neither everything nor nothing; and you are neither not everything nor not nothing.

Incidentally, what does it mean to be “endarkened within endarkenment?” Unfortunately, there are people in the world who believe, with their infinite capacities for self-delusion, that they have the

ultimate truth, or that they hear the voice of God, or that they are enlightened. A few of them become “gurus” (especially if they are from the East or California), and the rest become “true believers” or “fundamentalists.” This delusion of truth, divinity, or enlightenment is the mental-spiritual condition of what is termed “endarkenment within endarkenment.” Those souls that are “endarkened within endarkenment” not only have their spiritual eyes tightly closed but also are in *spiritual* slumber floating inside their *mental* fantasies. (Some of the deluded “gurus” *appear* authentic, and even write articles such as this, so beware of this author, who is from both the East and California—a fatal combination, and do not believe in anything he says—that is, without at least examining it for yourself through your own observation and thinking.)

Dogen states:

To learn the path of enlightenment is to learn the self. To learn the self is to forget the self. To forget the self is to be enlightened by the whole. To be enlightened by the whole is to let the body and mind of oneself and those of others drop away. Then, no trace of enlightenment remains; the traceless enlightenment continues to advance forever more.

In this short paragraph, the whole of the process of spiritual discipline, from the pre-initiation to the initiation to the post-initiation phases of spiritual journey, is beautifully crystallized. Beyond this paragraph there is nothing and everything, tracelessly self-illuminating in the divine glory of the Kosmos.

Notes:

1. The term “enlightenment” is used as the English translation of the Buddhist (Sanskrit) term “bodhi”, which means “being alight and awake”.
2. *ZEN FLESH, ZEN BONE*, Compiled by Paul Reps and Nyogen Senzaki, Shambhala, 1994
3. “Transpection” (my neologism) is a holistic mode of knowing or cognitiveness in the true sense of the term “holistic”, wherein the remnant of reductionism has dissipated.
4. Herbert V. Guenther, in his *FROM REDUCTIONISM TO CREATIVITY*, defines the concept of “Buddha” (as the dissipative process structure, which achieves ever higher degrees of cosmic order and self-organization (“darkness dissipating, light spreading”).
5. “The Cosmic Ground” is the same as the German mystic Jacob Bohme’s concept of *Ungrund*.
6. *TERTIUM ORGANUM*, P. D. Ouspensky, Kessinger Publishing Co., 1998

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Addendum: The Revised Translation of Shobogenzo Genjokoan

正法眼蔵

Shobogenzo: A Treasury of Illumined Visions

道元禪師 (Dogen Zenji)

現成公案 (Genjo-Koan)

Dynamic Realization of Sempiternal Truth

Translation by

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When everything in existence is viewed in the context of Buddha's Teaching (*Dharma*), there exist delusion and awakening, practice, birth and death, awakened beings and deluded beings.

When nothing in existence is seen to have any self-entity, there exists no delusion or awakening, no awakened or deluded beings, no birth or death.

Since Buddha's Way (*Dao*) categorically transcends the dichotomy of plenitude (affirmation of everything) and paucity (affirmation of nothing), there is birth-death, delusion-awakening, and deluded being-awakened being (affirmation of affirmations).

Yet, flowers fall in like and weeds grow in dislike.

To bring the self to the realization of the whole is delusion; to let the whole come to realize the self is awakening. To be awakened of delusion is to be an awakened being; to be deluded of awakening is to be a deluded being. There are awakened beings who are awakened beyond awakening; there are deluded beings who are deluded within delusion.

When the awakened beings are authentically awakened, they are never self-conscious of their awakening. Yet, they are the living proof of the awakened consciousness, which they continuously manifest in and through their presence.

For the awakened self, seeing forms or hearing sounds is always with one's whole body-mind. The self intimately apperceives them, but that apperception is unlike reflecting an image on the mirror or the moon in the water. There is no distance between the forms or sounds and the subject that sees or hears

them. The experience of seeing or hearing completely disappears into the forms or sounds that alone exist, and the forms or sounds completely disappear into the experience that alone exists.

To learn the way of awakening (*Dao of Buddha*) is to learn the self. To learn the self is to forget the self. To forget the self is the whole being realized. The whole being realized is to let the body-mind of the self and that of the other cast off. Further, the trace of the awakening ceases. Then, the traceless awakening illimitably advances forth.

When one first begins one's search for the Real (*Dharma*), one is far removed from the realm of the Real. When one realizes that the Real is already within, while allowing the Real to unfold from within, one becomes at once the authentic original being.

When one rides in a riverboat, if one looks only at the riverbank, one will fall into an illusion that the riverbank is moving. As one looks closely at the boat, one will realize that it is the boat that is moving. Similarly, if one tries to apprehend the universe only through one's relative, object-oriented consciousness, one will misapprehend one's mind and nature to be something permanent. However, if one turns the light of awareness upon the self towards the source of awareness itself, one will realize that nothing objective in the universe, including your objective self, is the Self.

Firewood turns to ashes and never returns to firewood. However, you should not view the ashes as after and the firewood as before. Know that firewood abides in and as the dimensionality of firewood within which there is a before and there is an after. Although there is a before and there is an after, both are utterly discontinuous with each other. As well, ashes abide in and as the dimensionality of ashes within which there is an after and a before. As firewood, after turning to ashes, never returns to the same firewood, so does the human being, after dying, never return to the same life. Yet, not to state that life becomes death is part of the immutable principles in the teaching of the Buddhas. Hence, life is called "unborn." Not to state that death becomes life is also part of the immutable principles in the teaching of the Buddhas. Thus, death is called "undying." Life is a temporary dimensionality; death is a temporary dimensionality. They are like winter and spring: we do not think that winter becomes spring, nor do we say that spring becomes summer.

How one obtains spiritual awakening is akin to how the moon rests in the water. The moon does not become wet, nor does the water become broken. Even though the light may be vast and expansive, it still rests in a tiny droplet of water. The whole moon or the entire firmament rests in a dewdrop on a leaf of grass or in a single droplet of water. That awakening does not rupture people is like the moon not piercing the water. That people do not obstruct awakening is like the water not obstructing the moon. The depth of reflection is proportional to the height of the light in the firmament. The length of time in which the light is reflected measures the magnitude of the drops of water and surveys the expanse of the moon and the firmament.

When the Truth (*Dharma*) has not yet fully penetrated one's being, one feels as if one were already filled with it. But, if one's being were indeed suffused with the Truth, one would recognize that one's realization was as yet insufficient. For instance, when you sail into the ocean in a ship where no mountains are seen and look in all four directions, the ocean looks only round and does not look in any other way. Yet, the ocean is neither just round nor just square. The remaining qualities of the ocean are simply inexhaustible. It may look like a palace or it may look like an ornament to other kinds of creatures. Only to the extent our eyes can behold the ocean, only for the time being does it look round.

As this is so with the ocean so it is also with all things in and of the universe. Both in the realms of *samsara* and *nirvana*, everything that we experience has manifold qualities and facets, which we can see and know only to the extent that the power of our understanding can attain. If we want to learn the especial ways of being of all things, we must know that there are as yet unseen worlds in all four directions, and that beyond seeming roundness or squareness, the qualities which the oceans and mountains possess are utterly limitless. This applies not only to the large, surrounding world of mountains and oceans but also to the small, immediate world of right here-now, of a single droplet.

As a fish travels through the water, there is no end to the water, no matter how far it travels. As a bird flies in the sky, there is no limit to the sky, no matter how far it flies. Thus, neither the fish nor the bird has ever been apart from the water or the sky. When the need is great the use is great, and when the requirement is small the utility is small. Therefore, wherever they are, they always reach the furthest bound of the moment, and explore the whole distance of the moment. Yet, if the bird leaves the sky, it will perish instantly, or if the fish leaves the water, it will perish instantly. Therefore, know that the water constitutes life; know that the sky constitutes life. Further, a bird constitutes life; a fish constitutes life. Also, life constitutes a bird; life constitutes a fish. There needs to be further progress in your understanding concerning this matter, however. For, there is realization and recognition beyond understanding. This is how living beings in the realms of *nirvana* and *samsara* live in total at-one-ment with their worlds.

However, if there were a bird or a fish that wanted to travel the sky or the water only after it knew the limit of the sky or the water, it could never find the way or the place in the sky or the water. When you find the Place that is beyond space, your life will accordingly become a Dynamic Realization of the Sempiternal Truth, realized by the Buddhas. When you find the Way beyond time, your life will accordingly become a Dynamic Realization of the Sempiternal Truth.

This Way, or this Place, is neither large nor small, neither self nor the other, neither existing from the past nor arising from the present, and precisely for this reason, it is what it is. Therefore, when you practice the Way of the Buddhas, the process is that of "learning one principle, mastering that principle" or "meeting one practice, realizing that practice." There is a definite Place for the accomplishment of this process. As you master the Way, you realize that the furthest reach of realization is utterly unknowable. Yet, you realize that this realization of the unknowability is entirely conterminous and concomitant with the ultimate reach of the *Buddha Dharma*.

The knowledge of the *Buddha Dharma* that you attain through the *Buddha Dao* is the Knowledge-through-Identity in which the knower is the known is the knowing. Do not think that such Knowledge can simply be turned into intellectual comprehension or conceptual understanding. Although the complete Knowledge-through-Identity is immediately realized as Awareness, its intimate depth dimension is not necessarily actualized as consciousness. Therefore, the Realization is a "not-necessarily."

The Zen Master Hotetsu of Mt. Mayoku was using a fan. On this occasion, a monk approached him and inquired, "The nature of wind is ever present, and there is nowhere where it is not present. So why do you have to wave a fan?" The Master said, "You know only that the nature of wind is ever present, but you don't know the principle that there is nowhere where the nature of wind is not present." The monk said, "What is the meaning of the principle that there is nowhere where the nature of wind is not present?" The Master just continued to wave the fan, whereupon the monk bowed in reverence.

The authentic recognition of the *Buddha Dharma* and the vital transmission of the *Buddha Dao* happen just like this. To say that one should not wave a fan because the nature of wind is present everywhere and that one should feel the presence of wind even when one is not waving a fan is to know neither the meaning of ever-presence nor the nature of wind. Precisely because the nature of wind is ever present the wind of the Buddha's lineage transforms the earth into gold and transmutes the river into butter.

Shobogenzo Genjo-Koan

Written in mid-autumn, circa 1233, and given to the lay disciple Yokoshu of Chinsei.

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